The Abbotts' Great Work

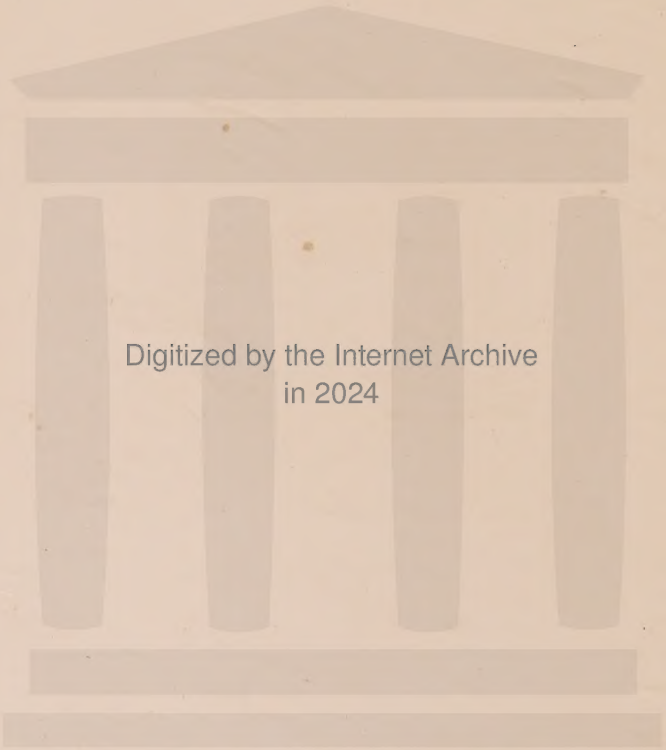
Revd. John S.C. Abbott, D.D., L.L.D.

Revd. Jacob Abbott, D.D.

Revd. Lyman Abbott, D.D.

TO BERT

FROM ROSE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The Abbotts' Notes on the New Testament

JENKINSON, ENG. N.Y.

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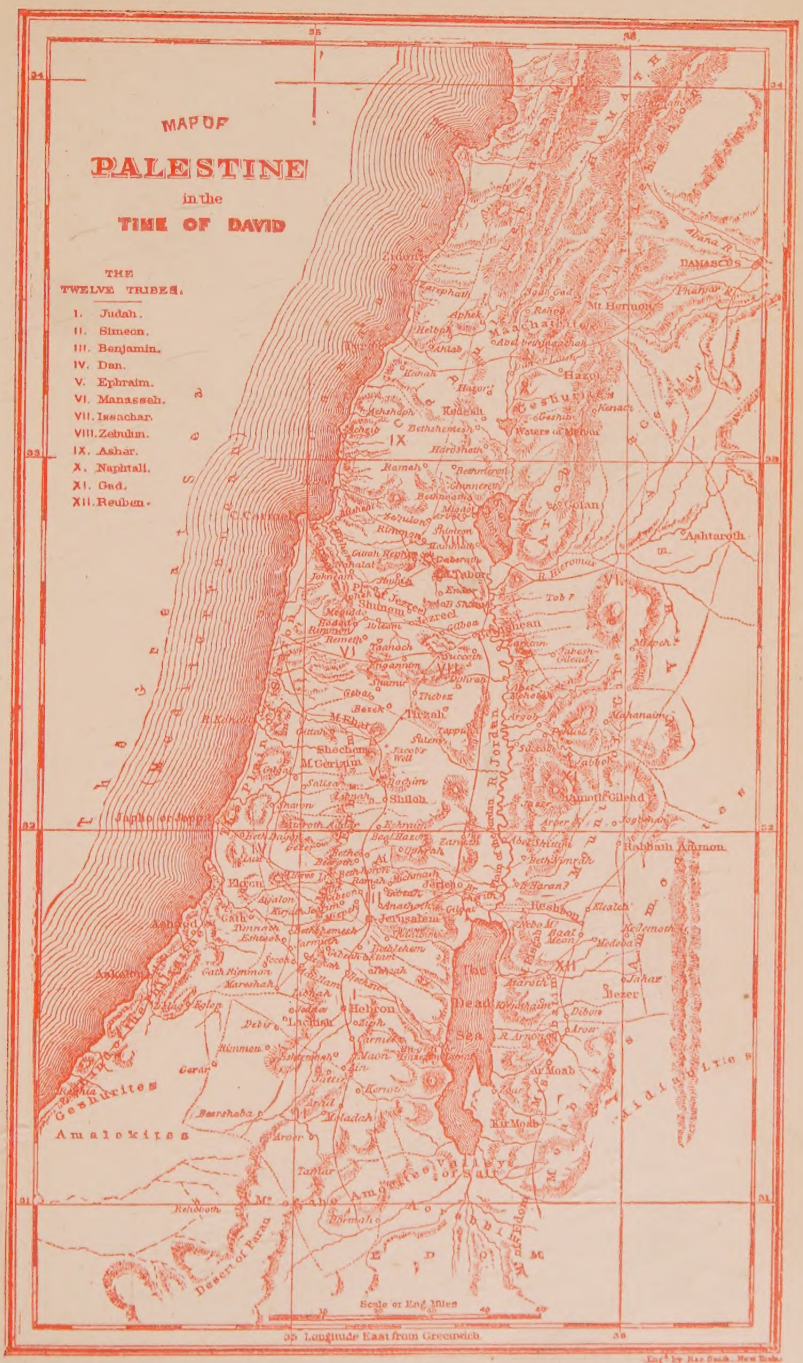
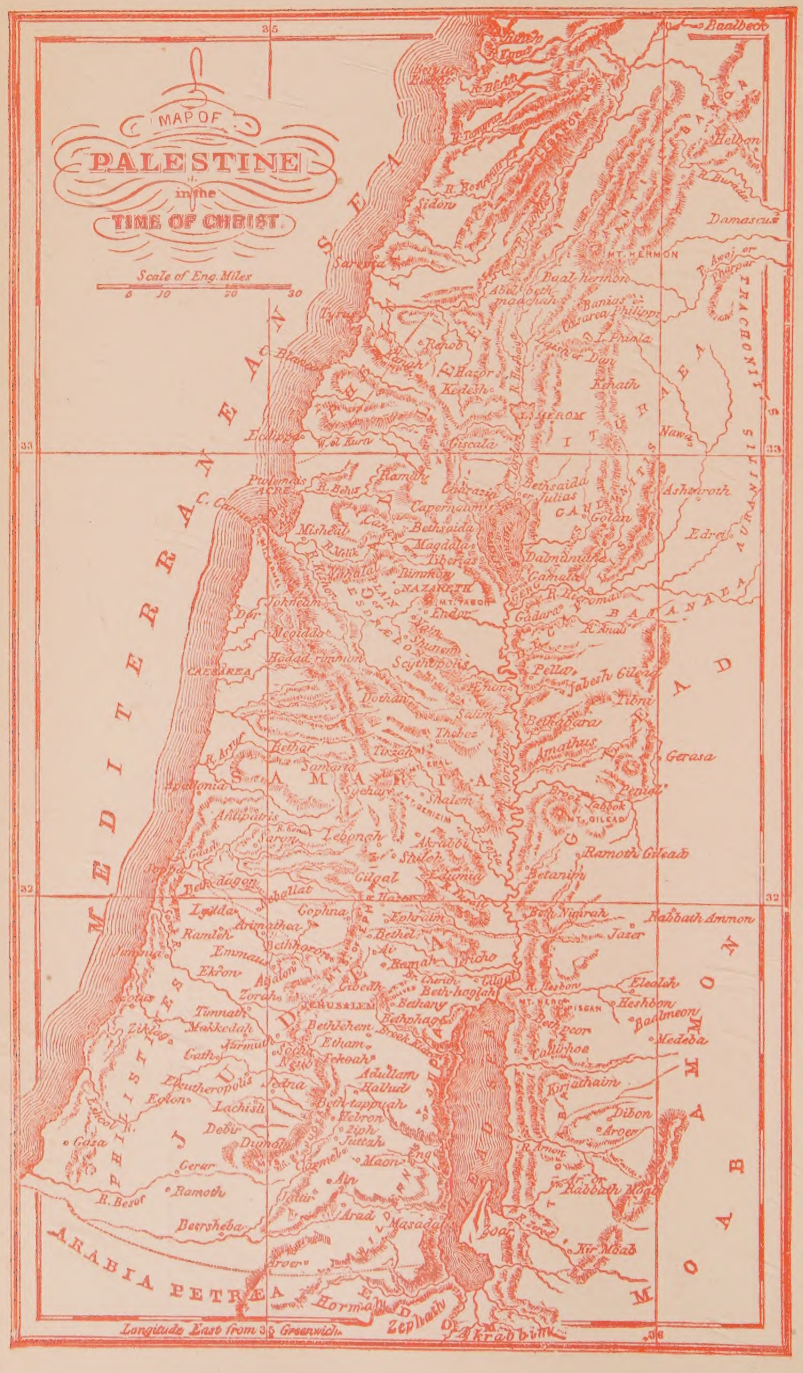
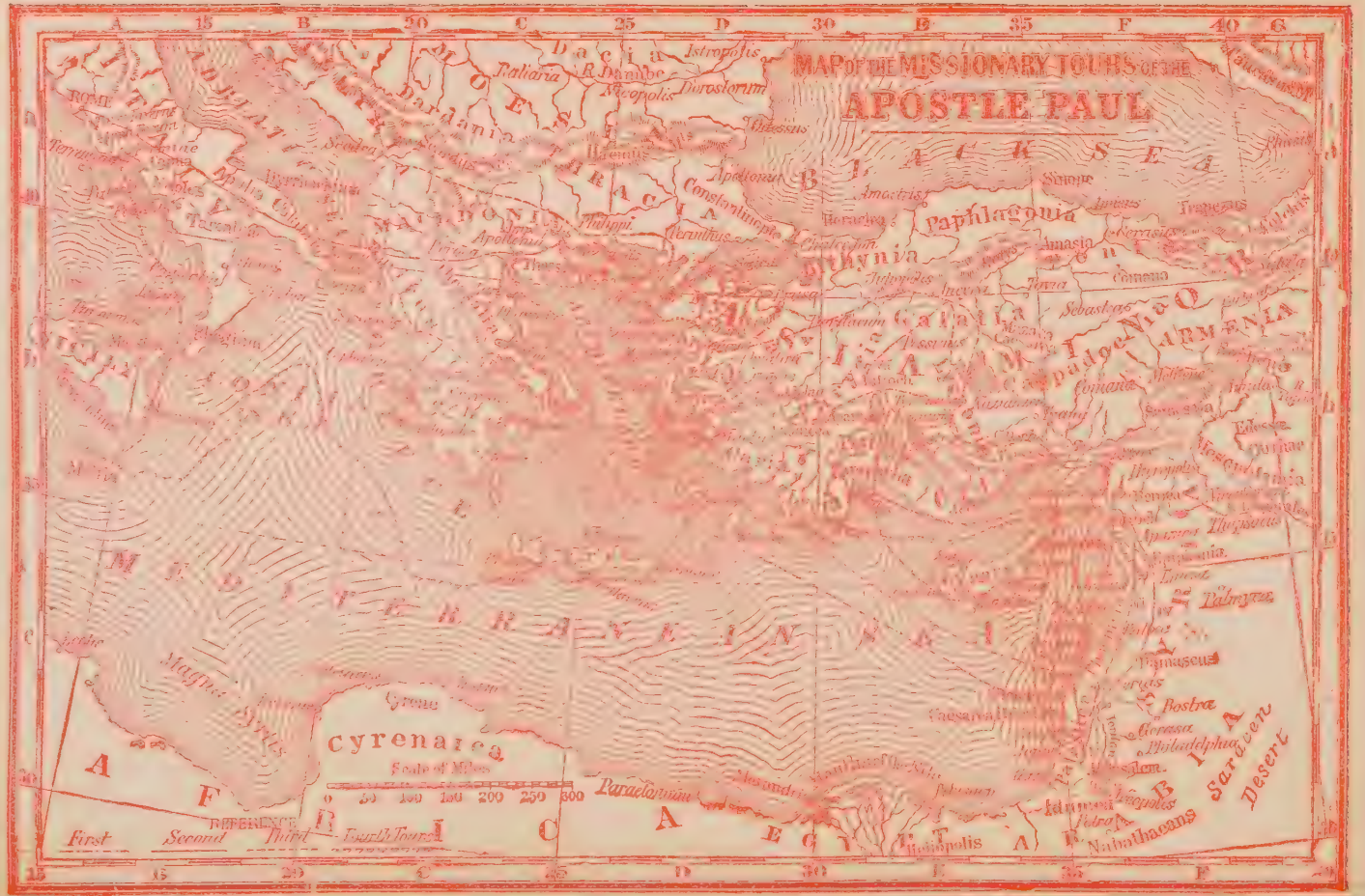

MAP OF
PALESTINE
in the
TIME OF DAVID
THE
TWELVE TRIBES.
I. Judah.
II. Simeon.
III. Benjamin.
IV. Dan.
V. Ephraim.
VI. Manasseh.
VII. Issachar.
VIII. Zebulun.
IX. Ashar.
X. Naphtali.
XI. Gad.
XII. Reuben.
Mediterranean Sea
Jordan R.
Dead Sea
Lebanon Mts.
Anti-Lebanon Mts.
Mt. Hermon
DAMASCUS
Golan
Ashtaroth
Tabor
Gilead
Moab
Edom
Philistines
Amalekites
Geshurites
Desert of Paran
Scale of Eng. Miles
35 Longitude East from Greenwich
Engd by Rae Smith New York


MAP OF
PALESTINE
in the
TIME OF CHRIST.
Scale of Eng. Miles
0 10 20 30
MEDITERRANEAN SEA
PHILISTIA
SAMARIA
GALILEE
PERAEA
ITURAEA
TRACHONITIS
AURANITIS
BATANAEA
GAULONITIS
JUDAEA
IDUMEA
ARABIA PETRAEA
MOAB
AMMON
Baalbec
Damascus
Hermon
Jordan
Jericho
Jerusalem
Bethlehem
Hebron
Gaza
Ashkelon
Ashdoth
Edrei
Gerasa
Pella
Ramoth Gilead
Rabbath Ammon
Jazer
Heshbon
Medeba
Dibon
Aroer
Kir Moab
Arabbim
Zephath
Hormah
Beersheba
Arad
Masada
Engedi
Maon
Carmel
Ziph
Juttah
Adullam
Eleutheropolis
Lachish
Eglon
Debir
Timnath
Ekron
Ashdod
Joppa
Lydda
Ramleh
Emmaus
Bethhoron
Gibeon
Mizpeh
Gibeah
Anathoth
Bethel
Ai
Ephraim
Shiloh
Shechem
Samaria
Thebez
Tirzah
Salim
Aenon
Scythopolis
Jezreel
Megiddo
Jokneam
Dor
Ptolemais
Acre
Misheal
Capernaum
Bethsaida
Magdala
Tiberias
Tarichea
Nazareth
Mt. Tabor
Ephes
Gischala
Kedesh
Hazor
Dan
Caesarea Philippi
Abila
Chalcis
Baal hermon
Mt. Hermon
Kibath
Tyre
Sidon
Zarephath
Sarepta
Berytus
Heliopolis
Baalbec
Lebonah
Akrabbah
Shiloh
Bethaven
Michmash
Geba
Gophna
Ephraim
Bethel
Ai
Ramah
Jericho
Gilgal
Bethhogla
Bethany
Bethphage
Jerusalem
Mt. Olivet
Mt. Scopus
Calvary
Bethzur
Etham
Tekoah
Hebron
Juttah
Ziph
Maon
Carmel
Engedi
Masada
Arad
Aroer
Rabbath Moab
Kir Moab
Arabbim
Zephath
Hormah
Beersheba
Ramoth
Gerar
Debir
Diuma
Eglon
Lachish
Eleutheropolis
Adullam
Hathait
Beth-tappuah
Timnath
Mekkedah
Azekah
Ziklag
Ashdod
Joppa
Lydda
Ramleh
Emmaus
Ekron
Zorah
Aijalon

JERUSALEM
in the time of Christ.
1st Wall
2nd Wall
3rd Wall
BROOK KIDRON
BEZETHA
Gate of Ephraim
Palace of Helena
Bethesda
Pool of Siloam
Tombs
Tower of Hippicus
1st Camp of Titus
Tower of Psephinus
Gihon
VALLEY OF HINNOM
VALLEY OF REPHAIM
To the Dead Sea
PLAN OF THE TEMPLE
in the time of Christ.
North
Court of the Priests
COURT of the GENTILES
A. The Holy of Holies
B. The Holy Place
C. Sanctum Sanctorum
D. The Table of Shewbread
E. Altar of Burnt Offering
F. The Brazen Laver
COURT
Altar of Burnt Offering
Laver
PLAN OF THE TABERNACLE


MAP OF THE MISSIONARY TOURS OF THE
APOSTLE PAUL
ROME
Dacia
Istropolis
Ratiaria
R. Danube
Nicopolis
Durostorum
Dardania
Philippi
Apollonia
Thessalonica
Constantinople
Amastris
Sinope
Bithynia
Nicomedia
Nicæa
Ancyra
Tavium
Amasia
Comana
Sebastea
Cæsarea
Tarsus
Iconium
Antioch
Palmyra
Damascus
Bostra
Gerasa
Philadelphia
Jerusalem
Petra
Idumæa
Hippos
Gaza
Rhinocolura
Rhinocorura
Pelusium
Heliopolis
Alexandria
Memphis
Cyrene
Cyrenaica
Scale of Miles
0 50 100 150 200 250 300
Paraetonium
Sarbonian Desert
REFERENCE
First Tour
Second Tour
Third Tour
Fourth Tour
MEDITERRANEAN SEA
EGYPT
ARABIA
ASIA
GALATIA
MACEDONIA
THRACIA
ILLYRICUM
ITALIA
AFRICA
PAPHLAGONIA
CAPPADOCIA
ARMENIA
PONTUS
GALATIA
PHRYGIA
LYCAONIA
PISIDIA
PAMPHYLIA
CILICIA
SYRIA
PHOENICIA
JUDÆA
SAMARIA
GALILÆA
PERÆA
IDUMÆA
NABATHÆANS

PREFACE.

A VOLUME of notes on the New Testament was prepared by my father and uncle, Jacob and John S. C. Abbott, a number of years ago. The original edition and an interleaved copy of the New Testament containing my father's preliminary manuscript notes, lie before me as I write. Their object was not to prepare a commentary for the Bible student, but a book of brief explanatory notes for the individual reader and for use in the home circle. "The notes themselves," say the authors in their original preface, "as their designation in the title-page imports, are intended to explain the text in the most concise and simple manner. The work is not meant to supersede the use of the excellent commentaries, more full and extended, which are now in circulation among the readers of the English version of the Scriptures, but to provide one, in addition to them, which, being more condensed in its form, is adapted to purposes for which the others were not designed."

In preparing this revised edition of this volume at the publishers' request, adapting it to the New Revision of the New Testament, I have endeavored to keep constantly in view the authors' original design, and to preserve as far as possible the brevity and the simplicity of the original work. The Old and the New Versions have been carefully compared; every variation, however insignificant, has been noticed. With the copy of the New Version thus marked before me, I have gone carefully over the New Testament, examining every change in phraseology introduced by the Revisers. Many of them are merely verbal and require no explanation and call for no comment. Some of them had been already anticipated by the authors in the original edition of these Notes. Changes in the Notes were sometimes, however, required by changes in the

text; or explanations in the original Notes, of archaic expressions, for example, were superseded by the improved text; in these cases I have modified or omitted the original Notes. I have also incorporated in them explanations of the reasons which justify the more important changes introduced into the New Revision, whether in readings or in translation, and the results of later Biblical scholarship in interpretation of doubtful and difficult passages. In a few instances, where the views of the original authors differed from my own, as expressed in my "Illustrated Commentary on the New Testament," I have added a note, placing it in brackets and adding my initials; but in general there is nothing to distinguish the work of the different authors who have contributed to the present volume.

No pains or expense have been spared to secure accuracy and thoroughness. Several assistants have rendered valuable aid in the preliminary work of preparation. I am especially indebted to Samuel Austin Chapin, Jr., who, in addition to other valuable assistance, has superintended the work of proof-reading and carrying the pages through the press.

Whatever can contribute to the better understanding of the truths of God's Word deserves a universal welcome. No devout student of the New Testament can do otherwise than rejoice in the great additional light which the New Revision throws on many portions of the Inspired Book; and I hope and trust that this attempt to add to its value, by some brief interpretations and explanations, may aid, in the Providence of God, in its value in family prayers, private devotional reading and Sunday school study.

LYMAN ABBOTT

CORNWALL-ON-HUDSON, N. Y.,
August, 1881.

REVISERS' PREFACE

TO

THE NEW VERSION OF THE NEW TESTAMENT.

THE English version of the New Testament here presented to the reader is a Revision of the Translation published in the year of Our Lord 1611, and commonly known by the name of the Authorised Version.

That Translation was the work of many hands and of several generations. The foundation was laid by William Tyndale. His translation of the New Testament was the true primary Version. The Versions that followed were either substantially reproductions of Tyndale's translation in its final shape, or revisions of Versions that had been themselves almost entirely based on it. Three successive stages may be recognised in this continuous work of authoritative revision: first, the publication of the Great Bible of 1539–41 in the reign of Henry VIII; next, the publication of the Bishop's Bible of 1568 and 1572 in the reign of Elizabeth; and lastly, the publication of the King's Bible of 1611 in the reign of James I. Besides these, the Genevan Version of 1560, itself founded on Tyndale's translation, must here be named; which, though not put forth by authority, was widely circulated in this country, and largely used by King James' Translators. Thus the form in which the English New Testament has now been read for 270 years was the result of various revisions made between 1525 and 1611; and the present Revision is an attempt, after a long interval, to follow the example set by a succession of honoured predecessors.

I. Of the many points of interest connected with the Translation of 1711, two require special notice; first, the Greek Text which it appears to have represented; and secondly, the character of the Translation itself.

1. With regard to the Greek Text, it would appear that, if to some extent the Translators exercised an independent judgement, it was mainly in choosing amongst readings contained in the principal editions of the Greek Text that had appeared in the sixteenth century. Wherever they seem to have followed a reading which is not found in any of those editions, their rendering may probably be traced to the Latin Vulgate. Their chief guides appear to have been the later editions of Stephanus and of Beza, and also, to a certain extent, the Complutensian Polyglott. All these were founded for the most part on manuscripts of late date, few in number, and used with little critical skill. But in those days it could hardly have been otherwise. Nearly all the more ancient of the documentary authorities have become known only within the last two centuries; some of the most important of them, indeed, within the last few years. Their publication has called forth not only improved editions of the Greek Text, but a succession of instructive discussions on the variations which have been brought to light, and on the best modes of distinguishing original readings from changes introduced in the course of transcription. While therefore it has long been the opinion of all scholars that the commonly received text needed thorough revision, it is but recently that materials have been acquired for executing such a work with even approximate completeness.

2. The character of the Translation itself will be best estimated by considering the leading rules under which it was made, and the extent to which these rules appear to have been observed.

The primary and fundamental rule was expressed in the following terms:—"The ordinary Bible read in the Church, commonly called the Bishop's Bible, to be followed, and as little altered as the truth of the Original will permit." There was, however, this subsequent provision:—"These translations to be used, when they agree better with the text than the Bishops' Bible: Tindale's, Matthew's, Coverdale's, Whitchurch's, Geneva." The first of these rules, which was substantially the same as that laid down at the revision of the Great Bible in the reign of Elizabeth, was strictly observed. The other rule was but partially followed. The Translators made much use of the Genevan Version. They do not, however, appear to have frequently returned to the renderings of the other Versions named

in the rule, where those Versions differed from the Bishops' Bible. On the other hand, their work shews evident traces of the influence of a Version not specified in the rules, the Rhemish, made from the Latin Vulgate, but by scholars conversant with the Greek Original.

Another rule, on which it is stated that those in authority laid great stress, related to the rendering of words that admitted of different interpretations. It was as follows :—"When a word hath divers significations, that to be kept which hath been most commonly used by the most of the ancient fathers, being agreeable to the propriety of the place and the analogy of the faith." With this rule was associated the following, on which equal stress appears to have been laid :—"The old ecclesiastical words to be kept, viz., the word *Church* not to be translated *Congregation*, &c." This latter rule was for the most part carefully observed ; but it may be doubted whether, in the case of words that admitted of different meanings, the instructions were at all closely followed. In dealing with the more difficult words of this class, the Translators appear to have paid much regard to traditional interpretations, and especially to the authority of the Vulgate ; but, as to the large residue of words which might properly fall under the rule, they used considerable freedom. Moreover they profess in their Preface to have studiously adopted a variety of expression which would now be deemed hardly consistent with the requirements of faithful translation. They seem to have been guided by the feeling that their Version would secure for the words they used a lasting place in the language ; and they express a fear lest they should "be charged (by scoffers) with some unequal dealing towards a great number of good English words," which, without this liberty on their part, would not have a place in the pages of the English Bible. Still it cannot be doubted that they carried this liberty too far, and that the studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context, is one of the blemishes in their work.

A third leading rule was of a negative character, but was rendered necessary by the experience derived from former Versions. The words of the rule are as follows :—"No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot without some circumlocu-

tion so briefly and fitly be expressed in the text." Here again the Translators used some liberty in their application of the rule. Out of more than 760 marginal notes originally appended to the Authorised Version of the New Testament, only a seventh part consists of explanations or literal renderings; the great majority of the notes being devoted to the useful and indeed necessary purpose of placing before the reader alternative renderings which it was judged that the passage or the words would fairly admit. The notes referring to variations in the Greek Text amount to about thirty-five.

Of the remaining rules it may be sufficient to notice one, which was for the most part consistently followed:—"The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used." The Translators had also the liberty, in "any place of special obscurity," to consult those who might be qualified to give an opinion.

Passing from these fundamental rules, which should be borne in mind by any one who would rightly understand the nature and character of the Authorised Version, we must call attention to the manner in which the actual work of the translation was carried on. The New Testament was assigned to two separate Companies, the one consisting of eight members, sitting at Oxford, the other consisting of seven members, sitting at Westminster. There is no reason to believe that these Companies ever sat together. They communicated to each other, and likewise to the four Companies to which the Old Testament and the Apocrypha had been committed, the results of their labours; and perhaps afterwards reconsidered them: but the fact that the New Testament was divided between two separate bodies of men involved a grave inconvenience, and was beyond all doubt the cause of many inconsistencies. These probably would have been much more serious, had it not been provided that there should be a final supervision of the whole Bible, by selected members from Oxford, Cambridge, and Westminster, the three centres at which the work had been carried on. These supervisors are said by one authority to have been six in number, and by another, twelve. When it is remembered that this supervision was completed in nine months, we may wonder that the incongruities which remain are not more numerous.

The Companies appear to have been occupied in the actual business of revision about two years and three quarters.

Such, so far as can be gathered from the rules and modes of procedure, is the character of the time-honoured Version which we have been called upon to revise. We have had to study this great Version carefully and minutely, line by line; and the longer we have been engaged upon it the more we have learned to admire its simplicity, its dignity, its power, its happy turns of expression, its general accuracy, and, we must not fail to add, the music of its cadences, and the felicities of its rhythm. To render a work that had reached this high standard of excellence still more excellent, to increase its fidelity without destroying its charm, was the task committed to us. Of that task, and of the conditions under which we have attempted its fulfilment, it will now be necessary for us to speak.

II. The present Revision had its origin in action taken by the Convocation of the Province of Canterbury in February, 1870, and it has been conducted throughout on the plan laid down in Resolutions of both Houses of the Province, and, more particularly, in accordance with Principles and Rules drawn up by a special Committee of Convocation in the following May. Two Companies, the one for the revision of the Authorised Version of the Old Testament, and the other for the revision of the same Version of the New Testament, were formed in the manner specified in the Resolutions, and the work was commenced on the twenty-second day of June, 1870. Shortly afterwards, steps were taken, under a resolution passed by both Houses of Convocation, for inviting the co-operation of American scholars; and eventually two Committees were formed in America, for the purpose of acting with the two English Companies, on the basis of the Principles and Rules drawn up by the Committee of Convocation.

The fundamental Resolutions adopted by the Convocation of Canterbury on the third and fifth days of May, 1870, were as follows:—

"1. That it is desirable that a revision of the Authorised Version of the Holy Scriptures be undertaken.

"2. That the revision be so conducted as to comprise both

marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorised Version.

"3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgment of the most competent scholars such change is necessary.

"4. That in such necessary changes, the style of the language employed in the existing Version be closely followed.

"5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong."

The Principles and Rules agreed to by the Committee of Convocation on the twenty-fifth day of May, 1870, were as follows :—

"1. To introduce as few alterations as possible into the Text of the Authorised Version consistently with faithfulness.

"2. To limit, as far as possible, the expression of such alterations to the language of the Authorised and earlier English Versions.

"3. Each Company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter is provided.

"4. That the Text to be adopted be that for which the evidence is decidedly preponderating ; and that when the Text so adopted differs from that from which the Authorised Version was made, the alteration be indicated in the margin.

"5. To make or retain no change in the Text on the second final revision by each Company, except *two thirds* of those present approve of the same, but on the first revision to decide by simple majorities.

"6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whensoever the same shall be required by one-third of those present at the Meeting, such intended vote to be announced in the notice for the next Meeting.

"7. To revise the headings of chapters and pages, paragraphs, italics, and punctuation.

"8. To refer, on the part of each Company, when consid-

ered desirable, to Divines, Scholars, and Literary Men, whether at home or abroad, for their opinions."

These rules it has been our endeavour faithfully and consistently to follow. One only of them we found ourselves unable to observe in all particulars. In accordance with the seventh rule, we have carefully revised the paragraphs, italics, and punctuation. But the revision of the headings of chapters and pages would have involved so much of indirect, and indeed frequently of direct interpretation, that we judged it best to omit them altogether.

Our communications with the American Committee have been of the following nature. We transmitted to them from time to time each several portion of our First Revision, and received from them in return their criticisms and suggestions. These we considered with much care and attention during the time we were engaged on our Second Revision. We then sent over to them the various portions of the Second Revision as they were completed, and received further suggestions, which, like the former, were closely and carefully considered. Last of all, we forwarded to them the Revised Version in its final form; and a list of those passages in which they desire to place on record their preference of other readings and renderings will be found at the end of the volume. We gratefully acknowledge their care, vigilance, and accuracy; and we humbly pray that their labours and our own, thus happily united, may be permitted to bear a blessing to both countries, and to all English-speaking people throughout the world.

The whole time devoted to the work has been ten years and a half. The First Revision occupied about six years; the Second, about two years and a half. The remaining time has been spent in the consideration of the suggestions from America on the Second Revision, and of many details and reserved questions arising out of our own labours. As a rule, a session of four days has been held every month (with the exception of August and September) in each year, from the commencement of the work in June, 1870. The average attendance for the whole time has has been sixteen each day; the whole Company consisting at first of twenty-seven, but for the greater part of the time of twenty-four members, many of them residing at great distances

from London. Of the original number four have been removed from us by death.

At an early stage in our labours, we entered into an agreement with the Universities of Oxford and Cambridge for the conveyance to them of our copyright in the work. This arrangement provided for the necessary expenses of the undertaking; and procured for the Revised Version the advantage of being published by Bodies long connected with the publication of the Authorised Version.

III. We now pass onward to give a brief account of the particulars of the present work. This we propose to do under the four heads of Text, Translation, Language, and Marginal Notes.

1. A revision of the Greek Text was the necessary foundation of our work; but it did not fall within our province to construct a continuous and complete Greek text. In many cases the English rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was usually not raised. A sufficiently laborious task remained in deciding between the rival claims of various readings which might properly affect the translation. When these were adjusted, our deviations from the text presumed to underlie the Authorised Version had next to be indicated, in accordance with the fourth rule; but it proved inconvenient to record them in the margin. A better mode, however, of giving them publicity has been found, as the University Presses have undertaken to print them in connexion with complete Greek texts of the New Testament.

In regard of the readings thus approved, it may be observed that the fourth rule, by requiring that "the text to be adopted" should be "that for which the evidence is decidedly preponderating," was in effect an instruction to follow the authority of documentary evidence without deference to any printed text of modern times, and therefore to employ the best resources of criticism for estimating the value of evidence. Textual criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics. Different schools of criticism have been represented among us, and have together contributed to the final result. In the

early part of the work every various reading requiring consideration was discussed and voted on by the Company. After a time the precedents thus established enabled the process to be safely shortened; but it was still at the option of every one to raise a full discussion on any particular reading, and the option was freely used. On the first revision, in accordance with the fifth rule, the decisions were arrived at by simple majorities. On the second revision, at which a majority of two thirds was required to retain or introduce a reading at variance with the reading presumed to underlie the Authorised Version, many readings previously adopted were brought again into debate, and either re-affirmed or set aside.

Many places still remain, in which, for the present, it would not be safe to accept one reading to the absolute exclusion of others. In these cases we have given alternative readings in the margin, wherever they seem to be of sufficient importance or interest to deserve notice. In the introductory formula, the phrases "many ancient authorities," "some ancient authorities," are used with some latitude to denote a greater or lesser proportion of those authorities which have a distinctive right to be called ancient. These ancient authorities comprise not only Greek manuscripts, some of which were written in the fourth and fifth centuries, but versions of a still earlier date in different languages, and also quotations by Christian writers of the second and following centuries.

2. We now pass from the Text to the Translation. The character of the Revision was determined for us from the outset by the first rule, "to introduce as few alterations as possible, consistently with faithfulness." Our task was revision, not re-translation.

In the application, however, of this principle to the many and intricate details of our work, we have found ourselves constrained by faithfulness to introduce changes which might not at first sight appear to be included under the rule.

The alterations which we have made in the Authorised Version may be roughly grouped in five principal classes. First, alterations positively required by change of reading in the Greek Text. Secondly, alterations made where the Authorised Version appeared either to be incorrect, or to have chosen the less probable of two possible renderings. Thirdly, alterations of obscure or ambiguous renderings into such as are clear and express in

their import. For it has been our principle not to leave any translation, or any arrangement of words, which could adapt itself to one or other of two interpretations, but rather to express as plainly as was possible that interpretation which seemed best to deserve a place in the text, and to put the other in the margin.

There remain yet two other classes of alterations which we have felt to be required by the same principle of faithfulness. These are: Fourthly, alterations of the Authorised Version in cases where it was inconsistent with itself in the rendering of two or more passages confessedly alike or parallel. Fifthly, alterations rendered necessary *by consequence*, that is, arising out of changes already made, though not in themselves required by the general rule of faithfulness. Both these classes of alterations call for some further explanation.

The frequent inconsistencies in the Authorised Version have caused us much embarrassment from the fact already referred to, namely, that a studied variety of rendering, even in the same chapter and context, was a kind of principle with our predecessors, and was defended by them on grounds that have been mentioned above. The problem we had to solve was to discriminate between varieties of rendering which were compatible with fidelity to the true meaning of the text, and varieties which involved inconsistency, and were suggestive of differences that had no existence in the Greek. This problem we have solved to the best of our power, and for the most part in the following way.

Where there was a doubt as to the exact shade of meaning, we have looked to the context for guidance. If the meaning was fairly expressed by the word or phrase that was before us in the Authorised Version, we made no change, even where rigid adherence to the rule of translating, as far as possible, the same Greek word by the same English word, might have prescribed some modification.

There are however numerous passages in the Authorised Version in which, whether regard be had to the recurrence (as in the first three Gospels) of identical clauses and sentences, to the repetition of the same word in the same passage, or to the characteristic use of particular words by the same writer, the studied variety adopted by the Translators of 1611 has produced a degree of inconsistency that cannot be reconciled with the princi-

ple of faithfulness. In such cases we have not hesitated to introduce alterations, even though the sense might not seem to the general reader to be materially affected.

The last class of alterations is that which we have described as rendered necessary *by consequence;* that is, by reason of some foregoing alteration. The cases in which these consequential changes have been found necessary are numerous and of very different kinds. Sometimes the change has been made to avoid tautology; sometimes to obviate an unpleasing alliteration or some other infelicity of sound; sometimes, in the case of smaller words, to preserve the familiar rhythm; sometimes for a convergence of reasons which, when explained, would at once be accepted, but until so explained might never be surmised even by intelligent readers.

This may be made plain by an example. When a particular word is found to recur with characteristic frequency in any one of the Sacred Writers, it is obviously desirable to adopt for it some uniform rendering. Again, where, as in the case of the first three Evangelists, precisely the same clauses or sentences are found in more than one of the Gospels, it is no less necessary to translate them in every place in the same way. These two principles may be illustrated by reference to a word that perpetually recurs in St. Mark's Gospel, and that may be translated either "straightway," "forthwith," or "immediately." Let it be supposed that the first rendering is chosen, and that the word, in accordance with the first of the above principles, is in that Gospel uniformly translated "straightway." Let it be further supposed that one of the passages of St. Mark in which it is so translated is found, word for word, in one of the other Gospels, but that there the rendering of the Authorised Version happens to be "forthwith" or "immediately." That rendering must be changed on the second of the above principles; and yet such a change would not have been made but for this concurrence of two sound principles, and the consequent necessity of making a change on grounds extraneous to the passage itself.

This is but one of many instances of consequential alterations which might at first sight appear unnecessary, but which nevertheless have been deliberately made, and are not at variance

with the rule of introducing as few changes in the Authorised Version as faithfulness would allow.

There are some other points of detail which it may be here convenient to notice. One of these, and perhaps the most important, is the rendering of the Greek aorist. There are numerous cases, especially in connexion with particles ordinarily expressive of present time, in which the use of the indefinite past tense in Greek and English is altogether different; and in such instances we have not attempted to violate the idiom of our language by forms of expression which it could not bear. But we have often ventured to represent the Greek aorist by the English preterite, even where the reader may find some passing difficulty in such a rendering, because we have felt convinced that the true meaning of the original was obscured by the presence of the familiar auxiliary. A remarkable illustration may be found in the seventeenth chapter of St. John's Gospel, where the combination of the aorist and the perfect shews, beyond all reasonable doubt, that different relations of time were intended to be expressed.

Changes of translation will also be found in connexion with the aorist participle, arising from the fact that the usual periphrasis of this participle in the Vulgate, which was rendered necessary by Latin idiom, has been largely reproduced in the Authorised Version by "when" with the past tense (as for example in the second chapter of St. Matthew's Gospel), even where the ordinary participial rendering would have been easier and more natural in English.

In reference to the perfect and the imperfect tenses but little needs to be said. The correct translation of the former has been for the most part, though with some striking exceptions, maintained in the Authorised Version: while with regard to the imperfect, clear as its meaning may be in the Greek, the power of expressing it is so limited in English, that we have been frequently compelled to leave the force of the tense to be inferred from the context. In a few instances, where faithfulness imperatively required it, and especially where, in the Greek, the significance of the imperfect tense seemed to be additionally marked by the use of the participle with the auxiliary verb, we have introduced the corresponding form in English. Still, in the great majority of cases we have been obliged to retain the

English preterite, and to rely either on slight changes in the order of the words, or on prominence given to the accompanying temporal particles, for the indication of the meaning which, in the Greek, the imperfect tense was designed to convey.

On other points of grammar it may be sufficient to speak more briefly.

Many changes, as might be anticipated, have been made in the case of the definite article. Here again it was necessary to consider the peculiarities of English idiom, as well as the general tenor of each passage. Sometimes we have felt it enough to prefix the article to the first of a series of words to all of which it is prefixed in the Greek, and thus, as it were, to impart the idea of definiteness to the whole series, without running the risk of overloading the sentence. Sometimes, conversely, we have had to tolerate the presence of the definite article in our Version, when it is absent from the Greek, and perhaps not even grammatically latent; simply because English idiom would not allow the noun to stand alone, and because the introduction of the indefinite article might have introduced an idea of oneness or individuality, which was not in any degree traceable in the original. In a word, we have been careful to observe the use of the article wherever it seemed to be idiomatically possible: where it did not seem to be possible, we have yielded to necessity.

As to the pronouns and the place they occupy in the sentence, a subject often overlooked by our predecessors, we have been particularly careful; but here again we have frequently been baffled by structural or idiomatical peculiarities of the English language which precluded changes otherwise desirable.

In the case of the particles we have met with less difficulty, and have been able to maintain a reasonable amount of consistency. The particles in the Greek Testament are, as is well known, comparatively few, and they are commonly used with precision. It has therefore been the more necessary here to preserve a general uniformity of rendering, especially in the case of the particles of causality and inference, so far as English idiom would allow.

Lastly, many changes have been introduced in the rendering of the prepositions, especially where ideas of instrumentality or

of mediate agency, distinctly marked in the original, had been confused or obscured in the translation. We have, however, borne in mind the comprehensive character of such prepositions as "of" and "by," the one in reference to agency and the other in reference to means, especially in the English of the seventeenth century; and have rarely made any change where the true meaning of the original as expressed in the Authorised Version would be apparent to a reader of ordinary intelligence.

3. We now come to the subject of Language.

The second of the rules by which the work has been governed, prescribed that the alterations to be introduced should be expressed, as far as possible, in the language of the Authorised Version or of the Versions that preceded it.

To this rule we have faithfully adhered. We have habitually consulted the earlier Versions; and in our sparing introduction of words not found in them or in the Authorised Version we have usually satisfied ourselves that such words were employed by standard writers of nearly the same date, and had also that general hue which justified their introduction into a Version which has held the highest place in the classical literature of our language. We have never removed any archaisms, whether in structure or in words, except where we were persuaded either that the meaning of the words was not generally understood, or that the nature of the expression led to some misconception of the true sense of the passage. The frequent inversions of the strict order of the words, which add much to the strength and variety of the Authorised Version, and give an archaic colour to many felicities of diction, have been seldom modified. Indeed, we have often adopted the same arrangement in our own alterations; and in this, as in other particulars, we have sought to assimilate the new work to the old.

In a few exceptional cases we have failed to find any word in the older stratum of our language that appeared to convey the precise meaning of the original. There, and there only, we have used words of a later date; but not without having first assured ourselves that they are to be found in the writings of the best authors of the period to which they belong.

In regard of proper names no rule was prescribed to us. In the case of names of frequent occurrence we have deemed it best

to follow generally the rule laid down for our predecessors. That rule, it may be remembered, was to this effect, "The names of the prophets and the holy writers, with the other names of the text, to be retained, as nigh as may be, accordingly as they were vulgarly used." Some difficulty has been felt in dealing with names less familiarly known. Here our general practice has been to follow the Greek form of names, except in the case of persons and places mentioned in the Old Testament: in this case we have followed the Hebrew.

4. The subject of the Marginal Notes deserves special attention. They represent the results of a large amount of careful and elaborate discussion, and will, perhaps, by their very presence, indicate to some extent the intricacy of many of the questions that have almost daily come before us for decision. These Notes fall into four main groups: first, notes specifying such differences of reading as were judged to be of sufficient importance to require a particular notice; secondly, notes indicating the exact rendering of words to which, for the sake of English idiom, we were obliged to give a less exact rendering in the text; thirdly, notes, very few in number, affording some explanation which the original appeared to require; fourthly, alternative renderings in difficult or debateable passages. The notes of this last group are numerous, and largely in excess of those which were admitted by our predecessors. In the 270 years that have passed away since their labours were concluded, the Sacred Text has been minutely examined, discussed in every detail, and analysed with a grammatical precision unknown in the days of the last Revision. There has thus been accumulated a large amount of materials that have prepared the way for different renderings, which necessarily came under discussion. We have therefore placed before the reader in the margin other renderings than those which were adopted in the text, wherever such renderings seemed to deserve consideration. The rendering in the text, where it agrees with the Authorised Version, was supported by at least one third, and, where it differs from the Authorised Version, by at least two thirds of those who were present at the second revision of the passage in question.

A few supplementary matters have yet to be mentioned. These may be thus enumerated,—the use of Italics, the arrange-

ment in Paragraphs, the mode of printing Quotations from the Poetical Books of the Old Testament, the Punctuation, and, last of all, the Titles of the different Books that make up the New Testament,—all of them particulars on which it seems desirable to add a few explanatory remarks.

(*a*) The determination, in each place, of the words to be printed in italics has not been by any means easy; nor can we hope to be found in all cases perfectly consistent. In the earliest editions of the Authorised Version the use of a different type to indicate supplementary words not contained in the original was not very frequent, and cannot easily be reconciled with any settled principle. A review of the words so printed was made, after a lapse of some years, for the editions of the Authorised Version published at Cambridge in 1629 and 1638. Further, though slight, modifications were introduced at intervals between 1638 and the more systematic revisions undertaken respectively by Dr. Paris in the Cambridge Edition of 1762, and by Dr. Blayney in the Oxford Edition of 1769. None of them however rest on any higher authority than that of the persons who from time to time superintended the publication. The last attempt to bring the use of italics into uniformity and consistency was made by Dr. Scrivener in the Paragraph Bible published at Cambridge in 1870–73. In succeeding to these labours, we have acted on the general principle of printing in italics words which did not appear to be necessarily involved in the Greek. Our tendency has been to diminish rather than to increase the amount of italic printing; though, in the case of difference of readings, we have usually marked the absence of any words in the original which the sense might nevertheless require to be present in the Version; and again, in the case of inserted pronouns, where the reference did not appear to be perfectly certain, we have similarly had recourse to italics. Some of these cases, especially when there are slight differences of reading, are of singular intricacy, and make it impossible to maintain rigid uniformity.

(*b*) We have arranged the Sacred Text in paragraphs, after the precedent of the earliest English Versions, so as to assist the general reader in following the current of narrative or argument. The present arrangement will be found, we trust, to have preserved the due mean between a system of long portions,

which must often include several separate topics, and a system of frequent breaks which, though they may correctly indicate the separate movements of thought in the writer, often seriously impede a just perception of the true continuity of the passage. The traditional division into chapters, which the Authorised Version inherited from Latin Bibles of the later middle ages, is an illustration of the former method. These paragraphs, for such in fact they are, frequently include several distinct subjects. Moreover they sometimes, though rarely, end where there is no sufficient break in the sense. The division of chapters into verses, which was introduced into the New Testament for the first time in 1551, is an exaggeration of the latter method, with its accompanying inconveniences. The serious obstacles to the right understanding of Holy Scripture, which are interposed by minute subdivision, are often overlooked ; but if any one will consider for a moment the injurious effect that would be produced by breaking up a portion of some great standard work into separate verses, he will at once perceive how necessary has been an alteration in this particular. The arrangement by chapters and verses undoubtedly affords facilities for reference : but this advantage we have been able to retain by placing the numerals on the inside margin of each page.

(*c*) A few words will suffice as to the mode of printing quotations from the Poetical Books of the Old Testament. Wherever the quotation extends to two or more lines, our practice has been to recognise the parallelism of their structure by arranging the lines in a manner that appears to agree with the metrical divisions of the Hebrew original. Such an arrangement will be found helpful to the reader ; not only as directing his attention to the poetical character of the quotation, but as also tending to make its force and pertinence more fully felt. We have treated in the same way the hymns in the first two chapters of the Gospel according to St. Luke.

(*d*) Great care has been bestowed on the punctuation. Our practice has been to maintain what is sometimes called the heavier system of stopping, or, in other words, that system which, especially for convenience in reading aloud, suggests such pauses as will best ensure a clear and intelligent setting forth of the true meaning of the words. This course has rendered

necessary, especially in the Epistles, a larger use of colons and semicolons than is customary in modern English printing.

(*e*) We may in the last place notice one particular to which we were not expressly directed to extend our revision, namely, the titles of the Books of the New Testament. These titles are no part of the original text; and the titles found in the most ancient manuscripts are of too short a form to be convenient for use. Under these circumstances, we have deemed it best to leave unchanged the titles which are given in the Authorised Version as printed in 1611.

We now conclude, humbly commending our labours to Almighty God, and praying that his favour and blessing may be vouchsafed to that which has been done in his name. We recognised from the first the responsibility of the undertaking; and through our manifold experience of its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organised efforts of scholarship and criticism, unless assisted by Divine help.

We know full well that defects must have their place in a work so long and so arduous as this which has now come to an end. Blemishes and imperfections there are in the noble Translation which we have been called upon to revise; blemishes and imperfections will assuredly be found in our own Revision. All endeavours to translate the Holy Scriptures into another tongue must fall short of their aim, when the obligation is imposed of producing a Version that shall be alike literal and idiomatic, faithful to each thought of the original, and yet, in the expression of it, harmonious and free. While we dare to hope that in places not a few of the New Testament the introduction of slight changes has cast a new light upon much that was difficult and obscure, we cannot forget how often we have failed in expressing some finer shade of meaning which we recognised in the original, how often idiom has stood in the way of a perfect rendering, and how often the attempt to preserve a familiar form of words, or even a familiar cadence, has only added another perplexity to those which already beset us.

Thus, in the review of the work which we have been permitted to complete, our closing words must be words of mingled thanksgiving, humility, and prayer. Of thanksgiving, for the

many blessings vouchsafed to us throughout the unbroken progress of our corporate labours; of humility, for our failings and imperfections in the fulfilment of our task; and of prayer to Almighty God, that the Gospel of our Lord and Saviour Jesus Christ may be more clearly and more freshly shewn forth to all who shall be readers of this Book.

JERUSALEM CHAMBER,
WESTMINSTER ABBEY,
11th November, 1880.

The Lord's Prayer

Our Father

Which art in Heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one.

THE GOOD SHEPHERD.

THE GOSPEL ACCORDING TO

ST. MATTHEW.

THE author of this Gospel is the person mentioned (Matthew 9:9) as an officer of the customs under the Roman government, stationed at Capernaum, on the shores of the Sea of Galilee. In Mark 2:14, and in Luke 5:27, 29, he is called *Levi*. His first interview with the Savior seems to have awakened a strong interest in his mind, and he began at once to employ his property, and his influence as a public officer, in favor of the Savior's ministry—entertaining Jesus and his followers publicly at his house, where he invited a large circle of subordinate officers of his acquaintance to meet him and listen to his instructions. These circumstances indicate that he was a man of some standing and consideration, in the class of officers to which he belonged.

Matthew was afterwards chosen one of the twelve apostles, but of his subsequent history nothing is known. From statements made by very early writers, it is generally supposed that he wrote his Gospel about thirty years after the death of Christ.

CHAPTER I.

1 [1] THE book of the [2] generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah 3 and his brethren; and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat [3] Ram; and 4 [3] Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon; and Sal- 5 mon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse; and Jesse 6 begat David the king.

And David begat Solo-

1 Or, *The genealogy of Jesus Christ*
2 Or, *birth*: as in ver. 18.

3 Gr. *Aram*.

1. *The book of the generation*; the account of the pedigree or ancestry. This genealogy differs in several respects from that of Luke. Matthew, it has been supposed, traces the lineal descent of Joseph; Luke, that of Mary. There are other differences difficult to account for.

The son of David, the son

mon of her *that had been*
7 *the wife* of Uriah; and
Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abi-
8 jah begat [1]Asa; and [1]Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat
9 Uzziah; and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz be-
10 gat Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat [2]Amon; and Amon [2]begat
11 Josiah; and Josiah begat Jechoniah and his brethren, at the time of the [3]carrying away to Babylon.
12 And after the [3]carrying away to Babylon, Jechoniah begat [4]Shealtiel; and [4]Shealtiel begat Zerubbabel; and Zerubba- 13
bel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; 14
and Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; 15
and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat 16
Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

So all the generations 17
from Abraham unto David are fourteen generations; and from David unto the [3]carrying away to Babylon fourteen generations; and from the [1]carrying away to Baby-

1 Gr. *Asaph.*
2 Gr. *Amos.*
3 Or, *removal to Babylon*
4 Gr. *Salathiel.*

of Abraham; that is, descended from Abraham through the royal line of David. A certain degree of importance seems to be attached in the sacred Scriptures to the distinguished birth of the Savior.

16. *Jesus, who is called Christ.* *Christ* is the Greek translation of the Hebrew word *Messiah*, meaning *the anointed King.* It was a title of dignity, often applied, in the early part of the Old Testament, to other monarchs. In Daniel 9:25, it is used to designate the coming Redeemer; and, subsequently, it seems to have been reserved exclusively for this use. It must be kept in mind, therefore, that the proper, personal name, by which the Saviour was known during his life, was simply *Jesus*, (Matt. 1:21;) and that whether he was or was not the *Messiah* or *Christ*, was a question of fact for those who knew him to consider. On this distinction depend the point and meaning of such passages as John 1:41, 4:25, 9:22, and many similar expressions. This distinction is recognized in the New Version much more clearly than in the Old, because in the New the Greek article is translated where it occurs, and the title of Jesus is given as *the* Christ.

17. *Fourteen generations;* that is, *about* fourteen generations, as enumerated above. Many of the actual generations are omitted in the catalogue, which is not by any means complete.

lon unto the Christ fourteen generations.

18 Now the [1]birth [2]of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the
19 [3]Holy Ghost. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away
20 privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is [4]conceived in her is of the Holy Ghost.
21 And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins.
22 Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

23 Behold, the virgin shall be with child,
and shall bring forth a son,
And they shall call his name [5]Immanuel;

which is, being interpreted, God with us.
24 And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife;
25 and knew her not till she had brought forth a son: and he called his name JESUS.

2 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, [6]wise men from the east

1 Or, *generation:* as in ver. 1.
2 Some ancient authorities read *of the Christ.*
3 Or, *Holy Spirit:* and so throughout this book.
4 Gr. *begotten.*
5 Gr. *Emmanuel.*
6 Gr. *Magi.* Compare Esther i. 13; Dan. ii. 12.

18. *This wise;* this manner. *Had been betrothed;* betrothal was a much more public and solemn ceremony with the Jews than it is with us.

20. *An angel of the Lord;* not *the* angel of the Lord; a phrase thought by many commentators to be used in the Old Testament to refer to the Word or manifestation of God himself. Here simply a heavenly messenger is meant.

22. *Through the prophet.* (Isa. 7:14.) This prediction was recorded more than seven centuries before its fulfilment.

CHAPTER II.

1. *Bethlehem;* a small village, six miles from Jerusalem. The inhabitants still point out the place where they suppose the Saviour was born. A church is erected over the spot. — *Wise men;* Magi—a sort of religious philosophers, from Persia or Arabia.

came to Jerusalem, saying, [1] Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written [2] by the prophet,

And thou Bethlehem, land of Judah,

1 Or, *Where is the King of the Jews that is born?*

2 Or, *through*

3. *Was troubled.* This was old King Herod, the father and founder of the Herod family, of which three generations appear in the sacred history. He was a man of great talents, but distinguished still more for his cruelties and crimes. In the course of his life, he had brought many persons to a violent death, whom he had suspected of conspiring against his reign; and among others, his wife and several of his own sons. And now, though quite an old man, his jealous and suspicious temper was aroused by hearing that an infant king of the Jews had been born,—supposing that he was to be a temporal prince, and of course that his own throne was in danger.

4. *Chief priests.* The priests were divided into twenty-four classes; the leaders of these classes, and perhaps some others of particular distinction, were called *chief priest.* There was but one *high priest.*—*Scribes;* a class of men learned in theology and in the law, and often employed as writers. Of the chief priests and scribes, there was composed a council of seventy-two men, called the *Sanhedrim*, which was the great council of the Jewish nation.—*Where the Christ should be born.* Herod was a Jew, and a believer in the Old Testament Scriptures; and he wished that those who were best acquainted with the subject, should inform him where, according to the divine predictions, the Messiah should appear. His conduct, in this instance, was not, therefore, an ordinary case of political cruelty towards a human rival, but a high-handed and deliberate act of hostility against the counsels of God. He calls upon the great religious tribunal of the nation to consult the sacred records, and inform him, with official solemnity, what God intended to do, in order that he might adopt effectual measures, by means of violence and murder, to prevent its being done. That a man near seventy years of age, and just ready to descend into the grave, should deliberately set himself at work to oppose, by open violence, designs which he himself recognized as divine, and which had stood so recorded for seven hundred years, shows to what an extent human guilt and infatuation may sometimes proceed.

5. *The prophet.* (Micah 5: 2.) Quotations from the Old Testament, in the New, give the sense, but in most cases, they do not give exactly the words, of the original.

Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.

7 Then Herod privily called the [1]wise men, and learned of them carefully [2]what time the star ap-
8 peared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found *him*, bring me word, that I also may come and worship him.
9 And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the
10 young child was. And when they saw the star, they rejoiced with exceeding great joy. And
11 they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And 12
being warned *of God* in a dream that they should not return to Herod, they departed into their own country another way.

Now when they were 13
departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. And he arose and 14
took the young child and his mother by night, and departed into Egypt; and
was there until the death 15
of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I

1 See note 6 on page 41.

2 Or, *the time of the star that appeared.*

11. *Worshipped him;* prostrated themselves before him, according to the Eastern custom of doing homage to kings.—*Frankincense;* a gum which, when burnt, produced a very fragrant smoke.—*Myrrh;* a very valuable gum, used in embalming the dead.

15. *And was there,* &c. The death of Herod took place two or three years after the birth of Christ. — *Through the prophet.* (Hos. 11:1.) The declaration of God, in Hosea, was strikingly applicable to this event. The sacred writers quote from the Old Testament, not only those passages which *predict* the events that they are recording, but those also which may be aptly applied to them, though originally used with reference to other occurrences.

16 call my son. Then Herod, when he saw that he was mocked of the [1]wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the [1]wise
17 men. Then was fulfilled that which was spoken [2]by Jeremiah the prophet, saying,

18 A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in
20 Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life.
21 And he arose and took the young child and his mother, and came into
22 the land of Israel. But when he heard that

1 Gr. *Magi.*

2 Or, *through.*

16. *Mocked;* deceived.—*Male children.* Not all the children as indicated in the old Version, but only the males, were slain by Herod, who only desired to make sure the killing of the supposed king.—*In all the borders thereof.* In the Old Version, the word *coasts* is used in the old English sense of the frontier border of a country. In the New Version, here and elsewhere, the word *borders* is substituted for the word *coasts.*

17. (Jer. 31:15.)

18. *Ramah;* a small town near Bethlehem. The king of Babylon overran Judea, assembled the Jewish captives in Ramah, and thence drove them, in chains, into Babylonish captivity. The prophet Jeremiah, in the passage here referred to, represents Rachel, the mother of Benjamin, as rising from the grave, and weeping over the woes of her descendants. The words are quoted here, not as prophetic language, originally referring to this case, but as strikingly applicable to it.

22. *And being warned of God;* After old King Herod's death, his kingdom was divided. His son Archelaus reigned in Judea, the southern part, and another son, Herod Antipas, in Galilee, the northern part. Another portion still was assigned to Philip. Archelaus was of a savage and ferocious disposition, like his father. Herod Antipas was more mild, addicted rather to pleasure than to bloodshed and cruelty. His whole treatment of John the Baptist shows this, except the last act,—beheading him,—and this was committed mainly at the instigation of others, and under the excitement of wine. It was natural, therefore, that the parents of Jesus, knowing the characters of these princes, should feel it to be safest for them to return to their old home

Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned *of God* in a dream, he withdrew into the parts of Galilee,
23 and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken [1] by the prophets, that he should be called a Nazarene.

3 And in those days cometh John the Baptist, preaching in the wilderness of Judæa, saying,
2 Repent ye; for the kingdom of heaven is at hand.
3 For this is he that was spoken of [1] by Isaiah the prophet, saying,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

1 Or, *through*.

in Nazareth, which was a retired village among the mountains, within the dominions of Herod Antipas, a few miles from the Sea of Galilee. The Old Version implied that Joseph's action in turning aside into Galilee was despite the warning of God, whereas it was really in consequence of that warning, or rather in accordance with God's counsel. He was not warned against Archelaus, as this was a danger which the use of his own faculties enabled him to perceive. Divine interpositions are never to be looked for as a substitute for human prudence and forethought.

23. *A Nazarene;* a proverbial term for one despised; because Nazareth was an obscure and insignificant village. Thus Jesus, being of royal lineage, was a child of very high birth, but yet of very humble circumstances. In this two-fold aspect of the Saviour's worldly condition there may be a design to teach us, on the one hand, not to set too high a value upon the worldly advantages of wealth, rank, and station, and, on the other, not wholly to despise them.

CHAPTER III.

1. *In those days;* during the remaining period of his infancy and youth, Jesus resided at Nazareth. As John was but six months older than our Saviour, and as Jesus was about thirty years of age (Luke 3: 23) when he commenced his public ministry, a long period must have elapsed between the events mentioned at the close of the last chapter, and those described in this and the succeeding verses. —*Wilderness;* a solitary country region, remote from the villages and towns.

2. *The kingdom of heaven;* the gospel dispensation,—the coming and kingdom of the Messiah.

3. *Make ye ready the way of the Lord.* As monarchs, on their journeys, were preceded by a herald, summoning the inhabitants of the provinces through which they were to pass, to prepare highways for the royal retinue, so John, the herald of the Messiah, called upon the people to prepare their hearts, by penitence and holy lives, for the spiritual religion of the Saviour and King about to be revealed.

4 Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and
5 wild honey. Then went out unto him Jerusalem, and all Judæa, and all the region round about
6 Jordan; and they were baptized of him in the river Jordan, confessing
7 their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from
8 the wrath to come? Bring forth therefore fruit wor-
9 thy of [1]repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now
10 is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. I indeed
11 baptize you [2]with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not [3]worthy to bear: he shall baptize you [2]with the Holy Ghost and *with* fire: whose fan
12 is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

Then cometh Jesus
13 from Galilee to the Jordan unto John to be bap-
14 tized of him. But John

1 Or, *your repentance.*
2 Or, *in.*
3 Gr. *sufficient.*

4. This was food and clothing of the most humble kind. The idea of the verse is, that, like his great prototype Elijah, John the Baptist led a life of extreme austerity and self-denial.

5. *Jordan.* The River Jordan is about one hundred miles in length, forming the eastern boundary of Palestine.

7. The Pharisees and Sadducees were two prominent religious sects among the Jews. The Sadducees maintained the doctrine that the soul of man perishes with the body.

9. The meaning is, Do not imagine that God regards you with favor because you are the descendants of Abraham. From the very stones of the Jordan, God is able to raise up servants and friends.

11. The idea of the verse undoubtedly is, that John performed merely an external rite, —the symbol and pledge of repentance,—but that the reality of new spiritual life was to be bestowed by the coming Saviour.

12. *Fan;* a winnowing instrument.—*Garner;* granary.

14. *John would have hindered him.* He did not actually forbid Christ to be baptized, as represented in the Old Version. He simply made an objection, as expressed in the rest of the verse.

would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?
15 But Jesus answering said unto him, Suffer [1] *it* now: for thus it becometh us to fulfil all righteousness. Then he suffereth him.
16 And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened [2] unto him, and he saw the Spirit of God descending as a dove, and coming upon him;
17 and lo, a voice out of the heavens, saying, [3] This is my beloved Son,

1 Or, me.
2 Some ancient authorities omit *unto him*.

3 Or, *This is my son; my beloved in whom I am well pleased*. See ch. xii. 18.

John did not yet know that Jesus was the Messiah. This fact was revealed to him by the descent of the Holy Spirit, after his baptism. (See John 1:31–34.) His remark, therefore, in this verse, is of great interest, as showing how strong an impression the private and personal character of the Saviour had made upon his friends and acquaintances, before he had commenced his public ministry.

15. *To fulfil all righteousness;* to fulfil every duty which it belongs to man to do—here the duty of making a public profession of his religious faith and purpose.

16. *As a dove.* But why in this form? The Scripture use of this emblem will be our best guide here. "My dove, *my undefiled*, is one," says the Song (6:9). This is chaste purity. Again, "Be ye *harmless* as doves," says Christ himself (Matt. 10:16). Further, when we read in the Song (2:14), "O my dove that art in the *clefts* of the rocks, in the *secret places* of the stairs (see Isaiah 60:8), let me see thy countenance, let me hear thy voice; for sweet is thy voice and thy countenance is comely,"—it is shrinking modesty, meekness, gentleness, that is thus charmingly depicted. In a word, when we read (Psalm 68:13) "Ye shall be as the wings of a dove covered with silver, and her feathers with yellow gold," it is *beauteousness* that is thus held forth. And was not such that "Holy, harmless, undefiled One," the "Separate from sinners"? And when with John 1:32–34 we compare the predicted descent of the Spirit upon Messiah (Isaiah 11:2), "*And the Spirit of the Lord shall rest upon him*," we cannot doubt that it was this permanent and perfect resting of the Holy Ghost upon the Son of God—now and thenceforward in his *official* capacity—that was here visibly manifested.

17. *In whom I am well pleased.* This English is scarcely strong enough. "I delight," comes nearer, perhaps, to that ineffable complacency which is manifestly intended; and this is rather preferable, as it would immediately carry the thoughts back to that august Messianic prophecy to which the voice from heaven plainly alluded (Isa. 42:1), "Behold my Servant, whom I uphold; mine Elect, IN WHOM MY SOUL DELIGHTETH." Was this voice heard by the bystanders? From Matthew's form of it, one might suppose it so designed, but it would ap-

in whom I am well pleased.

4 Then was Jesus led up of the Spirit into the wilderness to be tempted of
2 the devil. And when he had fasted forty days and forty nights, he afterward
3 hungered. And the tempter came and said unto him, If thou art the Son of God, command that these stones become
4 'bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
5 Then the devil taketh him into the holy city; and he set him on the 'pinnacle of the temple, and saith
6 unto him, If thou art the Son of God, cast thyself down: for it is written,

1 Gr. *loaves.*

5 Gr. *wing.*

pear that it was not, and probably only John heard and saw anything peculiar in the great baptism. Accordingly the words "Hear ye Him" are not added as at the Transfiguration.

CHAPTER IV.

1. *Led up of the Spirit;* by the guidance of the Holy Spirit. —*To be tempted of the devil.* There is a certain mystery enveloping the subject of the Saviour's temptation, which all the efforts of commentators and theologians have not been able to remove. Attempts have been made to give the whole passage a metaphorical interpretation; but such a construction can hardly be given, without violence, to a passage like this, occurring in regular course, as a part of a plain, historical narrative. The sacred writer undoubtedly meant to be understood, and must have been understood at the time, as asserting literally that Jesus was assailed by an evil spirit, not human, but yet having a distinct personal existence. [We need not, however, necessarily suppose that Jesus was literally transferred first to a pinnacle of the temple, and afterwards to an exceeding high mountain. The whole narrative must be regarded as a highly dramatic and pictorial account of an inward and spiritual conflict. For explanation of different interpretations of this temptation see my commentary on Matthew. L. A.]

2. *Fasted.* It is not certain that this implies entire abstinence from food, but only an abstinence from all except such casual and uncertain sustenance as the wilderness afforded.

3. *The tempter came;* whether in bodily form or by inward suggestions is not indicated; more probably the latter, as we read (Heb. 4: 15) that he was tempted in all points like as we are. —*If thou art the Son of God;* that is, the Messiah, as had been proclaimed by the voice from heaven. (Matt. 3: 17.) —*Command that these stones,* &c.; to satisfy his hunger.

4. *It is written;* Deut. 8: 3.

5. *The holy city.* Jerusalem was called the holy city, because the temple was there, and it was the scene of all the great religious solemnities of the nation.

6. Perhaps to make a public display of his miraculous powers.

He shall give his angels charge concerning thee:
And on their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, Thou shalt not tempt the Lord
8 thy God. Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;
9 and he said unto him, All these things will I give thee, if thou wilt fall down and worship me.
10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
11 Then the devil leaveth him; and behold, angels came and ministered unto him.

12 Now when he heard that John was delivered up, he withdrew into Galilee;
13 and leaving Na-

7. Deut. 6: 16, and Ex. 17: 7. By a comparison of these passages, the sin of tempting God would seem to be that of presumptuously, or with an improper spirit, calling for or expecting miraculous interpositions from him.

8–10. The language here indicates a picture seen in the imagination rather than a literal view, for of course from no mountain could all the kingdoms of the world and the glory of them be seen.—*It is written;* the quotation is a free one. Deut. 6: 13.

11. *Angels came;* either in visible form, or by presenting, invisibly, consolation and support.

12. *That John was delivered up.* He was imprisoned by Herod; for account of his imprisonment see Matt. 14: 3–12. It seems, from John 3: 22–26, that Jesus had commenced his public ministry before this time in Judea. He now retired to Galilee, a place of greater seclusion and safety. Galilee was the northern province of Palestine, a retired, mountainous region, far less exposed to tumults and popular commotions than the region of Jerusalem: and it was very probably on this account that Jesus, who was constantly taking precautions to avoid occasioning public excitements, chose it as the scene of his ministrations for some time after the imprisonment of John. The narrative of Matthew from this place to 20: 17, gives an account of the Saviour's journeys, discourses, and miracles among these quiet villages; and then it follows him to the more exciting scenes witnessed towards the close of his life, in Judea and Jerusalem.

13. *Capernaum.* The largest city of Galilee, on the western shore of the sea. It was in this maritime city that Peter and Andrew, James and John, dwelt in the occupation of fishermen. —*In the borders of Zebulun and Naphtali;* within the borders, that is, somewhere in the country occupied by those two tribes.

zareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali:
14 that it might be fulfilled which was spoken [1] by Isaiah the prophet, saying,
15 The land of Zebulun and the land of Naphtali,
[2] Toward the sea, beyond Jordan,
Galilee of the [3] Gentiles,
16 The people which sat in darkness
Saw a great light,
And to them which sat in the region and shadow of death,
To them did light spring up.
17 From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.
18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. 19 And he saith unto them, Come ye after me, and I will make you fishers of men. 20 And they straightway left the nets, and followed him. 21 And going on from thence he saw other two brethren, [4] James the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. 22 And they straightway left the boat and their father, and followed him.

23 And [5] Jesus went about in all Galilee, teaching in their synagogues, and preaching the [6] gospel of the kingdom, and healing all manner of disease and all manner of sick-

1 Or, *through*
2 Gr. *The way of the sea.*
3 Gr. *nations:* and so elsewhere.
4 Or, *Jacob:* and so elsewhere.
5 Some ancient authorities read *he.*
6 Or, *good tidings:* and so elsewhere.

15. *Galilee of the Gentiles.* This region was the outskirt of the Jewish territory. The population was much mixed with emigrants from the Gentile countries around, and, as usual in such cases, it was probably degraded and depraved. The designation was at any rate one of reproach, to the mind of a Jew.

17. *Kingdom of heaven;* that spiritual kingdom of which Christ is the head, the establishment of which is commenced in this world, and is to be perfected in the world to come.

18. These disciples had previously seen Jesus, on the banks of the Jordan, when attending upon the preaching of John. (John 1: 35–42.)

22. *The boat*—not a *ship*, as rendered in the Old Version; a small fishing boat which could be manned by oars, but was also provided with a sail, is meant.

23. *Synagogues;* edifices erected in the principal cities and towns, and used for religious worship, and for other ecclesiastical purposes.

ness among the people.
24 And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, [1]possessed with devils, and epileptic, and palsied;
25 and he healed them. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and *from* beyond Jordan.

5 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth 2 and taught them, saying,

Blessed are the poor in 3 spirit: for theirs is the kingdom of heaven.

[2]Blessed are they that 4 mourn: for they shall be comforted.

Blessed are the meek: 5 for they shall inherit the earth.

Blessed are they that 6

1 Or, *demoniacs*

2 Some ancient authorities transpose ver. 4 and 5.

24. *Possessed with devils.* Many have supposed that those possessed with devils were persons afflicted with insanity, epilepsy, and other natural diseases, which were attributed in those days to the agency of evil spirits. It is to be observed, however, that demoniacs are here spoken of as a distinct class from lunatics. The American scholars proposed in all such passages as this to substitute for *devil* the word *demon.* This word unquestionably renders the original more accurately; the word in the Greek being a different one from that which is rendered devil in such passages as Matt. 4:15; James 4:7; Rev. 2:10; and the like.

25. *Decapolis;* a remote and wild region on the north-eastern border of Lower Galilee, inhabited mostly by Gentiles.

CHAPTER V.

1. *He went up into the mountain;* i. e. the hill country. The mountain, in this and similar expressions, must not be pictured to the mind as a single elevation of land, but rather as a tract of varied scenery, in which elevations, valleys, forests, cliffs, precipices, and lofty summits, combine to form extended regions of solitude and seclusion. When, therefore, Jesus is spoken of as going up into a mountain, we must not conceive of him as ascending a simple eminence, for the sake of a commanding position for addressing his followers, but as retiring with them to a region of solitude, for the sake of seclusion and safety.—*Had sat.* It was the custom of the Jews to sit when teaching.

3. *Blessed;* happy, highly favored.—*Poor in spirit;* those who are humble; lowly in mind; conscious of ignorance and unworthiness.

5. *Inherit the earth.* The secure and tranquil possession of Palestine was used by the Hebrew prophets as an image expressive of the greatest felicity. Hence the words *inherit the earth* became a proverb, to denote the enjoyment of very great blessings.

hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called sons of God.

10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of
11 heaven. Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely,
12 for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.
14 Ye are the light of the world. A city set on a
15 hill cannot be hid. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.
16 Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I came

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8. *Pure in heart;* those who are not merely externally moral, but whose motives and thoughts are pure.—*Shall see God;* purity of heart is the condition of a true acquaintance and fellowship with God.

11. *Falsely.* The reproach which professing Christians sometimes incur is deserved. The blessing is pronounced only upon those who are *falsely* calumniated.

13. *Lost its savor;* if the Christian character loses the life and spirit of piety.

15. *Light a lamp,* &c. The ancient Jewish lamp was ordinarily a shallow vessel of oil with a wick floating in it, which was placed on a little stand for the purpose. The idea is that as men do not light a lamp to conceal its light, but that it may shine around, so Jesus kindles the light of truth in the hearts of the disciples, not that it may be concealed there, but that it may be used to enlighten and benefit mankind.

17. *The law or the prophets;* the religious system revealed in the books of the Old Testament. —*But to fulfil.* The Saviour fulfilled the law of Moses, in respect to its *moral* requirements, not only by bringing out clearly to view, and strongly enforcing, their spiritual meaning and intent, but also by imparting to his disciples new spiritual life which gives them power to fulfil the spirit of God's law; and, in respect to its *ceremonial* pro-

to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accom-
19 plished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.
20 For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

Ye have heard that it 21
was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement: but I say unto 22
you, that every one who is angry with his brother [1] shall be in danger of the judgement; and whosoever shall say to his brother, [2] Raca, shall be in danger of the council; and whosoever shall say, [3] Thou fool, shall be in danger [4] of the [5] hell of

1 Many ancient authorities insert *without cause*.
2 An expression of contempt.
3 Or, *Moreh*, a Hebrew expression of condemnation.
4 Gr. *unto* or *into*.
5 Gr. *Gehenna of fire*.

visions, by accomplishing, in his own person, the great reality which these rites and ceremonies were intended to prefigure.—Thus, by his instructions and example on the one hand, and by his sufferings and death on the other, all was fulfilled.

18. *Jot;* the name of the smallest Hebrew letter.—*Tittle;* point or corner of a letter. The idea is, not the smallest part.

21. *To them of old time;* not, as in the Old Version, *by* them of old time. The contrast is not between Christ and Moses as lawgivers, but between the world in its earlier ages, when it was necessarily in bondage under rules and regulations, and the world in its later age, when it is ushered into liberty by Christ.

22. *Brother;* any fellow-being.—*The judgment;* an inferior court of the Jews.—*Raca;* a term of opprobrious reproach, meaning *worthless, senseless.*—*The council;* the superior court of the Jews, called the Sanhedrim, which had jurisdiction over graver offences. This body is often alluded to in the New Testament. (Acts 5:27–41. 6:12. 22:30.)—*Thou fool.* The connection which this verse sustains to v. 21, shows that, in respect to all these expressions, the Saviour speaks of them only as used under the influence of angry, malicious, or revengeful feeling. He himself sometimes employed this last term in just rebuke of folly and sin. (Matt. 23:19.)—*Hell of fire.* The reference is to a fire which was kept burning in the Vale of Gehenna for the purpose of destroying the offal

23 fire. If therefore thou
art offering thy gift at the
altar, and there remem-
berest that thy brother
hath aught against thee,
24 leave there thy gift before
the altar, and go thy way,
first be reconciled to thy
brother, and then come
25 and offer thy gift. Agree
with thine adversary
quickly, whiles thou art
with him in the way;
lest haply the adversary
deliver thee to the judge,
and the judge [1] deliver
thee to the officer, and
thou be cast into prison.
26 Verily I say unto thee,
Thou shalt by no means
come out thence, till thou
have paid the last farth-
ing.
27 Ye have heard that it
was said, Thou shalt not
28 commit adultery: but I
say unto you, that every
one that looketh on a
woman to lust after her
hath committed adultery
with her already in his
heart. And if thy right 29
eye causeth thee to stum-
ble, pluck it out, and
cast it from thee: for it
is profitable for thee
that one of thy mem-
bers should perish, and
not thy whole body be
cast into [2] hell. And if 30
thy right hand causeth
thee to stumble, cut
it off, and cast it from
thee: for it is profitable
for thee that one of thy
members should perish,
and not thy whole body
go into [2] hell. It was said 31
also, Whosoever shall put
away his wife, let him
give her a writing of di-
vorcement: but I say unto 32
you, that every one that
putteth away his wife,
saving for the cause of
fornication, maketh her
an adulteress: and who-
soever shall marry her
when she is put away
committeth adultery.

1 Some ancient authorities omit *deliver thee*.

2 Gr. *Gehenna*.

of the city and the corpses of criminals. It is referred to by Christ as a symbol of future punishment. The meaning of the whole passage is, that the displeasure of God, and the terrible penalties of his law, are incurred by *feelings* of malice and anger, however slight may be the outward expression of them.

23, 24. The meaning is, that we cannot offer acceptable worship to God, while cherishing unkind or hostile feelings towards a fellow-man, or neglecting to make reparation for any injury which we may have done him.

25. That is, it is better to yield something of our rights than to incur the evils and dangers of contending for them.

29. *Causeth thee to stumble;* becomes a means of temptation to sin.

32. *Maketh her an adulteress;* by tempting her; by placing her in a situation of exposure to temptation to sin.

33 Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the
34 Lord thine oaths: but I say unto you, Swear not at all; neither by the heaven, for it is the
35 throne of God; nor by the earth, for it is the footstool of his feet; nor [1] by Jerusalem, for it is the city of the great King.
36 Neither shalt thou swear by thy head, for thou canst not make one hair
37 white or black. [2] But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of [3] the evil *one*.

38 Ye have heard that it was said, An eye for an eye, and a tooth for a
39 tooth: but I say unto you, Resist not [4] him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man
40 would go to law with thee, and take away thy coat, let him have thy
41 cloke also. And whosoever shall [5] compel thee to

1 Or, *toward*
2 Some ancient authorities read *But your speech shall be.*
3 Or, *evil:* as in ver. 39; vi. 13.
4 Or, *evil*
5 Gr. *impress.*

33. *Unto the Lord thine oaths;* thine oaths taken in the name of the Lord.

34. *Swear not at all;* that is, on ordinary occasions, in the common intercourse of society. All the precepts of this discourse relate to the conduct of individuals in the private relations of life; and as verses 39–42 do not forbid the resistance and punishment of wicked men, by civil governments, neither does this prohibit calling upon God to witness the truth of declarations made in the administration of public justice, or on other solemn occasions. For the example of the apostles, see Rom. 1: 9.

35. *The great King;* Jehovah.

37. *The evil one;* see note on Matt. 6: 13.

38. *An eye for an eye,* &c. This verse was the rule of law for the guidance of the magistrate in the punishment of offenders. The Saviour does not condemn it in this point of view, (v. 18,) but only prescribes another rule for individual action, in the private relations of life.

39. *Resist not him that is evil;* bear injuries meekly, without retaliation. Like the foregoing precepts, this rule is intended to be applied to the private intercourse of society. The whole tenor of the Scriptures shows that it is the right and the duty of civil governments to exercise coercion, when necessary to restrain or punish the wicked. Paul appealed to the Roman government when in danger, and accepted the protection of an armed escort. (Acts 23: 16–33.)

41. *Go with him twain.* The officers of government, in transmitting despatches, could press any man into their service, to help them on their way. This often gave rise to great oppression. Our Saviour teaches his disciples not to be eager to re-

go one mile, go with him
42 twain. Give to him that
asketh thee, and from
him that would borrow
of thee turn not thou
away.
43 Ye have heard that it
was said, Thou shalt love
thy neighbour, and hate
44 thine enemy: but I say
unto you, Love your ene-
mies, and pray for them
45 that persecute you; that
ye may be sons of your
Father which is in heav-
en: for he maketh his sun
to rise on the evil and the
good, and sendeth rain on
the just and the unjust.
46 For if ye love them that
love you, what reward
have ye? do not even the
47 [1]publicans the same? And
if ye salute your brethren
only, what do ye more
than others? do not even
the Gentiles the same?
48 Ye therefore shall be per-
fect, as your heavenly
Father is perfect.

Take heed that ye do 6
not your righteousness
before men, to be seen of
them: else ye have no
reward with your Father
which is in heaven.

When therefore thou 2
doest alms, sound not a
trumpet before thee, as
the hypocrites do in the
synagogues and in the
streets, that they may
have glory of men.
Verily I say unto you,
They have received their
reward. But when thou 3
doest alms, let not thy
left hand know what thy
right hand doeth: that 4
thine alms may be in
secret: and thy Father
which seeth in secret shall
recompense thee.

And when ye pray, ye 5
shall not be as the hypo-
crites: for they love to

1 That is, *collectors, or renters of Roman taxes:* and so elsewhere.

sist the authority of the government, even when it is unjustly exercised.

48. *Shall be perfect;* perfect in respect to the *extent* of your benevolence and kindness; it must include all, the evil and unthankful as well as the grateful and the good.

CHAPTER VI.

1. *Your righteousness*—not as in the Old Version, your alms. This is intended as a general condemnation of ostentation and parade in acts of virtue and religion, there being subsequently three distinct applications of the principle; in v. 2–4, to the subject of charity to the poor; v. 5–15, to prayer; and v. 16–18, to fasting.—*Before men;* ostentatiously, seeking applause.

2. *Sound a trumpet;* make a parade, or endeavor in any way to attract the attention of others. —*Synagogues.* These edifices, and the courts connected with them, were used for various other purposes, besides public worship. — *They have received their reward;* the praise of men, which is what they seek.

4. *Shall recompense thee;* not

stand and pray in the synagogues and in the corners of the streets, that they may be seen of men: Verily I say unto you, They have received
6 their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense
7 thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much
8 speaking. Be not therefore like unto them: for [1]your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day [2]our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from [3]the evil *one*.[4] For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

9 10 11 12 13 14 15

1 Some ancient authorities read *God your Father*.
2 Gr. *our bread for the coming day*.
3 Or, *evil*
4 Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, for ever. Amen.*

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necessarily *openly*, as expressed in the Old Version; the recompense is often in the secret sense of divine favor, which fills the heart of the true child of God with joy.

7. *Vain repetitions;* long prayers full of sameness and repetition, and made through ostentation or spiritual pride. Protracted seasons of devotion, in extraordinary emergencies, or in seasons of great trial or suffering, when the soul is earnest and sincere, are not condemned. Our Saviour himself sometimes spent the night in prayer.

9. *Hallowed be thy name;* may it be revered,—adored.

12. *Debts;* sins, offences. Cherish towards us, in view of our sins, the same feelings that we cherish towards those who offend us—a fearful prayer to be offered by those who indulge in an unforgiving spirit.

13. *Bring us not into temptation;* suffer us not to be exposed to heavy trials or afflictions, or to strong temptations to sin.—*Evil one;* Satan, the original author of all temptation. Comp. Matt. 13: 38, John 8: 44, and John 17: 15.—*From the Evil One*, or, *from the evil.* The Old Version was translated by men more familiar with the Vulgate, or Latin version of the Bible, than with the original Greek. The Latin language contains no articles, and following that trans-

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their 17 reward. But thou, when thou fastest, anoint thy head, and wash thy face; 18 that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

Lay not up for your- 19 selves treasures upon the earth, where moth and rust doth consume, and where thieves [1] break through and steal: but 20 lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not [1] break through nor steal: for where thy treasure is, 21 there will thy heart be also. The lamp of the 22 body is the eye: if therefore thine eye be single,

1 Gr. *dig through*.

lation, where the New Testament said *the evil*, the translators of the King James version said simply *evil*. Christ habitually treats the Evil One or Satan as the source or embodiment of all sin and wickedness. He therefore here instructs us to pray to be delivered from Satan as the one from whom all evil proceeds. Compare Ephes. 6: 12, and James 4: 7. The reader will observe that the doxology to which he has been accustomed, "For Thine is the kingdom and power and the glory forever Amen," is omitted from this version. It was probably added subsequently to Matthew's original Gospel, in order to make the prayer more useful in public service. It is not found in the most ancient manuscripts, nor noticed by the earliest fathers in their exposition of the Lord's Prayer, nor is it found in the other version of the Lord's Prayer given in Luke 11: 1–4.

16. *Fast.* When oppressed with grief, we have little appetite for food. Hence fasting is the natural expression of grief. If unfeigned sorrow for sin do not accompany it, it is of no avail. — *Hypocrites;* false pretenders to piety. — *Disfigure their faces.* Paleness and emaciation, and an air of dejection, are the consequences of long abstinence from food. The hypocrites endeavored, in various ways, to assume such appearances.

17. *Anoint thine head;* that is, as usual, this being then customary among the Jews. The meaning is, do nothing to make an outward display of penitence and mortification.

19. *Moth and rust.* The treasures of wealthy persons, in ancient times, consisted of accumulations of property in their own hands, much of which was of a perishable nature. (Josh. 22: 8. Luke 12: 16–19.) Hence moths, rust, and thieves, were then the sources of insecurity. In modern times, the dangers to which property is exposed, are still greater, though of a different kind.

22. *The lamp of the body;* **that**

thy whole body shall be
23 full of light. But if
thine eye be evil, thy
whole body shall be full
of darkness. If there-
fore the light that is in
thee be darkness, how
great is the darkness!
24 No man can serve two
masters: for either he
will hate the one, and
love the other; or else he
will hold to one, and de-
spise the other. Ye can-
not serve God and mam-
25 mon. Therefore I say
unto you, Be not anxious
for your life, what ye
shall eat, or what ye shall
drink; nor yet for your
body, what ye shall put
on. Is not the life more
than the food, and the
body than the raiment?

Behold the birds of the 26
heaven, that they sow
not, neither do they reap,
nor gather into barns;
and your heavenly Fa-
ther feedeth them. Are
not ye of much more
value than they? And 27
which of you by being
anxious can add one cu-
bit unto his [1]stature?
And why are ye anxious 28
concerning raiment? Con-
sider the lilies of the
field, how they grow;
they toil not, neither do 29
they spin: yet I say un-
to you, that even Solo-
mon in all his glory was
not arrayed like one of 30
these. But if God doth
so clothe the grass of the
field, which to-day is,
and to-morrow is cast in-

1 Or, *age*

is, the instrument or organ on which the body depends for light.—*Single;* in a healthy and perfect state.—*Full of light;* fully supplied with light.

23. *Evil;* defective or diseased.—*If therefore the light,* &c. The meaning of the whole passage is this: As the whole body is in darkness if the light of the eye be extinguished, so, if the perception of divine truth is lost, the whole soul is involved in the deepest spiritual ignorance and danger.

24. *Hate the one;* that is, be indifferent to him. The word *hate* is frequently used in a sense analogous to this.—*Hold to the one;* be devoted to his service. *Despise;* disregard.—*Mammon;* a heathen deity, supposed to preside over riches. The idea is, you cannot serve God and also fix your hearts upon this world.

25. *Be not anxious.* This is a great improvement on the Old Version which rendered the passage "take no thought for your life," etc. The Greek, literally rendered is—"be not divided or distracted in mind respecting your life." Christ's cure for care is a consecration of the whole life, the whole mind, and the whole soul to God and his service.

27. *Unto his stature*—or to his *age.* Measures of space are sometimes employed by metaphor in speaking of life, as in Psalm 39:5, anxiety or care cannot add length to our days.

30. *Cast into the oven;* with other dried herbage used as fuel.

to the oven, *shall he* not much more *clothe* you, O ye of little faith? Be
31 not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal
32 shall we be clothed? For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things.
33 But seek ye first his kingdom, and his righteousness; and all these things shall be added un-
34 to you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

7 Judge not, that ye be
2 not judged. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. And why be- 3
holdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt 4
thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, 5
cast out first the beam out of thine own eye: and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is 6
holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

Ask, and it shall be 7
given you; seek, and ye

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33. *His kingdom and his righteousness;* that holiness which will make you a member of Christ's spiritual kingdom.

34. *The morrow will be anxious*, &c.; add not to the cares of to-day by anxious solicitude for the morrow. Each day brings with it cares enough of its own.

CHAPTER VII.

1. *Judge not.* The forming of opinions respecting our fellow men is not forbidden, but pronouncing a final and conclusive judgment upon their character and their motives.

2. *With what judgment ye judge*, &c.; that is, the calumniator will be calumniated; he who unjustly condemns others, must expect to be himself condemned.

3. *Beholdest thou the mote*, &c. The mote represents the smaller faults of our neighbor; the beam, greater and more serious ones of ourselves.

6. By *that which is holy*, and *pearls*, are meant the truths and doctrines of the Gospel; by *dogs*, and *swine*, debased and utterly profligate men. The sentiment is, that religious instruction is not to be urged upon men who are so sunk in depravity that they will receive it with imprecations and blasphemy.

7. *Ask;* that is, ask of God.

8 shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it 9 shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a 10 stone; or if he shall ask for a fish, will give him a 11 serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask 12 him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

13 Enter ye in by the narrow gate: for wide [1] is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. 14 [2]For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening

1 Some ancient authorities omit *is the gate.*

2 Many ancient authorities read *How narrow is the gate, &c.*

The whole passage (7–11) offers to the Christian a strong assurance of favorable answers to sincere prayer. According to the usual custom of our Saviour in his instructions, the principle is stated in a broad and unqualified manner, on the presumption that the good sense and candor of the hearer would apply the qualifications to which all general statements are liable. The very illustration which the Saviour uses, shows that these limitations are implied. The great Father of all, like human parents, *sometimes* finds it best to deny the requests of his children, and *often* to answer them in unexpected ways.

12. *This is the law*, &c.; that is, this principle is the foundation of all the detailed instructions of the ancient Scriptures, in respect to the relative duties of man.

13, 14. *By the narrow gate.*— *Strait*, in the Old Version, is used in the sense in which it is employed geographically in the phrase "The straits of Gibraltar," and the like. The gate is represented as difficult to be entered. It requires watchfulness and a constant struggle to resist temptation, and to live in obedience to the precepts of Christ. And there are comparatively very few who do thus live, and they are consequently here represented as travelling in an unfrequented path. The great multitude on the other hand give themselves up to sin. They are therefore represented by Christ as travelling the broad highway.

15. *False prophets;* false teachers of religion.— *Who come to you in sheep's clothing;* who assume the appearance of piety.— *Ravening wolves.* They take more than the life; they destroy the soul.

16 wolves. By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles?
17 Even so every good tree bringeth forth good fruit; but the corrupt tree bring-
18 eth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring
19 forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the
20 fire. Therefore by their fruits ye shall know them.
21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to 22
me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out [1]devils, and by thy name do many [2]mighty works? And 23
then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Every 24
one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock: and the rain 25
descended, and the floods came, and the winds

1 Gr. *demons*.

2 Gr. *powers*.

16. *Fruits;* their conduct, and the effects of their preaching. The meaning is, that to expect that devout and holy lives would be produced by false religious teaching, is like looking for grapes to grow upon a thorn bush. The universal truth of this criterion has been proved by the experience of the Christian world for eighteen centuries, and the test is now as certain as ever.

19. *Is hewn down and cast into the fire;* that is, is to be terribly destroyed. This expression, as well as all the other language which the Saviour uses in respect to the end of those who persist in impenitence and sin, shows that he looked forward, not to their ultimate restoration to God and to happiness, but to their hopeless and final ruin. Thus, in verse 13, the broad way is represented as leading to *destruction*. In this case, the awful denunciation seems to be particularly applied to false teachers; to those who, to please their hearers, or for any other unworthy motive, preach what they secretly know is not true. They are trees producing corrupt and poisonous fruits, and they are destined to be hewn down and cast into the fire.

24–27. That is, the faith which manifests itself in obedience is the only faith which can save the soul. Our Saviour attached very little importance to ceremonial observances, but he gave new force and authority to *moral law*. The strictness of our obedience to this law, as Jesus illustrated and enforced it, is the test by which we are to judge of the true character of the faith which we profess to exercise.

THE FLIGHT INTO EGYPT.

BETHANY.

blew, and beat upon that house; and it fell not: for it was founded upon
26 the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the
27 sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

28 And it came to pass, when Jesus ended these words, the multitudes were astonished at his
29 teaching: for he taught them as *one* having authority, and not as their scribes.

8 And when he was come down from the mountain, great multitudes followed
2 him. And behold, there

28. *Were astonished.* This discourse seems to have made at the time an impression upon those who listened to it, such as its character might have led us to expect. The clearness and simplicity of the aspects of truth which it presents, the force and elegance of its diction, and the beauty and appropriateness of its imagery, would combine to raise the sermon on the mount to the very highest rank, if we were to consider it simply as a human composition. And vast has been the influence, too, which it has exerted upon all that portion of the human race, to which the pen and the press have yet made it known; as it has now, for sixty successive generations, stood conspicuously before mankind, holding up to view the true tests and characteristics of virtue, — exposing hypocrisy, promoting feelings of filial affection towards God, and a calm and happy trust in his superintending providence, — quieting the anxieties of human life, and lightening its cares, — and, more than all, soothing the anguish of remorse for sin, by pointing out the means and the certainty of pardon. It is remarkable, too, that its principles, new and startling as they were, when first announced, and hostile as they have ever been to the received maxims and established customs of society, have never been seriously assailed. They cannot be assailed; and there is a certain sublime confidence in the majesty of truth exhibited in the form of simple assertion, in which these great principles are left, unsustained by argument or authority. They are left to stand, self-supported, by the innate power of truth, and by the testimony of that incorruptible witness, ever ready, in the human soul, to confirm, by its voice, the immutable and eternal distinctions between right and wrong.

CHAPTER VIII.

2. *A leper.* The disease here intended was one of the most loathsome maladies to which the human frame is subject. It was highly contagious; and, though patients sometimes recovered, the disease was considered generally incurable. — *Worshipped him;* prostrated himself before him, in token of respect and veneration. — *Make me clean;* heal me. Leprosy was regarded by the Law as an uncleanness.

came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.
3 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy
4 was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.
5 And when he was entered into Capernaum, there came unto him a centurion, beseeching
6 him, and saying, Lord, my [1]servant lieth in the house sick of the palsy, grievously tormented.
7 And he saith unto him, I will come and heal him.
8 And the centurion answered and said, Lord, I am not [2]worthy that thou shouldest come under my roof: but only say [3]the word, and my [1]servant shall be healed.
9 For I also am a man [4]under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my [5]servant, Do this, and he doeth it.
10 And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, [6]I have not found so great faith, no, not in Israel.
11 And I say unto you, that many shall come from the east and the west, and shall [7]sit down with Abraham, and Isaac, and Jacob, in the

1 Or, *boy*.
2 Gr. *sufficient*.
3 Gr. *with a word*.
4 Some ancient authorities insert *set*: as in Luke vii. 8.
5 Gr. *bondservant*.
6 Many ancient authorities read *With no man in Israel have I found so great faith*.
7 Gr. *recline*.

4. *Show thyself to the priest.* As the leprosy was a highly contagious disease, the leper was forbidden, by the law of Moses, to mingle with the community, until he had obtained the testimony of the priest, that he was really cured, according to the directions given in Lev., ch. 14.

5. *Capernaum;* his residence at this time. Matt. 4: 13.—*Centurion;* a Roman officer, commanding about one hundred men.

9. *Under authority;* subject to authority. The idea of the centurion was, that, as he obeyed his superiors, and was obeyed by his subordinates, so were diseases subject to the Saviour's commands.

10. *Faith;* confidence in the Savior's power.—*In Israel;* among the people of Israel. This centurion was a Roman,—a Gentile.

11. *The east and the west;* from all countries.—*And shall sit down with Abraham,* &c.; shall share with Abraham, Isaac, and Jacob, the happiness of heaven.

12 kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and
13 gnashing of teeth. And Jesus said unto the centurion, Go thy way; as thou hast believed, *so* be it done unto thee. And the [1]servant was healed in that hour.
14 And when Jesus was come into Peter's house, he saw his wife's mother
15 lying sick of a fever. And he touched her hand, and the fever left her; and she arose, and ministered un-
16 to him. And when even was come, they brought unto him many [2]possessed with devils: and he cast out the spirits with a word, and healed all that were sick: that it might
17 be fulfilled which was spoken [3]by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. And there
19 came [4]a scribe, and said unto him, [5]Master, I will follow thee whithersoever
20 thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the heaven *have* [6]nests; but the Son of man hath

1 Or, *boy*
2 Or, *demoniacs*
3 Or, *through*
4 Gr. *one scribe.*
5 Or, *Teacher*
6 Gr. *lodging-places.*

12. *The sons of the kingdom;* the Jews themselves, the actual children of Abraham, whom God had chosen as the founder and head of his kingdom.—*Into the outer darkness;* a picture illustrated by the Parable of the Marriage Feast, and the description there of those who were cast out of the door when it was shut. (Matt. 25:10.) The weeping here represents the sorrow, the gnashing of teeth, the rage and hate, of those who are excluded from the companionship of the pure and the holy in the heavenly state.

15. *Ministered;* waited upon, performed the necessary duties of hospitality towards her guests.

17. *Isaiah;* Isa. 53:4.

18. *The other side;* from Capernaum, which was upon the western side of the lake.

20. *The Son of man.* The Savior very generally spoke of himself in this way; but commentators have found great difficulty in determining the import of the expression. The phrase is used in four different modes in the Scriptures. 1. It is often employed in the Psalms and other similar writings, meaning *man* generally, as in the passage, "Put not your trust in the son of man,"—and in many others. 2. It occurs frequently in the book of Ezekiel, as the mode by which the Divine Spirit addressed the prophet, when directing him in regard to his prophetic communications; as, "Thou, also, son of man, take thee a tile," &c. It is remark-

not where to lay his head.
21 And another of the disciples said unto him, Lord, suffer me first to go and
22 bury my father. But Jesus saith unto him, Follow me; and leave the dead to bury their own dead.
23 And when he was entered into a boat, his dis-
24 ciples followed him. And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep.
25 And they came to him, and awoke him, saying, Save, Lord; we perish.
26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.
27 And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?
28 And when he was come to the other side into the country of the Gadarenes, there met him two [1]possessed with devils, com-

1 Or, *demoniacs.*

able that this use of the expression is confined to the prophet Ezekiel. 3. It is used three times in prophetic writings as a mode of designating the Messiah. (Dan. 7:13. Rev. 1:13. 14:14.) 4. It was the common expression used by our Saviour when speaking of himself; but it is noticeable that no instance in which he was addressed or personally designated in this way, by any other individual, is on record. It is, on the whole, most probable that Jesus adopted the expression from its use in Dan. 7:13, as a mode of distinctly designating himself as the Messiah, and yet as one less likely than others to excite suddenly the public attention.

21. *Bury my father;* that is, wait until the close of his life. It would seem that this was merely an excuse.

22. *Leave the dead;* that is, the spiritually dead—those indifferent to their salvation.

23. *A boat;* a sort of boat used for fishing upon the lake.

24. *Sea;* Sea of Tiberias, called also the Sea of Galilee and Lake of Gennesareth. It is about twelve miles long and five broad. Lying imbosomed among mountains, it was exposed to sudden and violent tempests.

28. *Gadarenes.* Some manuscripts have *Gergesenes.* The latter name was derived from the town Gergesa, on the borders of the lake; the former name from the city of Gadara, three hours to the south of its southern shore. The region round about was known by the name of the latter city, which was its most important one.—*Met him two.* Mark speaks of but one, having reference, probably, to the principal speaker. There is no contradiction; but impostors, in fabricating accounts, would have guarded against such a difference.—*The tombs.* The sepulchres of the Jews were generally at some distance from the city, among the mountains, and in solitudes.

ing forth out of the tombs, exceeding fierce, so that no man could pass
29 by that way. And behold, they cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the
30 time? Now there was afar off from them a herd
31 of many swine feeding. And the [1]devils besought him, saying, If thou cast us out, send us away into the herd of swine.
32 And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters.
33 And they that fed them fled, and went away into the city, and told every thing, and what was befallen to them that were [2]possessed with devils.
34 And behold, all the city came out to meet Jesus: and when they saw him, they besought *him* that he would depart from their borders.

9 And he entered into a boat, and crossed over, and came into his own
2 city. And behold, they brought to him a man

1 Gr. *demons.*

2 Or, *demoniacs*

29. The fact that the demoniacs so immediately recognized Jesus as the Messiah, when he had not yet publicly announced himself as such, and the strong fears which they felt, have been regarded as convincing evidence that they were not persons afflicted with ordinary diseases, but were really under a supernatural influence.

32. *And they came out*, &c. The whole of this phraseology seems inconsistent with the supposition that the sacred writers regarded these as cases of insanity produced by ordinary causes, as some contend. And yet it must be admitted, that there are difficulties involved in the other supposition. We should not have expected such a course of action as this from spirits which must have been rational, however depraved. But, notwithstanding these difficulties, it seems impossible to deny that the sacred writers mean to represent these effects as produced by the agency of spirits not human.

[For a full discussion of the whole question of demoniacal possession, see note thereon in my commentary on Matt. ch. 8. —L. A.]

CHAPTER IX.

1. *His own city;* Capernaum, on the shore of the Sea of Galilee, where he then resided.

2. *Bed;* a portable bed or mattress, on which the sick were borne.—*Thy sins be forgiven thee.* As all the sorrows and sufferings of human life are the effects and consequences of sin, our Saviour, by this reply, announces to the wretched patient effectual relief from his miseries; and also calmly takes his position as one entitled to exercise, in his own name, the highest prerogatives of divinity.

sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, [1] Son, be of good cheer; thy sins are forgiven.
3 And behold, certain of the scribes said within themselves, This man
4 blasphemeth. And Jesus [2] knowing their thoughts said, Wherefore think ye evil in your
5 hearts? For whether is easier, to say, Thy sins are forgiven; or to say,
6 Arise, and walk? But that ye may know that the Son of man hath [3] power on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house. And he arose, 7
and departed to his house. But when the 8
multitudes saw it, they were afraid, and glorified God, which had given such [3] power unto men.

And as Jesus passed 9
by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

And it came to pass, 10
as he [4] sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples. And 11
when the Pharisees saw it, they said unto his

1 Gr., *Child.*
2 Many ancient authorities read *seeing.*
3 Or, *authority*
4 Gr. *reclined:* and so always.

3. *Blasphemeth.* They justly considered the power of forgiving sins as the attribute of God.

6. The meaning is, he wrought the *visible* miracle of healing, in attestation of his claim to the possession of the *invisible* power of forgiving sin.

8. *They were afraid.* The immediate disclosure of God at first awakens in the soul the feeling of fear.

9. *Sitting at the place of toll;* i. e., to gather toll for the Roman government from those that crossed the sea.

10. *Publicans and sinners.* The publicans mentioned in the New Testament were persons employed by the government, or by *farmers of the revenue*, acting under authority of the government, to collect customs and taxes. They were generally held in great detestation, not only on account of their usual depravity of character, but also because it was exceedingly humiliating to the proud spirit of the Jews, to be compelled to pay taxes to their heathen masters, whom they both hated and despised. The feeling, however, with which the publicans were regarded, was, in part, a prejudice; and in some cases, perhaps, as, for instance, in that of Matthew, wholly so. There is no evidence that he was not always a man of uprightness and integrity. That the office was in itself innocent, seems to be implied by the directions which John the Baptist gave for the performance of its duties. (Luke 3: 12, 13.)

disciples, Why eateth your [1]Master with the publicans and sinners?
12 But when he heard it, he said, They that are [2]whole have no need of a physician, but they that
13 are sick. But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

14 Then come to him the disciples of John, saying, Why do we and the Pharisees fast [3]oft, but thy disciples fast not?
15 And Jesus said unto them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and
16 then will they fast. And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made.
17 Neither do *men* put new wine into old [4]wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

18 While he spake these things unto them, behold there came [5]a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and
19 she shall live. And Jesus arose, and followed him, and *so did* his disciples.
20 And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment:
21 for she said within herself, If I do

1 Or, *Teacher*
2 Gr, *strong.*
3 Some ancient authorities omit *oft.*
4 That is, *skins used as bottles.*
5 Gr. *one ruler.*

13. *I desire mercy, and not sacrifice;* (Hosea 6:6;) that is, God is far better pleased with the exercise of kindness and good will between man and man, than by punctiliousness in the observance of rites and forms.

15. The meaning is, that, as Jesus was yet with his disciples, expressions of mourning and sorrow would be inappropriate. Their days of mourning were to come.

16, 17. *Undressed;* garments in the East were made both of leather and of cloth; the leather which had not been dressed, the cloth which had not been fulled, i. e., soaked and cleansed in water, would shrink, and so tear away the old and weak cloth or leather of the old garment. — *Wine-skins* were made of leather, and, when old and rigid, were easily ruptured by the fermentation of new wine.

20. *An issue of blood;* a hemorrhage. The account of this cure is given more fully in Mark 5:22–43, and Luke 8:41–56.

but touch his garment, I shall be [1]made whole.
22 But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath [2]made thee whole. And the woman was [1]made whole from
23 that hour. And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult,
24 he said, Give place: for the damsel is not dead, but sleepeth. And they laughed him to scorn.
25 But when the crowd was put forth, he entered in, and took her by the hand; and the damsel arose. And [3]the fame 26
hereof went forth into all that land.

And as Jesus passed by 27
from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David. And when he was 28
come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord.
Then touched he their 29
eyes, saying, According to your faith be it done unto you. And their eyes were opened. And Jesus [4]strictly charged them,

1 Or, *saved*
2 Or, *saved thee*

3 Gr. *this fame.*
4 Or, *sternly*

23. *The flute-players and the crowd;* i. e., professional mourners who were employed in the East and in some other countries in the funerals of the wealthy.

24. *Sleepeth.* Our Saviour often used language which seemed dark and mysterious until a subsequent event explained it. For example, see Luke 9:45, John 2:19. In this instance, the event showed that he meant by his expression that the extinction of life was not final, but that, as in case of sleep, the lost animation was to be restored. The extraordinary assertion served to call the attention of the company strongly to what he was about to do, and the event immediately explained its meaning.

25. *Entered;* with Peter, James, and John, and the father and mother of the maiden. (Mark 5:37, 40.)

27. *Son of David;* one of the titles by which the Jews were accustomed to designate the Messiah. (Matt. 21:9.)

30. The Saviour seems often to have given directions with a view of limiting the publicity of his most remarkable miracles, in order to keep the popular excitement which they occasioned within due bounds. Since the Jews expected the Messiah to head their armies, and expel the Romans from their territories, there was danger, if he became suddenly known as the Messiah, before he had corrected their erroneous views of the nature of his reign, that popular insurrections and bloodshed might ensue. On one occasion, this result was narrowly escaped. Compare John 6:15.

saying, See that no man
31 know it. But they went
forth, and spread abroad
his fame in all that land.
32 And as they went forth,
behold, there was brought
to him a dumb man pos-
33 sessed with a [1]devil. And
when the [1]devil was cast
out, the dumb man spake:
and the multitudes mar-
velled, saying, It was
never so seen in Israel.
34 But the Pharisees said,
[2]By the prince of the
[3]devils casteth he out
[3]devils.
35 And Jesus went about
all the cities and the villa-
ges, teaching in their syna-
gogues, and preaching the
gospel of the kingdom,
and healing all manner of
disease and all manner of
36 sickness. But when he
saw the multitudes, he
was moved with compas-
sion for them, because
they were distressed and
scattered, as sheep not
having a shepherd. Then 37
saith he unto his disciples,
The harvest truly is
plenteous, but the labour-
ers are few. Pray ye 38
therefore the Lord of the
harvest, that he send forth
labourers into his harvest.
And he called unto him 10
his twelve disciples, and
gave them authority over
unclean spirits, to cast
them out, and to heal all
manner of disease and all
manner of sickness.

Now the names of the 2
twelve apostles are these:
The first, Simon, who is
called Peter, and Andrew
his brother; James the
son of Zebedee, and John
his brother; Philip, and 3
Bartholomew; Thomas,
and Matthew the pub-
lican; James the *son* of
Alphæus, and Thaddæus;
Simon the [4]Cananæan, 4
and Judas Iscariot, who

1 Gr. *demon.*
2 Or, *In*
3 Gr. *demons.*
4 Or, *Zealot.* See Luke vi. 15; Acts i. 13.

35. *The gospel of the kingdom;* the gospel or good news of the kingdom of Christ.—*All manner of disease and all manner of sickness;* not as in the Old Version, *every sickness and every disease,* but every kind of sickness and disease. There was none, however apparently incurable, which could resist his command.

36. *Were distressed;* not as in the Old Version, *fainted.* What moved Christ's compassion was not the physical weariness, but the perplexity and distress of the people, produced by their want of compassionate spiritual instructors.

37. Many people were ready to receive the gospel, while there were but few to communicate it to them.

CHAPTER X.

1. The manner in which the cases of demoniacs are here spoken of as entirely distinct from cases of disease of every kind, is important as evidence of the view in which this sacred writer regarded them.

also [1]betrayed him. These twelve Jesus sent forth, and charged them, saying,

Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out [2]devils: freely ye received, freely give. Get you no gold, nor silver, nor brass in your [3]purses; no wallet for *your* journey, neither two coats, nor shoes, nor staff: for the labourer is worthy of his food. And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. And as ye enter into the house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement, than for that city.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and [4]harmless as doves. But beware of men: for they

1 Or, *delivered him up;* and so always.
2 Gr. *demons.*
3 Or, *simple*
4 Gr. *girdles.*

5. That is, they were not to go out of Palestine, but to confine their labors to the Jews.

7. They were not to say that Jesus was the Messiah; this fact was very slowly and cautiously made known until after the Saviour's resurrection. They were to say that the kingdom of heaven *was at hand.*

10. *Wallet;* a leathern bag, in which shepherds, and travelers of an humble class, carried their provisions. These particulars were not meant to be minutely insisted upon, but were only intended to convey more forcibly the general idea that they were to go without preparation, and to rely upon the spontaneous hospitality of the worthy.

12. *House;* family.

13. *Your peace;* your benediction.

15. *In the day of judgment.* Sodom and Gomorrah had both been destroyed by fire from heaven, and the gloomy waters of the Dead Sea were spread over the place where these cities stood. Our Saviour, therefore, instead of representing that the sufferings of this life are the sole penalty of human guilt, taught that even Sodom and Gomorrah were awaiting a terrible retribution to come.

17. *Councils;* courts of justice. These directions, particularly those which follow, apply not peculiarly to the first mission of the apostles, but to their whole

will deliver you up to councils, and in their synagogues they will
18 scourge you; yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gen-
19 tiles. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour
20 what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in
21 you. And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and [1]cause them to be put
22 to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.
23 But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

24 A disciple is not above his [2]master, nor a [3]servant above his lord. It
25 is enough for the disciple that he be as his [2]master, and the [3]servant as his lord. If they have called the master of the house [4]Beelzebub, how much more *shall they call* them of his household! Fear
26 them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you
27 in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the house-tops. And
28 be not afraid of them which kill the body, but are not able to kill the

1 Or, *put them to death*
2 Or, *teacher*
3 Gr. *bondservant.*
4 *Beelzebul:* and so elsewhere.

subsequent ministry,—especially to that exercised after our Saviour's death, as is evident from the last clause of v. 28. They do not seem to have been arraigned before the civil authorities at all, upon their first mission.

19. *Be not anxious how or what ye shall speak.* Observe there is no authority in this verse, as thus correctly translated, for the idea that a teacher of the Gospel is to make no preparation for the work of instruction, but is to trust to immediate inspiration.

23. *Till the Son of man be come;* the proper interpretation of this language has given rise to a great deal of difficulty and discussion. The meaning probably is that they should continue their ministry in Palestine until the truth that Jesus was the Messiah was made manifest to them by his resurrection, and the descent of the Holy Ghost at Pentecost.

27. *In the darkness;* privately.—*Upon the house-tops;* in the most public manner. The house tops were used for proclamation.

soul: but rather fear him which is able to destroy both soul and body in
29 [1]hell. Are not two sparrows sold for a farthing? and not one of them shall fall on the ground with-
30 out your Father: but the very hairs of your head
31 are all numbered. Fear not therefore; ye are of more value than many
32 sparrows. Every one therefore who shall confess [2]me before men, [3]him will I also confess before my Father which is in
33 heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I came to [4]send peace on the earth: I came not to [4]send peace, but a sword.
35 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: and a man's foes
36 *shall be* they of his own household. He that lov-
37 eth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that doth
38 not take his cross and follow after me, is not worthy of me. He that
39 [5]findeth his [6]life shall lose it; and he that [7]loseth his [6]life for my sake shall find it.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He
41 that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.
42 And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name

1 Gr. *Gehenna.*
2 Gr. *in me.*
3 Gr. *in him.*
4 Gr. *cast.*
5 Or, *found*
6 Or, *soul*
7 Or, *lost*

35, 36. That is, these will be the effects or consequences of my coming.

38. That is, he who is not ready to bear any privation or suffering, in which fidelity to the Saviour's cause involves him.

39. *He that findeth his life shall lose it;* i. e., he that is selfishly concerned in studying how to secure his own happiness fails, while he who unselfishly forgets himself in endeavoring to serve others gains peace and joy.

42. *These little ones;* these my disciples, men of humble station, not *great* in the estimation of the world. Any act of kindness towards them, as disciples, however small the benefit, shows a spirit of love to Christ, and shall not lose its reward.

of a disciple, verily I say unto you, he shall in no wise lose his reward.

11 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.

2 Now when John heard in the prison the works of the Christ, he sent by 3 his disciples, and said unto him, Art thou he that cometh, or look we 4 for another? And Jesus answered and said unto them, Go your way and tell John the things which ye do hear and 5 see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have [1]good tidings 6 preached to them. And blessed is he, whosoever shall find none occasion of stumbling in me. And 7 as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken 8 with the wind? But what went ye out for to see? a man clothed in soft *raiment?* Behold, they that wear soft *raiment* are in kings' houses. [2]But wherefore 9 went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is 10 written,

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

Verily I say unto you, 11

1 Or, *the gospel.*

2 Many ancient authorities read *But what went ye out to see? a prophet?*

CHAPTER XI.

2. *In the prison.* The circumstances of John's imprisonment are stated Matt. 14: 3, 4.

3. *He that cometh;* the promised Messiah.

6. *None occasion of stumbling in me;* i. e., shall not be tempted to reject me, because my character and mission are lowly. Christ intimates, apparently, that John was in danger of doing this. John had believed himself the forerunner of a mighty prince and Saviour. But his career, which had commenced so auspiciously, had been suddenly brought to a close; his followers were scattered, he was suffering himself a wearisome and hopeless confinement, and the personage on whom his hopes had been resting was apparently taking no steps tending to the open establishment of his reign. It was not surprising, therefore, that the faith of his disciples, and perhaps even his own, began to falter, and to give place to feelings of despondency and mistrust.

7. *A reed,* &c.; representing a man of light and fickle mind.

8. *A man clothed,* &c.; a man

Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is [1]but little in the kingdom of heaven is greater than 12 he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. 13 For all the prophets and the law prophesied until 14 John. And if ye are willing to receive [2]*it*, this is Elijah, which is to 15 come. He that hath ears [3]to hear, let him hear. But whereunto shall I liken this genera- 16 tion? It is like unto children sitting in the marketplaces, which call unto their fellows, and say, We piped unto you, 17 and ye did not dance; we wailed, and ye did not [4]mourn. For John 18 came neither eating nor drinking, and they say, He hath a [5]devil. The 19 Son of man came eating and drinking, and they say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom [6]is justified by her [7]works.

Then began he to up- 20 braid the cities wherein most of his [8]mighty works were done, because they repented not. Woe unto 21 thee, Chorazin! woe unto thee, Bethsaida! for if the [8]mighty works had

1 Gr. *lesser.*
2 Or, him
3 Some ancient authorities omit *to hear*
4 Gr. *beat the breast.*
5 Gr. *demon.*
6 Or, *was*
7 Many ancient authorities read *children;* as in Luke vii. 35.
8 Gr. *powers.*

of feeble and effeminate character, unable to bear trials and hardships.

12. The meaning is, that ever since the commencement of the preaching of John the Baptist, great mutitudes had flocked together with the utmost zeal and ardor, desiring to be received into the kingdom of the Messiah.

13–15. These verses perhaps contain the most direct intimation that Jesus was himself the Messiah which he had yet made. He always spoke of this subject with great reserve and caution. — *This is Elijah which is to come;* that is, not Elijah himself in person, (John 1: 21,) but the forerunner of Christ, who was designated by that name. (Luke 1: 17.)

16–19. The sentiment is, that the people of that generation were like wayward children, whom nothing would please. They were alike dissatisfied with the austere virtues and stern demeanor of John the Baptist, and with the mild and gentle character of the Saviour.—*Neither eating nor drinking;* that is, practising rigid fasts and self-mortification.— *Wisdom is justified by her works;* i. e., the spirit of divine wisdom is recognized in the works done by the children of God, however widely they may differ from one another in the methods of their working.

been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.
22 Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than
23 for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt [1]go down unto Hades: for if the [2]mighty works had been done in Sodom which were done in thee, it would have remained until this day.
24 Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgement, than for thee.
25 At that season Jesus answered and said, I [3]thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes:
26 yea, Father, [4]for so it was well-pleasing in thy sight.
27 All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him*.
28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.
29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.
30 For my yoke is easy, and my burden is light.

12 At that season Jesus went on the sabbath day

1 Many ancient authorities read *be brought down.*
2 Gr. *powers.*
3 Or, *praise.*
4 Or, *that*

23. *And thou, Capernaum, shalt thou be exalted unto heaven? Thou shalt go down unto Hades.* The meaning is not, as indicated in the Old Version, that Capernaum had been greatly exalted, and should be greatly punished; Christ addressed himself to the feeling of pride in the citizens of Capernaum; and his address is equally applicable, doubtless, to many proud and haughty communities in our day. "Dost thou expect," he said, "a great exaltation? On the contrary, you are to be utterly destroyed." This prophecy in the case of Capernaum has been so literally fulfilled, that its very site is a matter of uncertainty.

25. *At that season;* not at that time; i. e., not on the same occasion, but at that period of his ministry.—*Babes;* persons of humble character and station.

29. *Take my yoke upon you;* submit to my authority. He speaks not as their Teacher merely, but as their Master and Lord.

CHAPTER XII.

1. *Of corn;* of grain, such as barley or wheat. Indian corn was not known in Palestine in the time of Christ.

through the cornfields; and his disciples were an
1 hungred, and began to pluck ears of corn, and to
2 eat. But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the
3 sabbath. But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with
4 him; how he entered into the house of God, and [1]did eat the shew-bread, which it was not lawful for him to eat, neither for them that were with him, but only for the
5 priests? Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are
6 guiltless? But I say unto you, that [2]one greater than the temple is here.
7 But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless.
8 For the Son of man is lord of the sabbath.

9 And he departed thence, and went into their synagogue: and behold, a
10 man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. And he said
11 unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much
12 then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day. Then saith he to
13 the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other. But the Pha-
14 risees went out, and took counsel against him, how they might destroy him.
15 And Jesus perceiving *it*

1 Some ancient authorities read *they did eat.*

2 Gr. *a greater thing.*

4. *The house of God;* the tabernacle, which preceded the temple.

5. *Profane the Sabbath;* perform labor, which, under other circumstances, would be a profanation of the Sabbath.

7. *Mercy, and not sacrifice;* mercy, *rather than* sacrifice; that is, the spirit of piety, rather than a rigid tenaciousness in regard to its forms.

8. The Saviour seems to place his defence of the act of the disciples in travelling and gathering food on the Sabbath, on the ground of a dispensation from the usual obligations of the day, made *on his authority*, as the Messiah.

withdrew from thence: and many followed him; and he healed them all,
16 and charged them that they should not make
17 him known: that it might be fulfilled which was spoken [1]by Isaiah the prophet, saying,

18 Behold, my servant whom I have chosen;
My beloved in whom my soul is well pleased:
I will put my Spirit upon him,
And he shall declare judgement to the Gentiles.
19 He shall not strive, nor cry aloud;
Neither shall any one hear his voice in the streets.
20 A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgement unto victory.
21 And in his name shall the Gentiles hope.

22 Then was brought unto him [2]one possessed with a devil, blind and dumb: and he healed him, insomuch that the dumb man spake and saw. 23 And all the multitudes were amazed, and said, Is this the son of David? 24 But when the Pharisees heard it, they said, This man doth not cast out [3]devils, but [4]by Beelzebub the prince of the [3]devils. 25 And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 and if Satan casteth out Satan,

1 Or, *through*
2 Or, *a demoniac*
3 Gr. *demons.*
4 Or, *in*

16. *Make him known;* make known the place of his retreat, and thus betray him to the anger and violence of his enemies.

17. Isa. 42: 1–4.

19. During the whole of our Saviour's ministry, we observe the most constant efforts to allay the popular excitement, and to avoid every scene which could lead to tumult or commotion. On the occasion on which this passage is quoted, he had retreated from a threatened disturbance (v. 15) to the solitudes of the mountains, to teach quietly there those who were disposed to come to him.

20. The *bruised reed* and *smoking flax* are emblems of helplessness, dejection, and sorrow. The images are expressive of the mildness and gentleness with which Jesus instils truth into the minds of his followers, and of the tender care which he exercises in sustaining the weak, restoring the fallen, and raising the dejected and desponding.—*Till he send forth judgment unto victory;* till the truth which he proclaims is victorious.

23. *The son of David;* the promised Messiah.

he is divided against himself; how then shall 27 his kingdom stand? And if I [1] by Beelzebub cast out [2] devils, [1] by whom do your sons cast them out? therefore shall they be 28 your judges. But if I [1] by the Spirit of God cast out [2] devils, then is the kingdom of God 29 come upon you. Or how can one enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man?* and then he 30 will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth. Therefore I 31 say unto you, Every sin and blasphemy shall be forgiven [3] unto men; but the blasphemy against the Spirit shall not be forgiven. And whoso- 32 ever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this [4] world, nor in that which is to come. Either make 33 the tree good, and its

1 Or, *in.*
2 Gr., *demons.*
3 Some ancient authorities read *unto you men.*
4 Or, *age*

27. *Your sons;* persons of your sect or party. It seems that there were such, who claimed the power of dispossessing evil spirits.

28. *The Spirit of God;* the *power* of God, in this case, as is proved by the phraseology in Luke 11:20.

29. *Enter into the house of the strong man;* or strong one, i. e. Satan. The argument is, that to expel evil spirits from the places where they had established themselves, evinces a power stronger than that which those spirits ordinarily obeyed.

31. *Blasphemy against the Spirit.* The sin which the Pharisees had been committing was that of maliciously and stubbornly ascribing to Satan those works which they well knew could only be performed by divine power.

32. *Against the Son of man;* against Jesus, considered as the Son of man. Such were the circumstances of his lowly birth and humble condition, that the ordinary worldliness and sin of the human heart might be sufficient to blind men to his claims; and consequently the rejection of them, at that time, was not an unpardonable sin. But maledictions against the Holy Ghost, that is, against the divine power by which these miracles were performed, (v. 28,) implied an altogether extraordinary guilt. It was a direct, deliberate, and wilful opposition to the counsels and authority of God.—*Neither in this world nor in that which is to come;* a phrase plainly intended to express, in the strongest possible manner, the idea of eternal and hopeless ruin. [For a discussion of the nature of blasphemy against the Holy Ghost see my commentary on Matt. on this passage. L. A.]

33. They had attributed the Saviour's efforts in relieving the sick and the suffering, to the

fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is
34 known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speak-
35 eth. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil
36 things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of
37 judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.
38 Then certain of the scribes and Pharisees answered him, saying, [1]Master, we would see a
39 sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: for as Jonah
40 was three days and three nights in the belly of the [2]whale; so shall the Son of man be three days and three nights in the heart of the earth. The men of
41 Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, [3]a greater than Jonah is here. The queen of the
42 south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, [3]a greater than Solomon is here. But the unclean
43 spirit, when [4]he is gone

1 Or, *Teacher*
2 Or, *sea-monster*
3 Gr. *more than.*
4 Or, *it*

influence of *Satan*—the very personification of malice and wickedness. This was making good fruit come from a very bad tree.

34. *Offspring of vipers.* The meaning is interpreted by John 8:44.

36. *Idle word;* every word that adds nothing to the happiness or usefulness of others.

37. *By thy words;* that is, as well as by actions. The meaning is that, though men express their feelings of anger and injustice only *by words* they are guilty.

38. *A sign;* a sign from heaven; some stupendous miracle to prove his divine mission, more imposing than the miracles which he had performed upon the sick.

40. The marginal rendering *sea-monster* is undoubtedly more accurate than whale.

42. *Queen of the south;* the queen of Sheba. (1 Kings, 10: 1.)

43–45. *Waterless places,* i.e., dry and desert places, which the Jews believed to be the abode of evil spirits. The meaning of

out of the man, passeth through waterless places, seeking rest, and findeth
44 it not. Then [1]he saith, I will return into my house whence I came out; and when [1]he is come, [1]he findeth it empty, swept,
45 and garnished. Then goeth [1]he, and taketh with [2]himself seven other spirits more evil than [2]himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

46 While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak
47 to him. [3]And one said unto him, Behold, thy mother and thy brethren stand without, seeking to
48 speak to thee. But he answered and said unto him that told him. Who is my mother? and who
49 are my brethren? And he stretched forth his hand towards his disciples, and said, Behold, my mother and my
50 brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.

13 On that day went Jesus out of the house, and sat
2 by the sea side. And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the
3 beach. And he spake to them many things in parables, saying, Behold, the sower went forth to
4 sow; and as he sowed, some *seeds* fell by the way side, and the birds
5 came and devoured them: and others fell upon the rocky places, where they
6 had not much earth: and

1 Or, *it.*
2 Or, *itself*
3 Some ancient authorities omit ver. 47.

this parable is, that guilt and sin may be suspended from action for a time, in the human heart, while they are not destroyed. And then, after a temporary respite, the disease returns with greater violence than ever. The direct application is to the Jewish nation, from which the evil spirit of Idolatry had been cast out, but which had not been filled with any true spirit of love for God.

46. *Brethren.* Compare Matt. 13 : 55, and 27 : 56. They were alarmed for his safety—so great was the excitement against him,—and came, accordingly, to conduct him away (Mark 3 : 21, 31,) but could not get in to speak to him, on account of the crowd.

CHAPTER XIII.

1. *Sea-side;* the shore of the Sea of Tiberias.

when the sun was risen, they were scorched; and because they had no root, 7 they withered away. And others fell upon the thorns; and the thorns grew up, and choked 8 them: and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, 9 some thirty. He that hath ears[1], let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them 11 in parables? And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not 12 given. For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. 13 Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand. And unto them is 14 fulfilled the prophecy of Isaiah, which saith,

By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
For this people's heart 15 is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

But blessed are your 16 eyes, for they see; and your ears, for they hear. For verily I say unto 17

1 Some ancient authorities add here, and in verse. 43, *to hear*: as in Mark iv. 9; Luke viii. 8.

11. *Mysteries*; the spiritual truths of the Scripture, which are always a mystery to the unspiritual.

15. *Lest at any time*, &c.; that is, their eyes and ears were wilfully closed against the truth. The sentiment of this answer of our Saviour's, the meaning of which is rendered still more plain by the parallel passages, (Mark 4: 11, 12; Luke 8: 10,) is, that, while divine truth is so revealed that the docile and spiritually minded, and all really desirous to learn of him, can easily understand it, yet it is so presented that the captious, the proud, and the evil-minded, may hear and not understand. A veil covers and conceals the spiritual meaning, though it is a veil easily to be removed by all who wish to remove it.

you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.
18 Hear then ye the parable
19 of the sower. When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way
20 side. And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy re-
21 ceiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway
22 he stumbleth. And he that was sown among the thorns, this is he that heareth the word; and the care of the [1]world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. And he that was 23
sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

Another parable set he 24
before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men 25
slept, his enemy came and sowed [2]tares also among the wheat, and went away. But when 26
the blade sprang up, and brought forth fruit, then appeared the tares also. And the [3]servants of the 27
householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he 28
said unto them, [4]An enemy hath done this. And the [3]servants say unto him, Wilt thou

1 Or, *age*
2 Or, *darnel*

3 Gr. *bondservants.*
4 Gr. *A man* that is *an enemy.*

18. *Hear ye;* hear ye the explanation.

19. *This is he that was sown by the way side;* not, as in the Old Version, "He that *received* seed by the way side." That which is sown and that which is produced from the seed sown, are in the spiritual as in the physical realm identical. The word *sown* is not a mere word, it is a conviction of the heart, which is transferred from the teacher to the pupil, and this produces in the pupil the life of the teacher.

21. *Straightway he stumbleth;* is led to abandon the Gospel and give up his faith.

then that we go and
29 gather them up? But
he saith, Nay; lest haply
while ye gather up the
tares, ye root up the
30 wheat with them. Let
both grow together until
the harvest: and in the
time of the harvest I will
say to the reapers, Gather
up first the tares, and
bind them in bundles to
burn them: but gather
the wheat into my barn.
31 Another parable set he
before them, saying, The
kingdom of heaven is
like unto a grain of mus-
tard seed, which a man
took, and sowed in his
32 field: which indeed is
less than all seeds; but
when it is grown, it is
greater than the herbs,
and becometh a tree, so
that the birds of the
heaven come and lodge
in the branches thereof.
33 Another parable spake
he unto them; The king-
dom of heaven is like
unto leaven, which a
woman took, and hid in
three [1]measures of meal,
till it was all leavened.
34 All these things spake
Jesus in parables unto
the multitudes; and
without a parable spake
he nothing unto them:
35 that it might be fulfilled
which was spoken [2]by
the prophet, saying,

I will open my mouth
in parables;
I will utter things hid-
den from the founda
tion of the world.

36 Then he left the multi-
tudes, and went into the
house: and his disciples
came unto him, saying,
Explain unto us the par-
able of the tares of the
37 field. And he answered
and said, He that soweth
38 the good seed is the Son
of man; and the field is

1 The word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half.

2 Or, *through*
3 Many ancient authorities omit *of the world*.

32. *It is greater than the herbs.* The mustard plant is a bush which sometimes grows to a considerable height, and attracts birds in great numbers by its seeds, which grow in pods.

33. The idea intended by both these similitudes is, that the Redeemer's kingdom, though destined to be great and widely extended at last, was to commence by small beginnings, and in a noiseless and unobtrusive manner, — entirely contrary to the prevailing expectations among the Jews.

36. *The house;* the house in which he dwelt in Capernaum. —*His disciples.* His especial followers.

38. *Sons of the kingdom—sons of the evil one.* The change from the language of the Old Version "*Children* of the kingdom" to the language of the New Version "*Sons* of the kingdom," does not indicate any change in the real teaching of the passage, the word *sons* being used here as in many other passages of the New Testament. Rom. 8: 14, for example, is

the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the
39 evil *one;* and the enemy that sowed them is the devil: and the harvest is [1]the end of the world; and the reapers are
40 angels. As therefore the tares are gathered up and burned with fire; so shall it be in [1]the end of the
41 world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that
42 do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and gnash-
43 ing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a man that is a merchant seeking
46 goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a [3]net, that was cast into the sea, and gathered of every
48 kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. So shall
49 it be in [1]the end of the world: the angels shall come forth, and sever the wicked from among the
50 righteous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

51 Have ye understood all these things? They say
52 unto him, Yea. And he

1 Or, *the consummation of the age*
2 Or, *for joy thereof*
3 Gr. *drag-net.*

really equivalent to sons and daughters.

38–43. It would seem impossible to teach more plainly than it is taught in Christ's language, that there is a day of judgment and retribution, and that those who shall then be condemned will find themselves involved in hopeless and eternal ruin.

52. *Every scribe who hath been made a disciple to the kingdom of heaven.* The meaning is not, as implied in the Old Version, every well instructed teacher of the Gospel, but every teacher who has become a disciple of Christ. The scribes in the time of Christ taught merely the traditional theology derived from past ages; Christ says that the Christian teachers are not to dis-

THE PARABLE OF THE TARES.

MATT. XIII.

JESUS WALKING ON THE SEA.

said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

53 And it came to pass, when Jesus had finished these parables, he de-
54 parted thence. And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these [1]mighty works? Is not this the carpenter's
55 son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and
56 Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And 57 they were [2]offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. And he 58 did not many [1]mighty works there because of their unbelief.

At that season Herod 14 the tetrarch heard the report concerning Jesus, and said unto his ser-
2 vants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in
3 him. For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's

1 Gr. *powers.*

2 Gr. *caused to stumble.*

regard the teachings of the past, but they are also to be ready to receive new forms and phases of truth as they shall be taught by God's providence or by a better scholarship, or a riper Christian experience.

54. *His own country;* Nazareth.

55. [*His brethren;* the question whether near relatives, perhaps cousins, or real brethren, is intended by this and other similar references in the New Testament has been very hotly discussed. For reasons which I have given fully in my commentary on Matt. on this passage, I have no doubt that the word brethren is to be taken in its literal sense, and that Jesus had both brothers and sisters. L. A.]

CHAPTER XIV.

1. *Herod the tetrarch;* son of Herod the Great, the old king who reigned at the time of our Saviour's birth. Upon his death, his kingdom was divided among his sons. Herod Antipas, here referred to, ruled over Galilee. *Heard the report concerning Jesus;* i. e., the report of the miracles which he was doing.

3, 4. Herod had enticed away his brother Philip's wife, and married her, while her lawful husband was still living. He was not of so cruel and bloodthirsty a disposition as his father, but it required great moral courage in John, to reprove any member of the Herod family for such a crime.

wife. For John said unto him, It is not lawful for thee to have her.
And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she should ask.
And she, being put forward by her mother, saith, Give me here in a charger the head of John the Baptist. And the king was grieved; but for the sake of his oaths, and of them which sat at meat with him, he commanded it to be given;
and he sent, and beheaded John in the prison.
And his head was brought in a charger, and given to the damsel: and she brought it to her mother.
And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.

Now when Jesus heard *it*, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard *thereof*, they followed him [1]on foot from the cities. And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick. And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food. But Jesus said unto them, they have no need to go away; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes. And he said, Bring them hither to me. And he commanded the multitudes to [2]sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and

1 Or, *by land*

2 Gr. *recline.*

8. *And she being put forward*; i. e., urged on by her mother.

13. He went over the Sea of Galilee, perhaps to some portion of its eastern shore, which was little inhabited, and where he was safe from Herod.—*On foot*; that is, the people went to the same place by land, going round the northern shore.

14–15. *The place is desert*; not necessarily barren, but uninhabited.—*The time is already past*; the day is gone; night is at hand.

19. *Blessed.* It seems to have been often the custom of the Saviour to implore the divine blessing upon food, before partaking of it.

gave the loaves to the disciples, and the disciples to the multitudes.
20 And they did all eat, and were filled: and they took up that which remained over of the broken pieces, twelve baskets
21 full. And they that did eat were about five thousand men, beside women and children.
22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multi-
23 tudes away. And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone. But the boat [1]was 24 now in the midst of the sea, distressed by the waves; for the wind was contrary. And in the 25 fourth watch of the night he came unto them, walking upon the sea. And 26 when the disciples saw him walking on the sea, they were troubled, saying, It is an apparition; and they cried out for fear. But straightway Jesus 27 spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter 28 answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. And he said, 29 Come. And Peter went down from the boat, and walked upon the waters,

1 Some ancient authorities read *was many furlongs distant from the land.*

22. *Constrained.* There was but one boat, and the disciples seem to have been unwilling to leave Jesus without any apparent means of rejoining them. But the crisis was one of considerable excitement and danger, and special precautions to effect the quiet dispersion of the people seem to have been rendered necessary by the high state of excitement which prevailed among them, as is stated John 6 : 14, 15. John the Baptist, the great favorite of the people, had just been murdered by Herod; and Jesus himself was seeking, in these solitudes, a refuge from his cruelty. These facts, in connection with the miracle, produced such an excitement in this assembly, as to lead them to form the design of forcing Jesus to head them in an insurrection against Herod's authority. Under these circumstances, it is not surprising that the disciples were reluctant to leave their Master in such a place, and the object of such an excitement, and without any apparent means of returning across the lake to his friends.

25. *The fourth watch;* near the morning. The night was divided into four watches.

26. *It is an apparition.* This word instead of spirit is used in the New Version, because the Greek word is a very different one from that ordinarily rendered spirit in the New Testament. What is meant here is a ghost or spectre.

30 [1]to come to Jesus. But when he saw the wind[2], he was afraid; and beginning to sink, he cried out, saying, Lord, save me.
31 And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt?
32 And when they were gone up into the boat, the wind
33 ceased. And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.
34 And when they had crossed over, they came to the land, unto Gennes-
35 aret. And when the men of that place knew him, they sent into all that region round about, and brought unto him all that
36 were sick; and they besought him that they might only touch the border of his garment: and as many as touched were made whole.

1 Some ancient authorities read *and came.*
2 Many ancient authorities add *strong.*

15 Then there come to Jesus from Jerusalem
2 Pharisees and scribes, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat
3 bread. And he answered and said unto them, Why do ye also transgress the commandment of God because of your
4 tradition? For God said, Honour thy father and thy mother: and, He that speaketh evil of father or mother, let him [3]die the death. But ye say,
5 Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given *to God;*
6 he shall not honour his father[4]. And ye have

3 Or, *surely die*
4 Some ancient authorities add *or his mother.*

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23. *Worshipped him;* prostrated themselves in homage before him.—*Son of God;* the expected Messiah.

CHAPTER XV.

2. *Tradition of the elders;* rules and precepts not recorded in the Scriptures, but handed down orally, or by tradition, from former times. The Pharisees had many such traditions, to which they attached ideas of great value; and by means of them, as our Saviour shows, they often virtually annulled the requisitions of the written word of God.

4. *Let him die the death;* a phrase of intensity,—let him surely die. (Exodus 21:17; Lev. 2:9.)

5, 6. Observe how much clearer the New Version makes this passage than the old one, which was indeed hardly intelligible. The Rabbinical traditions authorized a son to refuse to give his parents whatever they stood in need of from him, by going through a form of consecrating it to God.

made void the [1]word of God because of your tra-
7 dition. Ye hypocrites, well did Isaiah prophesy of you, saying,
8 This people honoureth me with their lips;
But their heart is far from me.
9 But in vain do they worship me,
Teaching *as their* doctrines the precepts of men.
10 And he called to him the multitude, and said unto them, Hear, and under-
11 stand: Not that which entereth into the mouth defileth the man: but that which proceedeth out of the mouth, this
12 defileth the man. Then came the disciples, and said unto him, Knowest thou that the Pharisees were [2]offended, when they
13 heard this saying? But he answered and said, Every [3]plant which my heavenly Father planted not, shall be rooted up.
14 Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit.
15 And Peter answered and said unto him, Declare
16 unto us the parable. And he said, Are ye also even
17 yet without understanding? Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught?
18 But the things which proceed out of the mouth come forth out of the heart; and they de-
19 file the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings:
20 these are the things which

1 Some ancient authorities read *law*.

2 Gr. *caused to stumble*.
3 Gr. *planting*.

8. The phrase *draweth nigh unto me with their mouth*, was added in the Old Version probably by some copyist, who desired to make the quotation correspond more literally with the language of Isaiah. This phrase is omitted, however, in Mark's report, (Mark 7: 6,) and by the best manuscripts in Matthew.

9. *Doctrines;* the duties of religion.—*Precepts of men;* these pretended traditions, which were merely human inventions.

11. Referring to the charge made by the Pharisees in v. 2. The Pharisees taught that sin consisted mainly in the neglect of prescribed rites, and the contracting of outward and ceremonial impurities. Jesus shows that moral and spiritual corruption and impurity is what they ought to be most anxious to shun.

13. *Every plant*, &c. These traditions were of human origin.

14. *Let them alone.* Christ very rarely entered into direct controversy with false teachers; he taught the truth, leaving the teachers of error generally alone, in which respect his example is to be followed by his disciples.

defile the man: but to eat with unwashen hands defileth not the man.

21 And Jesus went out thence, and withdrew into the parts of Tyre and
22 Sidon. And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously
23 vexed with a [1]devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.
24 But he answered and said, I was not sent but unto the lost sheep of the
25 house of Israel. But she came and worshipped him, saying, Lord, help me. And he answered 26
and said, It is not meet to take the children's [2]bread and cast it to the dogs. But she said, Yea, 27
Lord: for even the dogs eat of the crumbs which fall from their masters' table. Then Jesus an- 28
swered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

And Jesus departed 29
thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there. And there came unto him 30
great multitudes, having with them the lame, blind, dumb, maimed, and many others, and

1 Gr. *demon.*

2 Or, *loaf.*

21. *Went out thence;* from near Capernaum. — *Tyre and Sidon;* important cities on the coast of the Mediterranean, beyond the limits of the Jewish countries. He retired to this distant region for concealment and safety; but he could not be hid. (Mark 7: 24.)

22. *Thou son of David.* By this address she seems to have expressed her belief that he was the promised Messiah.

24. *Of the house of Israel;* the Jews. Our Saviour's ministry was confined almost entirely to the Jews. It was not until the time of our Saviour's ascension, that the disciples were commanded to go into all the world, and preach the Gospel to every creature.

26. *Meet;* suitable or proper. The blessings of the Saviour's ministry were designed, specially, for the Jewish nation; and this woman was a foreigner. The reason why Christ confined his personal ministry to the Jews is explained in Mark: "Let the children first be filled."

27. *Yea, Lord: for even the dogs eat of the crumbs.* She acquiesces in Christ's declaration, and gives as the reason, first, that the dog's food is that which the children cast away, or pass by in indifference; as it is not needful to deprive the children to supply the dogs, so it is not needful to deprive Israel to give her the blessing which she asked.

they cast them down at his feet; and he healed
31 them: insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.
32 And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint in the way.
33 And the disciples say unto him, Whence should we have so many loaves in a desert place, as to fill so
34 great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few small
35 fishes. And he commanded the multitude to sit down on the ground;
and he took the seven 36
loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes.
And they did all eat, and 37
were filled: and they took up that which remained over of the broken pieces, seven baskets full. And 38
they that did eat were four thousand men, beside women and children.
And he sent away the 39
multitudes, and entered into the boat, and came into the borders of Magadan.

And the Pharisees and 16
Sadducees came, and tempting him asked him to shew them a sign from heaven. But he answered 2
and said unto them, [1]When it is evening, ye say, *It will be* fair weather: for the heaven is red. And in the morn- 3
ing, *It will be* foul weather

1 The following words to the end of ver. 3, are omitted by some of the most ancient and other important authorities.

37. *Of the broken pieces;* not, as in the Old Version, broken *meat.* The fragments of both the bread and the fishes are intended.

39. *Magadan;* somewhere on the shore of the Sea of Galilee, but its site is unknown.

CHAPTER XVI.

1. *A sign from heaven;* some great prodigy in the heavens, more stupendous and imposing than the miracles of healing which he was accustomed to perform. This was the second time that such a demand had been made. (Matt. 12: 38–45.) —*Tempting;* that is, the proposal was made as a sort of challenge, with evil and unfriendly designs.

3. The idea is, that, if they would pay the same careful and candid attention to the predictions of the prophets, compared with the character and ministry of Christ, which it had been

to-day: for the heaven is red and lowring. Ye know how to discern the face of the heaven; but ye cannot *discern* the
4 signs of the times. An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and departed.
5 And the disciples came to the other side and forgot to take [1]bread.
6 And Jesus said unto them, Take heed and beware of the leaven of the Pharisees
7 and Sadducees. And they reasoned among themselves, saying, [2]We took no [1]bread. And Jesus
8 perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no [1]bread?
9 Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many [3]baskets ye took up?
10 Neither the seven loaves of the four thousand, and how many [3]baskets ye took up?
11 How is it that ye do not perceive that I spake not to you concerning [1]bread? But beware of the leaven of the Pharisees and Sadducees.
12 Then understood they how that he bade them not beware of the

1 Gr. *loaves:*
2 Or, It is *because we took no bread.*

3 *Basket* in ver. 9 and 10 represents different Greek words.

necessary to exercise in regard to the weather, in order to learn that redness of the sky in the evening indicated serenity, while in the morning it portended rain, they would have easily been satisfied.

4. *The sign of the prophet Jonah;* as it had been previously explained. (Matt. 12:40.)

5. *Forgot to take bread,* &c. This and similar passages indicate that a regular and systematic arrangement was made for supplying the wants of Jesus and his disciples when on their journeys, (see Matt. 15:34, John 12:6,) although the pecuniary means by which the supplies were obtained, were probably the gifts of friends. (Luke 8:3.) A different system was adopted for the twelve and the seventy who were sent out. (Matt. 10:9–11.) They went only two and two; and there was, therefore, a greater propriety in their relying upon the hospitality of friends, than in the case of the larger company that attended the Savior. We see, therefore, in the different arrangements made in the two cases, a delicate regard, on the part of Jesus, to the ordinary usages and proprieties of life.

7. They supposed he might have meant that, by taking no supply, they had left themselves dependent, perhaps, upon the Pharisees and Sadducees for bread.

9–12. *Beware of the leaven;* he simply reiterates his caution without explaining, and leaves them to ponder its meaning. —*Of the teaching;* not merely of the doctrine or thing taught, but of the spirit and method of the teaching.

leaven of [1]bread, but of the teaching of the Pharisees and Sadducees.

13 Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say [2]that the Son of
14 man is? And they said, Some *say* John the Baptist; some, Elijah: and others, Jeremiah, or
15 one of the prophets. He saith unto them, But who
16 say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the
17 living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say 18 unto thee, that thou art [3]Peter, and upon this [4]rock I will build my church; and the gates of Hades shall not prevail against it. I will give 19 unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then 20 charged he the disciples that they should tell no man that he was the Christ.

1 Gr. *loaves.*
2 Many ancient authorities read *that I the Son of man am.* See Mark viii. 27; Luke ix. 18.
3 Gr. *Petros.*
4 Gr. *petra.*

13. Jesus had never openly and directly acknowledged himself as the Messiah. The time had not come. It would have led, probably, to an insurrection. His caution on this point is strikingly manifest in Matt. 11 : 2–6. 10 : 7, John 2 : 23, 24.—*Cæsarea Philippi;* a city in the northern part of Judea, near Mount Lebanon.

14. *Elijah.* The Jews understood Mal. 4: 5, as predicting that Elijah would rise, in person, from the dead, as the forerunner of Christ. The prophecy was, however, fulfilled in John the Baptist, who came in the *spirit* and *power* of Elijah.

16. *The Christ;* the promised Messiah.

17. *Bar-jona;* the son of Jona (John 21 : 15.)—*Flesh and blood;* man.

18, 19. [*Peter* is a Greek word, meaning rock; the gates of Hades means the gates of death. The meaning of this difficult passage, which I have discussed at length in my commentary on Matt., I understand to be this: that Christ builds his church upon those, who, like Peter, are transformed in their character, and made stable and steadfast by a living faith in Jesus Christ as the Son of the Living God. Against this church the gates of death shall not prevail; all who enter it shall pass through the tomb, as Christ did, and enter into immortal life, and they shall receive the keys of the kingdom of God, as a symbol of their power and liberty, so that they shall no longer be bound by rules and regulations like those of the Pharisees, but,

21 From that time began
[1]Jesus to shew unto his
disciples, how that he
must go unto Jerusalem,
and suffer many things
of the elders and chief
priests and scribes, and
be killed, and the third
day be raised up. And
22 Peter took him, and
began to rebuke him,
saying, [2]Be it far from
thee, Lord: this shall
23 never be unto thee. But
he turned, and said unto
Peter, Get thee behind
me, Satan: thou art a
stumblingblock unto me:
for thou mindest not the
things of God, but the
24 things of men. Then said
Jesus unto his disciples,
If any man would come
after me, let him deny
himself, and take up his
cross, and follow me. For 25
whosoever would save his
[3]life shall lose it: and
whosoever shall lose his
[3]life for my sake shall
find it. For what shall 26
a man be profited, if he
shall gain the whole
world, and forfeit his
[3]life? or what shall a
man give in exchange for
his [3]life? For the Son of 27
man shall come in the
glory of his Father with
his angels; and then
shall he render unto
every man according to
his [4]deeds. Verily I say 28
unto you, There be some
of them that stand here,
which shall in no wise

1 Some ancient authorities read *Jesus Christ.*
2 Or, God *have mercy on thee*
3 Or, *soul*
4 Gr. *doing.*

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living under the inspiration of God's Spirit, shall dwell in the spiritual liberty of the children of God; so that what they prohibit themselves, will be prohibited, and what they allow themselves will be allowed by their Father in heaven, and there shall be no condemnation to them so long as they are really in Christ Jesus. L. A.]

22, 23. *Thou art a stumbling block unto me;* a temptation. *Thou mindest not;* thy mind is not set upon the things of God, but of men. The false positions into which Peter was continually placing himself by his forward and unreflecting, though prompt and energetic action, show very plainly that by nature he did not possess a character to fit him for a post of preëminent authority. He had many excellent qualities for action; but he was not calm, patient, and trustworthy enough for command.

26. *Forfeit his life;* the Old Version has "*and lose his own soul.*" The contrast is not, however, between gaining this world and losing the next, but between gaining that which is external to one's self, and losing one's own real life and character in the process.

28. *The son of man coming in his kingdom;* the open establishment and extension of Christ's kingdom in the world. At this time Jesus had not announced himself as the Messiah. (See v 20.)

taste of death, till they see the Son of man coming in his kingdom.

17 And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: 2 and he was transfigured before them: and his face did shine as the sun, and his garments became 3 white as the light. And behold, there appeared unto them Moses and Elijah talking with him. 4 And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three [3]tabernacles; one for thee, and one for Moses, and one 5 for Elijah. While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. 6 And when the disciples heard it, they fell on their face, and were sore afraid. 7 And Jesus came and touched them and said, Arise, and be not afraid. 8 And lifting up their eyes, they saw no one, save Jesus only.

9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead. 10 And his disciples asked him, saying, Why then say the scribes, that Elijah must first come? 11 And he answered and said, Elijah indeed cometh, and shall restore all things: 12 but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of them. 13 Then

3 Or, *booths*

CHAPTER XVII.

1. *Six days.* Luke says, about a week. See Luke 9:28, and note.

4. *I will make;* not as in the Old Version "let us make;" Peter offered his own services.—*Tabernacles;* tents or booths.

5. *Overshadowed them;* was spread or diffused over them.

10. The sublime and solemn scene which these disciples thus witnessed completed to their minds the proof that Jesus was the Messiah. They, however, knew not how to reconcile this truth with the fact that Elijah had not yet reappeared; as he, according to the general understanding of prophecy, was personally to precede Christ.

11. *Restore all things;* recall the nation to the faith and obedience of their fathers.

12. *Listed;* chose.

understood the disciples that he spake unto them of John the Baptist.

14 And when they were come to the multitude, there came to him a man, kneeling to him, and say-
15 ing, Lord, have mercy on my son: for he is epileptic, and suffereth grievously: for oft-times he falleth into the fire, and oft-times into the water.
16 And I brought him to thy disciples, and they
17 could not cure him. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to
18 me. And Jesus rebuked him; and the [1]devil went out from him: and the boy was cured from that hour. Then came the 19 disciples to Jesus apart, and said, Why could not we cast it out? And he 20 saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

And while they [2]abode 22 in Galilee, Jesus said unto them, The Son of man shall be delivered up into the hands of men; and 23 they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.

And when they were 24

1 Gr. *demon.*
2 Many authorities, some ancient, insert ver. 21 *But this kind goeth not out save by prayer and fasting.* See Mark ix. 29.
3 Some ancient authorities read *were gathering themselves together.*

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15. *Epileptic, and suffereth grievously;* a much better description of his condition than that afforded by the Old Version. —*The devil;* or, as in the margin, demon, i. e., evil spirit. See Matt. 8: 32, note.

20. *As a grain of mustard seed;* that is, even a small degree of faith.

24. *Came to Peter.* This seems to have taken place at Peter's house, where our Saviour probably resided. For after Jesus left Nazareth, at the commencement of his public ministry, he made Capernaum his residence, (Matt. 4: 13;) and for some time afterwards he made this city the centre of his movements and operations; it became, consequently, the scene of very many of his instructions and miracles. (11: 23.) Peter had a house in this city,—originally the dwelling of his wife's mother, (8: 14,) he himself being formerly of Bethsaida. (John 1: 44.) This house of Peter's was probably the place which Jesus made his home when at Capernaum, and is several times spoken of as "the house." (Mark 2: 1. 9: 33.) It was natural, therefore, that the officers should propose this question to Peter in respect to his Master and guest.—*The half-shekel;* not, as in the Old

come to Capernaum, they that received the [1]half-shekel came to Peter, and said, Doth not your [2]Master pay the [1]half-
25 shekel? He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from
26 strangers? And when he said, From strangers, Jesus said unto him, Therefore the sons are
27 free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a [3]shekel: that take, and give unto them for me and thee.

18 In that hour came the disciples unto Jesus, saying, Who then is [4]greatest in the kingdom of
2 heaven? And he called to him a little child, and
3 set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the king-

1 Gr. *didrachma.*
2 Or, *teacher*

3 Gr. *stater.*
4 Gr. *greater.*

Version, "*tribute,*" which conveys the erroneous idea of a tax to the Roman government. The half-shekel, a sum equivalent to thirty cents of our money, was levied annually on all Israelites for the temple service.

25. Peter's ready answer indicates that it was our Saviour's custom to conform to the regulations of society, and to pay all the customary taxes. And yet he knew, in regard to this case, that the service of the temple, which his payment would sustain, had become exceedingly corrupt. The case must be extreme which will justify us in refusing to support any divine institutions, on account of dissatisfaction with the form or manner in which they are temporarily administered.

26. That is, Jesus, as the Son of God, might justly have claimed exemption from taxes assessed for the service of his Father. [More than this, however, is taught in this incident, viz., that church service should be supported by the free-will offerings of the children of God, not by a compulsory tax enforced by law. L. A.]

CHAPTER XVIII.

1. *Who then is greatest?* They still supposed that the Messiah was about to establish a kingdom of great temporal splendor; and they wished to know which of his followers were to be elevated to the highest stations in it. They did not bring this subject before Jesus of their own accord, but, as appears from Mark 9:33, 34, and Luke 9:46, 47, in answer to a question from the Savior, after having been privately discussing the question by themselves.

3. *Except ye turn;* this more

4 dom of heaven. Whoso-
ever therefore shall hum-
ble himself as this little
child, the same is the
[1]greatest in the kingdom
5 of heaven. And whoso
shall receive one such lit-
tle child in my name re-
6 ceiveth me: but whoso
shall cause one of these
little ones which believe
on me to stumble, it is
profitable for him that [2]a
great millstone should be
hanged about his neck,
and *that* he should be
sunk in the depth of the
7 sea. Woe unto the world
because of occasions of
stumbling! for it must
needs be that the occa-
sions come; but woe to
that man through whom
the occasion cometh!
8 And if thy hand or thy
foot causeth thee to
stumble, cut it off, and
cast it from thee: it is
good for thee to enter in-
to life maimed or halt,
rather than having two
hands or two feet to be
cast into the eternal fire.
9 And if thine eye causeth
thee to stumble, pluck it
out, and cast it from
thee: it is good for thee
to enter into life with one
eye, rather than having
two eyes to be cast into
the [3]hell of fire. See that
10 ye despise not one of
these little ones; for I
say unto you, that in
heaven their angels do
always behold the face of
my Father which is in
heaven.[4] How think ye?
12 if any man have a hun-
dred sheep, and one of
them be gone astray,
doth he not leave the
ninety and nine, and go
unto the mountains, and

1 Gr. *greater.*
2 Gr. *a millstone turned by an ass.*
3 Gr. *Gehenna of fire.*
4 Many authorities, some ancient, insert ver. 11 *For the Son of man came to save that which was lost.* See Luke xix. 10.

literal translation of the Greek gives the true idea of conversion. Whenever one is going in the wrong direction he must turn about and go in the other, or he cannot enter into the kingdom of God.

6. *Cause to stumble;* i. e., shall lead him into temptation and sin.

8. *Causeth thee to stumble;* lead thee to sin. The meaning is, that every enjoyment or indulgence which acts as an allurement to sin, must be resolutely rejected, at whatever sacrifice.—*To enter into life maimed or halt;* to be saved at last, after having endured suffering and privation here.

10. *Little ones;* humble, lowly Christians.—*Their angels,* &c. God, by means of the angels, or messengers that do his will, watches over and guards every one.

11–14. The special interest and compassion with which God regards the erring, the wretched, and the lost, are in these verses made the reason why the most humble of the followers of Jesus should be treated by others with tender consideration.

seek that which goeth
13 astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone
14 astray. Even so it is not [1]the will of [2]your Father which is in heaven, that one of these little ones should perish.
15 And if thy brother sin [3]against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast
16 gained thy brother. But if he hear *thee* not, take with thee one or two more, that at the mouth of two witnesses or three every word may be es-
17 tablished. And if he refuse to hear them, tell it unto the [4]church: and if he refuse to hear the [4]church also, let him be unto thee as the Gentile and the publican. Verily
18 I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you,
19 that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For
20 where two or three are gathered together in my name, there am I in the midst of them.

Then came Peter, and
21 said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?
22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until

1 Gr. *a thing willed before your Father.*
2 Some ancient authorities read *my.*
3 Some ancient authorities omit *against thee.*
4 Or, *congregation*

15. *Thy brother;* not merely thy fellow-Christian, but any one.—*Sin against thee;* injure thee in any way.

17. *To hear them.* This shows that one object of calling upon others, is to obtain their mediation and influence to heal the difficulty.

18, 19. This language is understood in various ways, and with various limitations and restrictions, by different commentators. There is great difficulty in ascertaining with certainty the meaning intended to be conveyed. The Roman Catholics found upon it a strong argument in favor of the high ecclesiastical authority with which they suppose the church to be clothed. It is to be observed, however, that this promise is made to all the disciples.—*Anything;* of course anything suitable or proper to be bestowed.

21. Peter's question refers to what Jesus had said v. 15.

22. *Seventy times seven;* that is, as many times as he may offend; the spirit of forgiveness must be inexhaustible.

[1]seventy times seven.
23 Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with
24 his [2]servants. And when he had begun to reckon, one was brought unto him, which owed him ten
25 thousand [3]talents. But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to
26 be made. The [4]servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee
27 all. And the lord of that [4]servant, being moved with compassion, released him, and forgave him the
28 [5]debt. But that [4]servant went out, and found one of his fellow-servants, which owed him a hundred [6]pence: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest.
29 So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not:
30 but went and cast him into prison, till he should pay that which was due.
31 So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.
32 Then his lord called him unto him, and saith to him, Thou wicked [4]servant, I forgave thee all that debt, because thou besoughtest me:
33 should-est not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?
34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.
35 So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

19 And it came to pass when Jesus had finished these words, he departed from Galilee, and came

1 Or, *seventy times and seven*
2 Gr. *bondservants.*
3 This talent was probably worth about £240.
4 Gr. *bondservant.*
5 Gr. *loan.*
6 The word in the Greek denotes a coin worth about eight pence halfpenny.

26. *Worshipped him;* prostrated himself before him in token of submission and entreaty.

34. *Tormentors.* Torture was a common method of extorting the payment of a debt in the East.

CHAPTER XIX.

3. *For every cause;* that is, for any fault which the husband may consider a sufficient cause. This view of the Old Testament law, Deut. 24:1–4, was maintained by many Jewish Rabbis.

into the borders of Judæa
2 beyond Jordan; and great
multitudes followed him,
and he healed them there.
3 And there came unto
him [1]Pharisees, tempting
him, and saying, Is it
lawful *for a man* to put
away his wife for every
cause? And he answered
and said, Have ye not
read that he which [2]made
them from the beginning
made them male and fe-
5 male, and said, For this
cause shall a man leave
his father and mother,
and shall cleave to his
wife; and the twain shall
6 become one flesh? So
that they are no more
twain, but one flesh.
What therefore God hath
joined together, let not
7 man put asunder. They
say unto him, Why then
did Moses command to
give a bill of divorcement,
and to put *her* away? He
8 saith unto them, Moses
for your hardness of
heart suffered you to put
away your wives: but
from the beginning it
9 hath not been so. And I
say unto you, Whosoever
shall put away his wife,
[3]except for fornication,
and shall marry another,
committeth adultery: [4]and
he that marrieth her when
she is put away commit-
teth adultery. The dis- 10
ciples say unto him, If
the case of the man is so
with his wife, it is not
expedient to marry. But 11
he said unto them, All
men cannot receive this
saying, but they to whom
it is given. For there are 12
eunuchs, which were so
born from their mother's
womb: and there are
eunuchs, which were made
eunuchs by men: and there
are eunuchs, which made
themselves eunuchs for
the kingdom of heaven's
sake. He that is able to
receive it, let him receive
it.

Then were there 13
brought unto him little
children, that he should
lay his hands on them,
and pray: and the disci-
ples rebuked them. But 14
Jesus said, Suffer the lit-
tle children, and forbid

1 Many authorities, some ancient, insert *the*.
2 Some ancient authorities read *created*.
3 Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress*: as in ch. v. 32.
4 The following words, to the end of the verse are, omitted by some ancient authorities.

7. *A bill;* which gave the reason for putting her away. Deut. 24: 1.

8. The meaning is, that Moses, as a political legislator, attempted to regulate an evil which he could not hope wholly to suppress.

10. That is, if he is thus indissolubly bound to her.

11. *Receive this saying;* live in a state of celibacy.

them not, to come unto me: for of such is the
15 kingdom of heaven. And he laid his hands on them, and departed thence.
16 And behold, one came to him and said, [1] [2] Master, what good thing shall I do, that I may
17 have eternal life? And he said unto him, [3] Why askest thou me concerning that which is good? One there is who is good: but if thou wouldst enter into life, keep the com-
18 mandments. He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false wit-
19 ness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.
20 The young man saith unto him, All these things have I observed: what
21 lack I yet? Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.
22 But when the young man heard the saying, he went away sorrowful: for he was one that had great possessions.
23 And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven.
24 And again I say unto

1 Or, *Teacher*

2 Some ancient authorities read *Good Master*. See Mark x. 17; Luke xviii. 18.

3 Some ancient authorities read, *Why callest thou me good? None is good save one, even God*. See Mark x. 18; Luke xviii. 19.

17. [There is some uncertainty respecting the true reading of this passage; that which is given in the margin is that given by Mark and Luke, and seems to me the better one. Christ asks him "Why callest thou me good?" in order to test his real meaning. His language was probably not that of devout reverence for the Master, but only that of social civility, and it is to be observed, in confirmation of this opinion, that he makes no reply to Christ's question as to his meaning. L. A.]

21, 22. Christ's method of dealing with this self-satisfied young man is an example to the Christian teacher in dealing with self satisfied moralists generally. He simply refers him to the divine law, and tells him to keep all the commandments as a condition of entering into life. If any one should keep all the commandments, this would be enough, and he would enter into life; he would not need a Savior, for he would have committed no sins from which he would need to be saved. The young man, however, confesses his own consciousness of sin by the question "What lack I yet?" and his answer to Christ's direction shows that he had not that kind of supreme love which would lead him to do as James and John, and Peter and others had done, forsake all to follow his Lord.

24. A strong mode of expressing extreme difficulty.

you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the
25 kingdom of God. And when the disciples heard it, they were astonished exceedingly, saying, Who
26 then can be saved? And Jesus looking upon *them* said to them, With men this is impossible; but with God all things are
27 possible. Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then
28 shall we have? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.
29 And every one that hath left houses, or brethren, or sisters, or father, or mother,[1] or children, or lands, for my name's sake, shall receive [3]a hundredfold, and shall inherit eternal life. But 30 many shall be last *that are* first; and first *that are* last. For the king- 20 dom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. And when he 2 had agreed with the labourers for a penny a day, he sent them into his vineyard. And he 3 went out about the third hour, and saw others standing in the market-place idle; and to them 4 he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he 5 went out about the sixth and the ninth hour, and did likewise. And about 6 the eleventh *hour* he went out, and found others standing; and he

1 Many ancient authorities add *or wife:* as in Luke xviii. 29.

2 Some ancient authorities read *manifold.*

3. See marginal note on ch. xviii. 28.

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26. *With God*, &c. The power of God alone can change the heart.

28. *In the regeneration,—ye also shall sit*, &c.; in the kingdom of Christ ye shall be advanced to stations of high responsibility and honor.

30. *Shall be last;* in receiving the rewards and honors promised *that are* first in their own estimation or in that of the world.

CHAPTER XX.

2. *A penny a day;* the common rate of wages.

3. *Third hour;* that is, after three of the hours of labor had expired.

5. *About the sixth and ninth hour;* at noon and in the middle of the afternoon.

saith unto them, Why stand ye here all the day
7 idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also
8 into the vineyard. And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the
9 first. And when they came that *were hired* about the eleventh hour, they received every man
10 a [1] penny. And when the first came, they supposed that they would receive more; and they likewise received every
11 man a [1] penny. And when they received it, they murmured against the householder, saying,
12 These last have spent *but* one hour, and thou hast made them equal unto us, which have borne the burden of the day and
13 the [2] scorching heat. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me
14 for a [1] penny? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it
15 not lawful for me to do what I will with mine own? or is thine eye evil, because I am good?
16 So the last shall be first, and the first last.

17 And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and in the way he
18 said unto them, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes;
19 and they shall condemn him to death, and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

20 Then came to him the mother of the sons of Zebedee with her sons,

1 See marginal note on ch. xviii. 28.

2 Or, *hot wind*

14. *It is my will to give;* the money was his own, and he chose to use it by giving it in this way.

15. *Is thine eye evil?* are you dissatisfied and envious?

16. The words "for many be called but few chosen," contained in the Old Version, are wanting in the most ancient manuscripts.

19. *And shall deliver him to the Gentiles;* to the Roman government; not having authority themselves to put him to death. For the fulfilment, see 27: 1, 2. —*He shall be raised up;* by the power of God.

20. *The mother of the sons of Zebedee;* Salome, the mother of James and John.

worshipping *him*, and asking a certain thing of
21 him. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy
22 kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto
23 him, We are able. He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on *my* left hand, is not mine to give, but *it is for them* for whom it hath been pre-
24 pared of my Father. And when the ten heard it, they were moved with indignation concerning the
25 two brethren. But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not 26 so shall it be among you: but whosoever would become great among you shall be your [1]minister; and whosoever would be 27 first among you shall be your [2]servant: even as 28 the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

And as they went out 29 from Jericho, a great multitude followed him. And 30 behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. And the 31

1 Or, *servant*

2 Gr. *bondservant.*

22. *Drink of the cup*, &c.; share the sufferings which I must endure.

26. *Your minister;* your servant. The idea is that although, in the estimation of the world, greatness is considered as implying elevation above others, and the exercise of authority and power over them, — yet, in the kingdom of Christ, it consists in unostentatious and humble efforts to promote their happiness and welfare.

29. *Jericho;* a large town west of the Jordan, about twenty miles north-east from Jerusalem.

30–34. Luke, in describing apparently the same case, speaks of only one blind man, and represents the occurrence as taking place on their approach to Jericho, instead of when leaving it. (Luke 18 : 35–43.) Minute diversities in the circumstances of a narrative are not uncommon among the sacred writers, although this is one of the most striking instances. In the case of ordinary witnesses, such discrepancies are universally considered as proving the honesty and independence of the testimony.

multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David.
32 And Jesus stood still, and called them, and said, What will ye that I should do unto you?
33 They say unto him, Lord, that our eyes may be
34 opened. And Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him.

21 And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two dis-
2 ciples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.
3 And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway
4 he will send them. Now this is come to pass, that it might be fulfilled which was spoken [1]by the prophet, saying,

Tell ye the daughter 5
of Zion,
Behold, thy King
cometh unto thee,
Meek, and riding
upon an ass,
And upon a colt the
foal of an ass.

And the disciples went, 6
and did even as Jesus appointed them, and 7
brought the ass, and the colt, and put on them their garments; and he sat thereon. And the 8
most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. And 9
the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.
And when he was come 10
into Jerusalem, all the city was stirred, saying, Who is this? And the 11
multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

And Jesus entered into 12
the temple [2]of God, and cast out all them that sold and bought in the

1 Or, *through*

2 Many ancient authorities omit *God*.

CHAPTER XXI.

1. *Bethphage;* a small village. —*Mount of Olives;* a high but extended and cultivated eminence near Jerusalem.

2. *The village that is over against you;* Bethany, a village near Bethphage.

12. *The temple.* This was an edifice of great extent as well as

temple, and overthrew the tables of the money-changers, and the seats of them that sold the
13 doves; and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers.
14 And the blind and the lame came to him in the temple: and he healed
15 them. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indig-
16 nation, and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?
17 And he left them, and went forth out of the city to Bethany, and lodged there.
18 Now in the morning as he returned to the city,
19 he hungered. And seeing [1]a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away. And when the 20
disciples saw it, they marvelled, saying, How did the fig tree immediately wither away? And 21
Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. And all things, whatso- 22
ever ye shall ask in prayer, believing, ye shall receive.

And when he was come 23
into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And 24
Jesus answered and said unto them, I also will ask you one [2]question,

1 Or, *a single*

2 Gr. *word.*

magnificence, and one of its outer courts had gradually become a mart for buying and selling such articles as were used for sacrifices and other services of the place.

13. *It is written;* Isa. 56: 7.

19 This curse upon the barren fig-tree was perhaps intended as emblematic of the doom of the Jewish nation, or of all those who are unfruitful in the service of God.

which if ye tell me, I likewise will tell you by what authority I do these
25 things. The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not
26 believe him? But if we shall say, From men; we fear the multitude; for all hold John as a pro-
27 phet. And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do
28 these things. But what think ye? A man had two sons; and he came to the first, and said, 'Son, go work to-day in
29 the vineyard. And he answered and said, I will not: but afterward he repented himself, and went. And he came to
30 the second, and said likewise. And he answered and said, I *go*, sir: and went not. Whether of
31 the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John
32 came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

Hear another parable:
33 There was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let

1 Gr. *Child.*

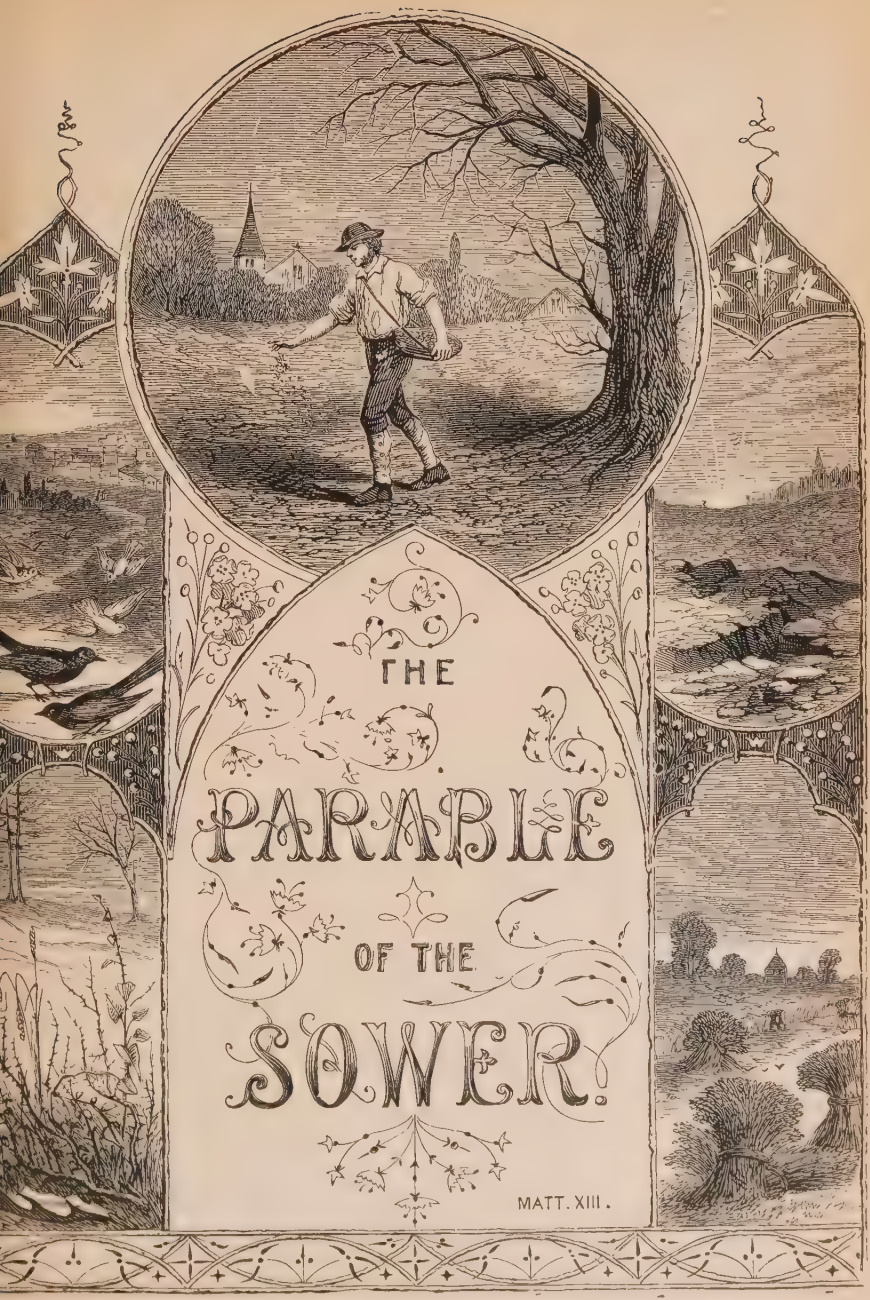
25. *The baptism of John;* that is, the public ministry of John.

27. *Neither tell I you,* &c. They were thus referred to the testimony of John, whose authority they did not dare openly to reject.

31. The publicans and harlots, who without making professions of sanctity repent and forsake their sins, go in before you, who are forward and zealous in your profession, but do not really obey the will of God. They were like the first son in the parable; the chief priests and elders like the second.

32. *In the way of righteousness;* practising and teaching the way of righteousness.

33–41. The husbandmen, in this parable, represent the Jewish people; the vineyard, with all the conveniences attached to it, denotes the privileges and blessings which they enjoyed. The servants sent were the prophets; the son, Jesus Christ, who thus seems to be distinguished, in a marked manner, from all the mere human messengers sent from heaven to man. It is thus an incidental assertion of his own divinity.


THE
PARABLE
OF THE
SOWER.
MATT. XIII.

BETHSAIDA

it out to husbandmen, and went into another coun-
34 try. And when the season of the fruits drew near, he sent his [1]servants to the husbandmen, to re-
35 ceive [2]his fruits. And the husbandmen took his [1]servants, and beat one, and killed another, and
36 stoned another. Again, he sent other [1]servants more than the first: and they did unto them in
37 like manner. But afterward he sent unto them his son, saying, They will
38 reverence my son. But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheri-
39 tance. And they took him, and cast him forth out of the vineyard, and killed him. When there-
40 fore the lord of the vineyard shall come, what will he do unto those husband-
41 men? They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in their seasons.
42 Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,
The same was made the head of the corner:
This was from the Lord,
And it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the
44 fruits thereof. [3]And he that falleth on this stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust. And when
45 the chief priests and the Pharisees heard his parables, they perceived that he spake of them. And
46 when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

22 And Jesus answered and spake again in parables unto them, saying, The kingdom of
2

1 Gr. *bondservants.*
2 Or, *the fruits of it.*

3 Some ancient authorities omit ver. 44.

42. *Did ye never read?* (Ps. 118: 22.) Christ is the stone, rejected by the Jews, but, in the councils of God, made the great foundation of the Christian temple.

44. The two clauses of this verse constitute a sort of parallelism; and we are not necessarily to look for any distinction in the meaning of them. Both clauses express the idea that whoever sets himself in opposition to the cause of Christ only insures his own utter and remediless destruction.

heaven is likened unto a certain king, which made a marriage feast for his
3 son, and sent forth his [1]servants to call them that were bidden to the marriage feast; and they
4 would not come. Again he sent forth other [1]servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast.
5 But they made light of it, and went their ways, one to his own farm, another
6 to his merchandise: and the rest laid hold on his [1]servants, and entreated them shamefully, and
7 killed them. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city.
8 Then saith he to his [1]servants, The wedding is ready, but they that were bidden were not worthy.
9 Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast.
10 And those [1]servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests.
11 But when the king came in to behold the guests, he saw there a man which had not on
12 a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was
13 speechless. Then the king said to the [2]servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth.
14 For many are called, but few chosen.

Then went the Phari-

1 Gr. *bondservants.*

2 Or, *ministers.*

CHAPTER XXII.

3. *And they would not come.* The idea is, that this refusal to join in a celebration made in honor of the prince, was an expression of dislike and opposition to his own and his father's government and authority, and was punished as such. The parable represents the repeated invitations which were addressed at first to the Jews, to receive and honor Jesus, the Son of God,—their refusal, and their punishment,—and the subsequent admission of the Gentiles, in their stead, to the privileges of Christianity.

9. *The partings of the highways;* i. e., the open squares where the people would be likely to assemble.

11. By appearing in an unsuitable dress on such an occasion, he evinced an utter want of all real attachment and respect for his sovereign. He represents the insincere professor of religion, who intrudes into the church of Christ, without being clothed with the spirit of true, heartfelt piety.

14. *But few chosen;* chosen and led to come.

sees, and took counsel how they might ensnare
16 him in *his* talk. And they send to him their disciples, with the Herodians, saying, [1]Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person
17 of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or
18 not? But Jesus perceived their wickedness, and said, Why tempt ye
19 me, ye hypocrites? Shew me the tribute money. And they brought unto
20 him a [2]penny. And he saith unto them, Whose is this image and super-
21 scription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's.
22 And when they heard it, they marvelled, and left him, and went their way.
23 On that day there came to him Sadducees, [3]which say that there is no resurrection: and they asked him, saying, [1]Mas- 24
ter, Moses said, If a man die, having no children, his brother [4]shall marry his wife, and raise up seed unto his brother. Now there were with us 25
seven brethren: and the first married and deceased, and having no seed left his wife unto his brother; in like manner 26
the second also, and the third, unto the [5]seventh. And after them all the 27
woman died. In the resurrection therefore 28
whose wife shall she be of the seven? for they all had her. But Jesus an- 29
swered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection 30
they neither marry, nor are given in marriage, but are as angels [6]in heaven. But as touching 31
the resurrection of the dead, have ye not read that which was spoken

1 Or, *Teacher*
2 See marginal note on ch. xviii. 28.
3 Gr. *saying.*
4 Gr. *shall perform the duty of a husband's brother to his wife.* Compare Deut. xxv. 5.
5 Gr. *seven.*
6 Many ancient authorities add *of God.*

16. *Herodians;* the partisans of Herod.

18. *Their wickedness.* Had he decided *against* paying tribute, they would have accused him of treason.

24. *Moses said;* Deut. 25: 5, 6.—*Seed;* children.

29. *Ye do err;* in imagining the future life to be similar, in its circumstances and relations, to the present.

unto you by God, saying,
32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not *the God* of the dead, but of the
33 living. And when the multitudes heard it, they were astonished at his teaching.
34 But the Pharisees, when they heard that he had put the Sadducees to silence, gathered them-
35 selves together. And one of them, a lawyer, asked him a question, tempting
36 him, [1]Master, which is the great commandment
37 in the law? And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This
38 is the great and first com-
39 mandment. [2]And a second like *unto it* is this, Thou shalt love thy neighbour as thyself. On
40 these two commandments hangeth the whole law, and the prophets.

Now while the Phari-
41 sees were gathered together, Jesus asked them
42 a question, saying, What think ye of the Christ? whose son is he? They say unto him, *The son* of

1 Or, *Teacher*

2 Or, *And a second is like unto it, Thou shalt love, &c.*

32. The argument is, that God would not have said, I *am* the God of Abraham, &c., if the persons referred to were no longer in existence.

33. *Teaching;* not as in the Old Version, at his *doctrine*, for the doctrine of the immortality was generally believed among the Jews at the time of Christ; but at his teaching, i.e., at the skill and power with which he convinced the Sadducees of their error, out of that portion of the Old Testament, the first five books, which they themselves accepted as divine.

35. *Tempting him.* The question was not asked for the sake of information, but as a question, to see what sort of answer he would give to it. The question, which was the most important of the laws of God, was one greatly discussed by the different schools among the Pharisees.

39. *A second;* not as in the Old Version, *the* second, as though these were two separate commandments. Christ selects from all the laws of Moses a second one which he puts next in importance to the law of love toward God.

40. *Hangeth;* is dependent upon.—*The whole law and the prophets;* the whole of the Old Testament scripture. All duties are included in these two principles of love to God and love to man.

42–45. The Jews supposed that the Messiah would be an earthly monarch, making Jerusalem the metropolis of an empire of undefined extent and grandeur. This question was intended to show them how little they understood the real nature and the true dignity of the Messiah's kingdom, as foretold in the Old Testament.

43 David. He saith unto them, How then doth David in the Spirit call him Lord, saying,

44 The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?

45 If David then calleth him Lord, how is he his son?

46 And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

23 Then spake Jesus to the multitudes and to his 2 disciples, saying, The scribes and the Pharisees 3 sit on Moses' seat: all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works; for they say, and do not. 4 Yea, they bind heavy burdens [1] and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. 5 But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders *of their garments*, and love the chief 6 place at feasts, and the chief seats in the synagogues, and the salutations in the market- 7 places, and to be called of men, Rabbi. 8 But be not ye called Rabbi: for one is your teacher, and all ye are brethren. 9 And call

1 Many ancient authorities omit *and grievous to be borne.*

CHAPTER XXIII.

2. *Sit on Moses' seat;* succeed him as teachers of the law of God.

5. *Phylacteries;* strips of parchment, upon which were written passages of Scripture, and worn ostentatiously upon the forehead or arm.—*Borders of their garments;* as directed Num. 15: 38, 39. The Pharisees made them very large, to impress the people with an idea of their great sanctity.

6. The subject of censure here is ostentation and parade, and excessive ambition. The language is not to be understood as condemning the just and proper distinctions of society, whether civil, social, or religious, as the whole tenor of the New Testament shows. In Luke 14: 10, the honorable regard of our fellow men, in the social intercourse of life, is represented as a good, and admirable directions are given to enable us to secure it.

8. *All ye are brethren;* that is, in respect to authority. This meaning the context plainly requires, and the passage would seem to be decisive against the supposition that any one of the apostles was invested with supreme authority over the rest, as the Roman Catholic church contends.

9. *Call no man your father.* This is to be interpreted on the same principle with the other

no man your father on the earth: for one is your Father, [1] which is in
10 heaven. Neither be ye called masters: for one is your master, *even* the
11 Christ. But he that is [2] greatest among you shall
12 be your [3] servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven [4] against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.[5]

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of [6] hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the [7] temple, it is nothing; but whosoever shall swear by the gold of the [7] temple, he is [8] a debtor. Ye 17
fools and blind: for whether is greater, the gold, or the [7] temple that hath sanctified the gold? And, Whosoever 18
shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is [8] a debtor. Ye blind: 19
for whether is greater, the gift, or the altar that sanctifieth the gift? He 20
therefore that sweareth by the altar, sweareth by it, and by all things thereon. And he that 21
sweareth by the [7] temple, sweareth by it, and by him that dwelleth therein. And he that swear- 22
eth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

Woe unto you, scribes 23

1 Gr. *the heavenly.*
2 Gr. *greater.*
3 Or, *minister*
4 Gr. *before.*
5 Some authorities insert here, or after ver. 12, ver. 14, *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation.* See Mark xii. 40; Luke xx. 47.
6 Gr. *Gehenna.*
7 Or, *sanctuary;* as in ver. 35.
8 Or, *bound* by his oath

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verses. It forbids only an unreasonable and excessive subserviency to human authority, not a proper reverence for age and honorable standing. See 1 Tim. 5 : 1.

13. *Shut up*, &c.; by opposing the instructions of Christ, and teaching false views of religion.

15. *Proselyte;* convert to their opinions.

16–22. By these subterfuges the Pharisees attempted to evade the sanctity of an oath.

23. *Tithe;* tenth part, payable

and Pharisees, hypocrites! for ye tithe mint and [1]anise and cummin, and have left undone the weightier matters of the law, judgement, and mercy, and faith: but these ye ought to have done, and not to have left the
24 other undone. Ye blind guides, which strain out the gnat, and swallow the camel.
25 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extor-
26 tion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.
27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also
28 outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.
29 Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous,
30 and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.
31 Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets.
32 Fill ye up then the measure of your fathers.
33 Ye serpents, ye offspring of vipers, how shall ye escape the judgement of [2]hell?
34 Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city:
35 that upon you may come all the righteous

1 Or, *dill.*

2 Gr. *Gehenna.*

as a tax, according to the law of Moses. (Lev. 27: 30–33.)—*Mint, anise, cumin;* herbs of little value.

24. *Which strain out the gnat.* The old version *strain at a gnat* was a misprint. What Christ condemns is that kind of scrupulousness which makes one very particular about little matters and indifferent respecting great sins.

25. *Full from extortion and excess.* The soul is compared to a vessel into which an evil and poisonous mixture has been poured.

33. *The judgement of hell;* i.e., being cast out and utterly destroyed.

blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary
36 and the altar. Verily I say unto you, All these things shall come upon this generation.
37 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and
38 ye would not! Behold, your house is left unto
39 you [1]desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

24 And Jesus went out from the temple, and was going on his way; and his disciples came to him to shew him the buildings of the temple. But 2 he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

And as he sat on the 3 mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy [2]coming, and of [3]the end of the world? And Jesus answered and 4 said unto them, Take heed that no man lead you astray. For many 5 shall come in my name, saying, I am the Christ; and shall lead many astray. And ye shall 6

1 Some ancient authorities omit *desolate*.

2 Gr. *presence*.
3 Or, *the consummation of the age*.

36. *All these things;* the judgments incurred by all these crimes.—*Upon this generation;* for by deeds similar to those committed by their fathers, they made the guilt and responsibility of them their own. — The whole of this denunciation is characterized by a tone of calm, yet stern and terrible displeasure, consistent only with the idea that Jesus looked upon these men as having reached their final decision, and as involved in hopeless and irreconcilable hostility to God. "Fill ye up, then, the measure of your fathers." It is the language of utter abandonment; such as would be addressed only to those to whom no hope remained of pardon and salvation.

38. *Your house*, &c. A desolated house or home is a mournful and striking image of utter and irretrievable ruin.

CHAPTER XXIV.

3. *Mount of Olives;* an extensive elevation of cultivated land situated east of Jerusalem, and commanding a view of the whole city.

5. *In my name;* claiming to be the Messiah.

6, 7. There was a literal ful-

hear of wars and rumours of wars: see that ye be not troubled: for *these things* must needs come to pass; but the end is
7 not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes
8 in divers places. But all these things are the be-
9 ginning of travail. Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's
10 sake. And then shall many stumble, and shall deliver up one another, and shall hate one an-
11 other. And many false prophets shall arise, and shall lead many astray.
12 And because iniquity shall be multiplied, the love of the many shall wax
13 cold. But he that endureth to the end, the same shall
14 be saved. And [1]this gospel of the kingdom shall be preached in the whole [2]world for a testimony unto all the nations; and then shall the end come.

15 When therefore ye see the abomination of desolation, which was spoken of [3]by Daniel the prophet, standing in [4]the holy place (let him that readeth understand),
16 then let them that are in Judæa flee unto the
17 mountains: let him that is on the housetop not go down to take out the things that are in his
18 house: and let him that is in the field not return back to take his cloke.
19 But woe unto them that are with child and to them that give suck in
20 those days! And pray ye that your flight be not in the winter, neither on
21 a sabbath: for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be.
22 And except those days had been shortened, no flesh would

1 Or, *these good tidings*
2 Gr. *inhabited earth.*
3 Or, *through*
4 Or, *a holy place*

filment of these predictions just before the destruction of Jerusalem.

10. *Stumble;* apostatize, through fear of persecution.

14. *In the whole world.* Before the destruction of Jerusalem, the Gospel had been preached through all the regions of the then known world.

15. *The abomination of desolation;* the abominable and desolating armies of the Roman empire. (Dan. 9 : 27.) — *The holy place;* the precincts of Jerusalem.

16–21. These expressions are figurative, — representing, by lively images, the terrible urgency of the danger.

22. *The elect;* the chosen people of God.

have been saved: but for the elect's sake those days shall be shortened.
23 Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe
24 [1]*it* not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even
25 the elect. Behold, I have told you before-
26 hand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe [2]*it* not.
27 For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the [3]coming of the
28 Son of man. Wheresoever the carcase is, there will the [4]eagles be gathered together.

1 Or, him
2 Or, them
3 Gr. *presence.*
4 Or, *vultures.*

But immediately, after
29 the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then
30 shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory.
31 And he shall send forth his angels [5]with [6]a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that

5 Many ancient authorities read *with a great trumpet, and they shall gather, &c.*
6 Or, *a trumpet of great sound*

24. *So as to lead astray.* This will be their object, but it is not implied that they will be successful in it.

26. *The wilderness — inner chambers.* The false Christs would meet their followers in solitudes and secret chambers, for fear of the government.

27. *And is seen even unto the West.* This seems to imply that the coming of the Messiah referred to in this passage will be sudden, startling, and of such a kind as to be observed by all classes, and different, therefore, from that gradual manifestation of Christ as the Messiah, which is accomplished through the preaching of the Gospel.

28. The meaning is, wherever there is corruption there the judgments of God will be inflicted.

29-31. The connection in which this passage occurs, and especially the statement in v. 34, which brings within short limits

the summer is nigh; even so ye also, when ye see all these things, know ye that [1]he is nigh, *even* at the doors. Verily I say unto you, This generation shall not pass away, till all these things be accomplished. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no one, not even the angels of heaven, [2]neither the Son, but the Father only. And as *were* the days of Noah, so shall be the [3]coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the [3]coming of the Son of man. Then shall two men be in the field; one is taken, and one is left: two women *shall be* grinding at the mill; one is taken, and one is left. Watch therefore: for ye know not on what day your Lord cometh. [4]But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered

1 Or, *it.*
2 Many authorities, some ancient, omit *neither the Son.*
3 Gr. *presence.*
4 Or, *But this ye know*

the time assigned for the fulfilment of the prophecy, is thought by many to indicate that it was intended only to describe, in sublimely figurative language, great political and social revolutions, which would attend and follow the destruction of the Jewish state, and the rapid spread of Christianity which would ensue. Some think, however, that the language can only be referred to the general judgment at the end of the world. By the word *immediately*, (v. 29,) they understand *suddenly;* and by the expression *this generation shall not pass*, (v. 34,) that the Jews, considered as a distinct people, shall not cease to exist. By this means the apparent limitation of time is removed. [For reasons which I have stated at length in my commentary on Matthew, I regard this as a prophetic history, beginning with the destruction of Jerusalem and ending with the second coming of Christ. L. A.]

33. *He is nigh;* that is, the reign of the Messiah is near,—the open establishment of the Redeemer's kingdom on earth.

36. While there is some uncertainty respecting the words "neither the Son," which are omitted by many manuscripts of Matthew, there is no doubt whatever that these words belong to Mark's account, (Mark 15: 32,) and therefore no reason to doubt that they were uttered by Christ.

41. *Mill;* hand-mill,—such as were used in those days.

43. *The master of the house;* the master of the house—that is, of a house attacked by robbers.

his house to be [1]broken
44 through. Therefore be ye
also ready: for in an hour
that ye think not the Son
45 of man cometh. Who
then is the faithful and
wise [2]servant, whom his
lord hath set over his
household, to give them
their food in due season?
46 Blessed is that [2]servant
whom his lord when he
cometh shall find so do-
47 ing. Verily I say unto
you, that he will set him
over all that he hath.
48 But if that evil [2]servant
shall say in his heart, My
49 lord tarrieth; and shall
begin to beat his fellow-
servants, and shall eat
and drink with the
50 drunken; the lord of that
[2]servant shall come in a
day when he expecteth
not, and in an hour when
51 he knoweth not, and shall
[3]cut him asunder, and ap-
point his portion with the
hypocrites: there shall be
the weeping and gnashing
of teeth.

25 Then shall the king-
dom of heaven be likened
unto ten virgins, which
took their [4]lamps, and
went forth to meet the
bridegroom. And five of 2
them were foolish, and
five were wise. For the 3
foolish, when they took
their [4]lamps, took no oil
with them: but the wise 4
took oil in their vessels
with their [4]lamps. Now 5
while the bridegroom tar-
ried, they all slumbered
and slept. But at mid- 6
night there is a cry, Be-
hold, the bridegroom!
Come ye forth to meet
him. Then all those vir- 7
gins arose, and trimmed
their [4]lamps. And the 8
foolish said unto the
wise, Give us of your oil;
for our [4]lamps are going
out. But the wise an- 9
swered, saying, Perad-
venture there will not be
enough for us and you:
go ye rather to them that
sell, and buy for your-
selves. And while they 10
went away to buy, the
bridegroom came; and
they that were ready
went in with him to the
marriage feast: and the
door was shut. After- 11
ward come also the other
virgins, saying, Lord,

1 Gr. *digged through.*
2 Gr. *bondservant.*
3 Or, *severely scourge him*
4 Or, *torches*

CHAPTER XXV.

1. *Went forth;* according to the custom in the marriage ceremonies of the East, to meet and escort the bridegroom, with lighted torches, to the house where the ceremony was to be performed.

8. *Are going out;* not, as in the Old Version, are *gone out.* The oil was beginning to fail, and the lamps to burn dim. The meaning is, that apparent piety, which is not constantly supplied by divine grace, is always liable to fail in the hour of trial, especially of death.

12 Lord, open to us. But
he answered and said,
Verily I say unto you, I
13 know you not. Watch
therefore, for ye know
not the day nor the
hour.
14 For *it is* as *when* a
man, going into another
country, called his own
[1]servants, and delivered
unto them his goods.
15 And unto one he gave
five talents, to another
two, to another one; to
each according to his
several ability; and he
went on his journey.
16 Straightway he that re-
ceived the five talents
went and traded with
them, and made other
17 five talents. In like man-
ner he also that *received*
the two gained other two.
18 But he that received the
one went away and dig-
ged in the earth, and hid
19 his lord's money. Now
after a long time the lord
of those [1]servants com-
eth, and maketh a reck-
20 oning with them. And
he that received the five
talents came and brought
other five talents, saying,
Lord, thou deliveredst
unto me five talents: lo,
I have gained other five
talents. His lord said 21
unto him, Well done,
good and faithful [2]ser-
vant: thou hast been
faithful over a few things,
I will set thee over many
things: enter thou into
the joy of thy lord. And 22
he also that *received* the
two talents came and
said, Lord, thou deliver-
edst unto me two talents:
lo, I have gained other
two talents. His lord 23
said unto him, Well
done, good and faithful
[2]servant; thou hast been
faithful over a few things,
I will set thee over many
things: enter thou into
the joy of thy lord. And 24
he also that had received
the one talent came and
said, Lord, I knew thee
that thou art a hard man,
reaping where thou didst
not sow, and gathering
where thou didst not
scatter: and I was afraid, 25
and went away and hid
thy talent in the earth:

1 Gr. *bondservants.*

2 Gr. *bondservant.*

14. *It is as when;* i. e., the kingdom of heaven is illustrated by the parable which follows.

15. *A talent;* the silver talent is variously estimated at from $1,500 to $2,250.

21. *Into the joy of thy lord;* into a participation in his happiness.

24. It is noticeable that our Lord makes the man who had received the *one* talent, the unfaithful servant, in order to show us that, though our means of usefulness may be circumscribed, we are under an obligation, none the less imperious, faithfully to improve them.

lo, thou hast thine own.
26 But his lord answered and said unto him, Thou wicked and slothful [1] servant, thou knewest that I reap where I sowed not, and gather where I did
27 not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with in-
28 terest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents.
29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away.
30 And cast ye out the unprofitable [1] servant into the outer darkness: there shall be the weeping and gnashing of teeth.
31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his
32 glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from
33 the [2] goats: and he shall set the sheep on his right hand, but the [2] goats on
34 the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
35 for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger,
36 and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye
37 came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink?
38 And when saw we thee a stranger, and took thee in? or naked, and clothed
39 thee? And when saw we thee sick, or in prison, and
40 came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me.
41 Then shall he say also unto them on the left hand, [3] Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels:
42 for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:
43 I was a stranger, and ye took me

1 Gr. *bondservant.* 2 Gr. *kids.* 3 Or, *Depart from me under a curse*

26. This language is to be regarded as ironical; we are not to suppose that Christ teaches that God is a hard master.

not in; naked, and ye clothed me not; sick, and in prison, and ye visited
44 me not. Then shall they also answer, saying, Lord, when saw thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not
45 minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto
46 me. And these shall go away into eternal punishment; but the righteous into eternal life.

26 And it came to pass, when Jesus had finished all these words, he said unto his disciples, Ye 2 know that after two days the passover cometh, and the Son of man is delivered up to be crucified. Then were gathered to- 3 gether the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; and they 4 took counsel together that they might take Jesus by subtilty, and kill him. But they said, Not 5 during the feast, lest a tumult arise among the people.

Now when Jesus was 6 in Bethany, in the house

45. Our Saviour teaches, by the preceding instructions, that a heart of kindness and compassion, and a sincere regard for the welfare and happiness of others, totally diverse from the spirit of unfeeling selfishness which reigns generally in the world, is necessary to prepare us for heaven. By what means past sins were to be remitted, and the human heart formed into the new image which he thus describes, was more fully explained by his apostles, after he had risen. In fact, in all our Saviour's conversation and instructions, it seems to have been his design simply to bring this image of moral excellence to view, and to give it a permanent and conspicuous position before mankind. This was a necessary preliminary step. The way was afterwards revealed, through the writings and preaching of the apostles, by which this new spiritual condition was to be attained,—viz., by reliance upon the death of Christ, as an expiation for past sins, and upon the power of the Divine Spirit to work the great change in the desires and tendencies of the soul.

46. *Eternal punishment—eternal life.* The same word is used in the original Greek in characterizing the punishment and the life; in this respect the present version much more accurately represents the original than did the Old Version.

CHAPTER XXVI.

2. *Passover;* a feast celebrated by the Jews for one week, commencing at the fifteenth of their month Nisan, which was early in the spring. It was instituted to commemorate the *passing over* of the dwellings of the Israelites by the angel sent to destroy the first-born among the Egyptians. (Ex. 12: 3–17.)

6. *Bethany;* a small village

7 of Simon the leper, there
came unto him a woman
having [1]an alabaster
cruse of exceeding pre-
cious ointment, and she
poured it upon his head,
8 as he sat at meat. But
when the disciples saw
it, they had indignation,
saying, To what purpose
9 is this waste? For this
ointment might have
been sold for much, and
10 given to the poor. But
Jesus perceiving it said
unto them, Why trouble
ye the woman? for she
hath wrought a good
11 work upon me. For ye
have the poor always
with you; but me ye
12 have not always. For in
that she [2]poured this
ointment upon my body,
she did it to prepare me
for burial. Verily I say 13
unto you, Wheresoever
[3]this gospel shall be
preached in the whole
world, that also which
this woman hath done
shall be spoken of for a
memorial of her.

Then one of the twelve, 14
who was called Judas Is-
cariot, went unto the
chief priests, and said, 15
What are ye willing to
give me, and I will de-
liver him unto you? And
they weighed unto him
thirty pieces of silver.
And from that time he 16
sought opportunity to
deliver him *unto them.*

Now on the first *day* 17

1 Or, *a flask*
2 Gr. *cast.*

3 Or, *these good tidings*

near Jerusalem, where Lazarus resided.

7. *Alabaster;* a species of stone resembling marble.—*Ointment;* a fragrant oil.

12. According to the customs of the Jews, it was a suitable preparation, though not so intended by Mary.

15. *Thirty pieces of silver.* This sum is usually estimated at between fifteen and twenty dollars. The value of money was, however, so very different then from what it now is, that it is impossible to estimate with accuracy the real value of the bribe. If labor was then but a penny a day, (Matt. 20: 2,)—the word *penny* designating, as it does in that case, a Roman coin of about the value of eighteen cents,—and if all other things were in proportion, — fifteen dollars, in those days, might have been equal to about one hundred now.

16. *Sought opportunity.* They did not dare to take him openly, by day, for fear of the people; and at night, he was accustomed to retire to places which were unknown to the persons whom they wished to send to arrest him.

17. *Unleavened bread.* During the eight days set apart for the solemnities connected with the celebration of the passover, bread made without leaven was to be used, in commemoration of the haste and confusion attending the flight from Egypt, when there was no time for the proper preparation of the bread. (Ex. 12: 33, 34. 13: 5–10.)

of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover?
18 And he said, Go into the city to such a man, and say unto him, The [1] Master saith, My time is at hand; I keep the passover at thy house with
19 my disciples. And the disciples did as Jesus appointed them; and they made ready the passover.
20 Now when even was come, he was sitting at meat with the twelve
21 [2] disciples; and as they were eating, he said, Verily I say unto you, that one of you shall be-
22 tray me. And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord?
23 And he answered and said, He that dipped his hand with me in the dish, the same shall betray me.
24 The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it [3] for that man if he had not been born.
And Judas, which be- 25
trayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said. And as they were
eating, Jesus took [4] bread, 26
and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body.
And he took [5] a cup, and
gave thanks, and gave to 27
them, saying, Drink ye all of it;
for this is my blood 28
of [6] the [7] covenant, which is shed for many unto remission of sins.
But I 29
say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.
And when they had
sung a hymn, they went 30
out to the mount of Olives.
Then saith Jesus unto 31
them, All ye shall be [8] offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered

1 Or, *Teacher*
2 Many authorities, some ancient, omit *disciples*.
3 Gr. *for him if that man.*
4 Or, *a loaf*
5 Some ancient authorities read *the cup.*
6 Or, *the testament*
7 Many ancient authorities insert *new.*
8 Gr. *caused to stumble.*

25. *Thou hast said;* it is so.
28. *Of the covenant;* i. e., the new covenant in the Gospel; for although the word *new* is omitted here, it is found in some manuscripts, and in all manuscripts on Luke's account, so that it was probably used—*Unto remission of sins;* release both from the power and from the penalties of sin. This is the object of the new covenant in the Gospel.

32 abroad. But after I am raised up, I will go before you into Galilee.
33 But Peter answered and said unto him, If all shall be [1]offended in thee, I will never be [1]offended.
34 Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt
35 deny me thrice. Peter saith unto him, Even if I must die with thee, *yet* will I not deny thee. Likewise also said all the disciples.
36 Then cometh Jesus with them unto [2]a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. And 37 he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. Then saith he unto 38 them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me. And he 39 went forward a little, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. And he cometh 40 unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch

1 Gr. *Caused to stumble*

2 Gr. *an enclosed piece of ground.*

36. *Gethsemane;* a garden or grove on the western declivity of the Mount of Olives.

37. *Sons of Zebedee;* James and John.

38, 39. These manifestations of suffering indicate something mysterious and peculiar in the mental anguish thus expressed. The nature of it is veiled, in a great measure, from our view; but it has been always supposed by the Christian church, that these are a part of those sufferings by which the dying Redeemer made expiation for human sin.

40. It is shown, in a very striking manner, how entirely *human* was the nature with which the Divine Word was clothed, in becoming flesh, (John 1–14,) by the strong desire of the sufferer to relieve the sense of loneliness and terror that oppressed him, on this dreadful night, by the feeling that friends were near, watching against the impending danger, though he well knew that it was a danger which there was no hope or possibility of averting. To find, in the mere presence and sympathy of friends, an illusion of safety, which beguiles and soothes the heart, while the reason sees too clearly that this presence and sympathy can be of no real avail, is peculiarly and distinctively human. And when we consider thus the nature of the support which the vigilant interest of his friends would have afforded the solitary sufferer, a deep and melancholy meaning is imparted to the Lord's gentle reproach, "Could ye not watch with me one hour?"

with me one hour?
41 [1]Watch and pray, that ye
enter not into temptation:
the spirit indeed is will-
ing, but the flesh is
42 weak. Again a second
time he went away, and
prayed, saying, O my
Father, if this cannot
pass away, except I
drink it, thy will be done.
43 And he came again and
found them sleeping, for
their eyes were heavy.
44 And he left them again,
and went away, and
prayed a third time, say-
ing again the same
45 words. Then cometh he
to the disciples, and saith
unto them, Sleep on now,
and take your rest: be-
hold, the hour is at hand,
and the Son of man is
betrayed unto the hands
46 of sinners. Arise, let us
be going: behold, he is
at hand that betrayeth
me.
47 And while he yet
spake, lo, Judas, one of
the twelve, came, and
with him a great multi-
tude with swords and
staves, from the chief
priests and elders of the
people. Now he that 48
betrayed him gave them
a sign, saying, Whomso 49
ever I shall kiss, that is
he: take him. And
straightway he came to
Jesus, and said, Hail,
Rabbi; and kissed [2]him.
And Jesus said unto him, 50
Friend, *do* that for which
thou art come. Then
they came and laid hands
on Jesus, and took him.
And behold, one of them 51
that were with Jesus
stretched out his hand,
and drew his sword, and
smote the [3]servant of the
high priest, and struck
off his ear. Then saith 52
Jesus unto him, Put up
again thy sword into its
place: for all they that
take the sword shall
perish with the sword.
Or thinkest thou that I 53
cannot beseech my
Father, and he shall even
now send me more than
twelve legions of angels?
How then should the 54
scriptures be fulfilled,
that thus it must be? In 55
that hour said Jesus to
the multitudes, Are ye
come out as against a

1 Or, *Watch ye, and pray that ye enter not*

2 Gr. *kissed him much.*
3 Gr. *bondservant.*

48. *Kiss;* according to the customary mode of salutation.

50. The reading of the Old Version was, *wherefore art thou come;* either reading is a possible one.

51. *One of them;* Peter. (John 18:10.) It is remarkable that any of the disciples of Jesus should go armed, though it was not an uncommon practice among the Jews in their day. Robbers infested the passes in the neighborhood of Jerusalem.

robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not.
56 But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him and fled.
57 And they that had taken Jesus led him away to *the house of* Caiaphas the high priest, where the scribes and the elders were gathered together.
58 But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end.
59 Now the chief priests and the whole council sought false witness against Jesus, that they might
60 put him to death; and they found it not, though many false witnesses
61 came. But afterward came two, and said, This man said, I am able to destroy the [1]temple of God, and to build it in three days. And the high
62 priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against
63 thee? But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.
64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven. Then the high
65 priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: what think ye?
66 They answered and said, He is [2]worthy of death.
67 Then did they spit in his face and buffet him: and some smote him [3]with the palms of their hands, say-

1 Or, *sanctuary:* as in ch. xxiii, 35; xxvii. 5.

2 Gr. *liable to.*
3 Or, *with rods*

57. *Were gathered;* for preliminary consultation and the examination of the prisoner. The regular meeting of the council took place some hours afterwards, in the morning, (27: 1. Luke 22: 66,) and was held probably in or adjoining the temple. (27: 5.)

60. None so agreed together that they could found a conviction upon their testimony.

61. This was a false interpretation put upon his language, as recorded John 2: 19. That they knew very well what the Saviour's real meaning was, is rendered probable from their own acknowledgment, in the next chapter, v. 63.

66. *Worthy of death;* i. e., to die.

67. *They;* the soldiers and attendants who had the prisoner in charge.

68 ing, Prophesy unto us, thou Christ: who is he that struck thee?
69 Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with Jesus the Galilæan.
70 But he denied before them all, saying, I know not what thou sayest.
71 And when he was gone out into the porch, another *maid* saw him, and saith unto them that were there, This man also was with Jesus the Nazarene.
72 And again he denied with an oath, I know not the
73 man. And after a little while they that stood by came and said to Peter, Of a truth thou also art *one* of them; for thy speech bewrayeth thee.
74 Then began he to curse and to swear, I know not the man. And straightway the cock crew. And 75
Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Now when morning 27
was come, all the chief priests and the elders of the people took counsel against Jesus to put him
to death: and they bound 2
him, and led him away, and delivered him up to Pilate the governor.

Then Judas, which be- 3
trayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders,
saying, I have sinned in 4

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69. *Without;* i. e., in the court-yard of the high priest's house, while probably the examination went on in an apartment within the house, but opening upon this court-yard.

73. *Thy speech.* They meant that his provincial dialect betrayed him to be a Galilean.

CHAPTER XXVII.

2. *Pontius Pilate.* Thus far Jesus had been in the hands of the Jewish authorities. In conquered countries, the native tribunals are generally preserved, though they are restricted to the exercise of subordinate functions. Thus the Sanhedrim, the great Jewish council, before which Jesus was first taken, though they had power to arrest and to try him, could inflict upon him only inferior punishments. The instance of Stephen, whose life was taken by a Jewish court, (Acts 6 : 12–7 : 60,) and some other cases, have led some to doubt whether the power to inflict capital punishments was absolutely and entirely taken away from the Jews. At any rate, the Jewish authorities seem to have considered that, in this case, the assent of the Roman governor, alone, could sanction crucifixion. (See John 18 : 31.)

that I betrayed [1] innocent blood. But they said, What is that to us? see thou *to it*. And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. And the chief priests took the pieces of silver, and said, It is not lawful to put them into the [2] treasury, since it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken [3] by Jeremiah the prophet, saying, And [4] they took the thirty pieces of silver, the price of him that was priced, [5] whom *certain* of the children of Israel did price; and [6] they gave them for the potter's field, as the Lord appointed me.

Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused by the chief priests and elders, he answered nothing. Then

1 Many ancient authorities read *righteous*.
2 Gr. *corbanas*, that is, *sacred treasury*. Compare Mark vii. 11.
3 Or, *through*
4 Or, *I took*
5 Or, *whom they priced on the part of the sons of Israel*
6 Some ancient authorities read *I gave*.

5. *Into the sanctuary.* Only the priests were allowed to enter the inner or priests' court. Judas probably stood without and threw the money into this court or sanctuary. It has been supposed by some that the consternation which Judas manifested when he saw the fruits of what he had done, proves that he did not anticipate these fatal consequences, when he conducted the officers to the retreat of the Saviour. But this is by no means certain. It is the very nature of crime, that a deed should be *undertaken* deliberately, and with hardened unconcern, which, *when done*, overwhelms the soul with remorse and horror.

9. The only passage now extant in the prophetical writings of the Old Testament, to which this allusion can refer, is found, not in Jeremiah, but in Zechariah. (Zech. 11: 12, 13.) Many ingenious explanations of this difficulty have been offered by the learned, but they are merely conjectural.

11. *Art thou the King*, &c. They had changed the accusation. They knew that Pilate would pay no attention to the charge of blasphemy which they had brought against Jesus before the Sanhedrim. They, therefore, changed the issue, and accused him now of treasonable designs against the Roman Government. John (18: 33–38) records the Saviour's triumphant defence against this charge, by which defence Pilate was satisfied of his innocence, though finally consenting to his death.

saith Pilate unto him, Hearest thou not how many things they witness
14 against thee? And he gave him no answer, not even to one word: insomuch that the governor mar-
15 velled greatly. Now at [1]the feast the governor was wont to release unto the multitude one prisoner, whom they would.
16 And they had then a notable prisoner, called
17 Barabbas. When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which
18 is called Christ? For he knew that for envy they had delivered him up.
19 And while he was sitting on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream
20 because of him. Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. But the 21 governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said, Barabbas. Pi- 22 late saith unto them, What then shall I do unto Jesus which is called Christ? They all say, Let him be crucified. And he 23 said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. So 24 when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent [2]of the blood of this righteous man: see ye *to it*. And 25 all the people answered and said, His blood *be* on us, and on our children.

1 Or, *a feast*

2 Some ancient authorities read *of this blood; see ye &c.*

18. *Envy;* envy of his popularity and religious influence among the people.

21. *Whether of the twain;* which of the two.

24. *A tumult.* Popular tumults were always greatly dreaded by Roman officers. They feared not only the danger which they themselves, personally, and their immediate administration, incurred, but also the displeasure of the imperial government at Rome, by which the rulers of the provinces were held to a very severe responsibility for the preservation of public order. Pilate, therefore, after resisting the popular animosity against Jesus, till he found himself upon the eve of a tumult, dared to go no farther, but yielded, though solemnly protesting against the injustice of the sentence of death, which he himself rendered.

26 Then released he unto them Barabbas: but Jesus he scourged and delivered to be crucified.

27 Then the soldiers of the governor took Jesus into the [1] palace, and gathered unto him the whole [2] band.

28 And they [3] stripped him, and put on him a scarlet

29 robe. And they plaited a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King

30 of the Jews! And they spat upon him, and took the reed and smote him

31 on the head. And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they [4] compelled to go *with them*, that he might bear his cross. And

33 when they were come unto a place called Golgotha, that is to say, The

34 place of a skull, they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink. And when

35 they had crucified him, they parted his garments among them, casting lots:

36 and they sat and watched

37 him there. And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then are there

38 crucified with him two robbers, one on the right hand, and one on the left.

1 Gr. *Prætorium.* See Mark xv. 16.
2 Or, *cohort*

3 Some ancient authorities read *clothed.*
4 Gr. *impressed.*

27. *Into the palace;* either the tower of Antonia, which adjoined the temple, and was used as a sort of barracks for the Roman soldiers, or the palace of Herod, which had been converted into the residence of the Roman governor.

28. *A scarlet robe;* in mockery of his claims as king. One of the emblems of royalty among the Romans was a peculiar purple color, of a light and brilliant hue, and hence sometimes called *scarlet.* The word *purple* is used by Mark and John.

32. *Simon;* very probably known as a friend of Jesus. At first, Jesus himself bore the cross. (John 19 : 17.) Why they compelled this stranger to relieve him does not appear,—unless we suppose that Jesus was so exhausted with his sufferings, that he could bear the heavy burden no farther.

34. Mark says, wine mingled with myrrh, but the difference is purely verbal. Probably this drink was offered to Christ by some more merciful than the rest, to stupefy him, and so deaden the pain.

36. *They watched him;* to prevent his being released by his friends.

38. *Two robbers;* a much better representation of the original

THE PARABLE OF THE UNMERCIFUL SERVANT.

MAT. XVIII.

THE TRANSFIGURATION.

39 And they that passed by railed on him, wagging
40 their heads, and saying, Thou that destroyed the [1]temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from
41 the cross. In like manner also the chief priests mocking *him*, with the scribes and elders, said,
42 He saved others; [2]himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe
43 on him. He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son
44 of God. And the robbers also that were crucified with him cast upon him the same reproach.
45 Now from the sixth hour there was darkness over all the [3]land until the ninth hour. And about
46 the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, [4]why hast thou
47 forsaken me? And some of them that stood there, when they heard it, said, This man calleth Elijah.
48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to
49 drink. And the rest said, Let be; let us see whether Elijah cometh to save
50 him.[5] And Jesus cried again with a loud voice, and yielded up his spirit.
51 And behold, the veil of the [1]temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs
52 were opened; and many

1 Or, *sanctuary*
2 Or, *can he not save himself?*
3 Or, *earth*
4 Or, *why didst thou forsake me?*
5 Many ancient authorities add *And another took a spear and pierced his side, and there came out water and blood.* See John xix. 34.

than the word *thieves* of the Old Version. They were probably members of some of the marauding bands of brigands, which infested Palestine at the time of Christ.

42. *He saved others;* by his miracles of healing.

45. *The ninth hour;* about the middle of the afternoon.

46. *Eli, &c.*; Hebrew words.

47. Either misled by the sound, and not understanding the Hebrew tongue, or purposely misinterpreting his words, in derision.

50. *And Jesus cried again with a loud voice;* saying, "It is finished,"—a shout of exultation and victory, not the expiring cry of pain.—*Yielded up his spirit;* died.

51. *The veil was rent;* in token of the final abrogation of the sacred solemnities which that veil had concealed, by the consummation of the great sacrifice for sin, which they had foreshadowed.

bodies of the saints that had fallen asleep were
53 raised; and coming forth out of the tombs after his resurrection they entered into the holy city and ap-
54 peared unto many. Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was [1]the
55 Son of God. And many women were there beholding from afar, which had followed Jesus from Galilee, ministering unto him:
56 among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.
57 And when even was come, there came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disci-
58 ple: this man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. And Joseph 59
took the body, and wrapped it in a clean linen cloth, and laid it in his 60
own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed. And Mary Magdalene 61
was there, and the other Mary, sitting over against the sepulchre.

Now on the morrow, 62
which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, 63
we remember that that deceiver said, while he was yet alive, After three days I rise again. Com- 64
mand therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be

1 Or, *a son of God*

53. *The holy city;* Jerusalem.

55. *Followed Jesus from Galilee;* that is, had been his companions on his last journey to Jerusalem.

56. *James.* This was James surnamed the less.—*Sons of Zebedee;* James the greater and John. Their mother is called Salome, in Mark 15 : 40.

57. *Joseph.* He was a member of the council by which Jesus had been condemned; although he had himself opposed his condemnation. (Luke 23 : 50, 51.)

61. *The other Mary;* the mother of James and Joses.

63. This indicates that they had understood what Jesus meant, by the language recorded in John 2 : 19, on which they founded their false accusation of blasphemy. (Matt. 26 : 61.)

65 worse than the first. Pilate said unto them, [1] Ye have a guard: go your way, [2] make it *as* sure as
66 ye can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

28 Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the
2 sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone,
3 and sat upon it. His appearance was as lightning, and his raiment white as snow: and for 4
fear of him the watchers did quake, and became as dead men. And the an- 5
gel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which hath been crucified. He is not 6
here; for he is risen, even as he said. Come, see the place [3] where the Lord lay. And go quick- 7
ly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And 8
they departed quickly

1 Or, *Take a guard*
2 Gr. *make it sure, as ye know.*

1 Many ancient authorities read *where he lay.*

66. They little thought that by these precautions they were only taking measures for putting beyond question the reality of the subsequent resurrection.

CHAPTER XXVIII.

1. *As it began to dawn;* that is, as it was growing light, for Mark says that it was about sunrise,—unless, in fact, there were two several parties to the sepulchre, as has sometimes been supposed. There were several others besides the two named here, who visited the sepulchre. (Luke 24: 10.) They went to anoint the body. They had never understood the predictions which the Saviour had uttered respecting his resurrection.

2. *There was;* that is, there was before they came; for the other evangelists say that they found the stone rolled away.

4. *The watchers;* the watch mentioned 27: 66.

6. *The Lord.* This form of expression seems to imply that the angels recognized Jesus as *their* Lord, as well as the Lord of the disciples.

8. There is a very remarkable diversity in the accounts given by the several evangelists of the circumstances attending the announcement to the disciples of the Savior's resurrection—a diversity extremely perplexing to those who cannot trust the sacred writers any further than they can scrutinize and prove their testimony. (Compare Matt. 28: 1. Mark 16: 1–8. Luke 24: 1–12. John 20: 1–18.) Many ingenious attempts have been made to harmonize these accounts, and to combine them, by means of conjectural emendations and additions, into one

from the tomb with fear and great joy, and ran to bring his disciples word.
9 And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and wor-
10 shipped him. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.
11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to
12 pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,
13 saying, Say ye, His disciples came by night, and stole him away while we slept. And if this [1]come 14
to the governor's ears, we will persuade him, and rid you of care. So they 15
took the money, and did as they were taught: and this saying was spread abroad among the Jews, *and continueth* until this day.

But the eleven dis- 16
ciples went into Galilee, unto the mountain where Jesus had appointed them. And when they 17
saw him, they worshipped *him:* but some doubted. And Jesus 18
came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye there- 19

1 Or, *come to a hearing before the governor.*

self-consistent narrative. The only result, however, of these efforts is to show that the accounts are not irreconcilable. Unbelief does not feel itself answered by them, and is not silenced; and faith, having other ground to rest upon, which is of the most solid character, prefers, in regard to such difficulties, to wait for *future* and complete solutions, rather than to rely upon explanations that can never be more than hypothetical. See note on John 20: 18.

14. *The governor's;* Pilate's.—*Rid you of care;* not merely as in the Old Version, *secure you,* but relieve you of all perplexity and trouble.

16. *Into Galilee.* Jesus had several other interviews with his disciples, both in Galilee and in the vicinity of Jerusalem, as is related by the other evangelists. —*Unto the mountain;* into a secluded place among the mountains.

17. *Some doubted.* Thomas was one who doubted. He was uncertain whether it was really Jesus in bodily presence, or an apparition.

19. *And make disciples of all the nations.* The meaning of this commission is, first, that Christians are to go into all nations, endeavoring to make disciples or pupils of the Lord Jesus Christ; these disciples are

fore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy
20 Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even [2]unto the end of the world.

1 Gr. *all the days.*

2 Or, *the consummation of the age*

not merely to be baptized, with the use of the formula, in the name of the Father and of the Son and of the Holy Ghost, but by baptism are to be brought into fellowship with and allegiance to the Father, Son and Spirit; finally, having thus accepted Christ as their Master, and consecrated themselves to God the Father, the Son and the Spirit, they will be ready to learn Christ's commandments. It is generally true that no one is prepared to understand Christ's teaching until he has become as a little child in his desire to learn of Christ, and to be filled with the spirit of Christ.

THE GOSPEL ACCORDING TO

ST. MARK.

A CERTAIN disciple, by the name of *Mark*, is several times alluded to in the book of the Acts, and in the Epistles. It was to his mother's house that Peter went, on the night when he was delivered from prison by the angel, and where Rhoda came to the door to hearken when he knocked. (Acts 12: 12–17.) The circumstances of this case indicate that his mother was, at that time, an ardent, decided, and prominent friend of the Christians. In Acts 12: 25, we are told that Barnabas and Paul took this Mark or John with them, when they left Jerusalem to go to Antioch; and that he set out with them afterwards from Antioch, to accompany them on their excursion through Asia Minor. (Acts 13: 5.) At Pamphylia, however, he left them, and returned to Jerusalem, (13: 13;) for what reason it is not stated; but we learn that Paul was very much dissatisfied with him on this account, for he refused, very strenuously, to be associated with him in another such an enterprise. (15: 36–40.) They were, however, afterwards reconciled to each other; for, when Paul was a prisoner at Rome, he sent for Mark to come to him there, with Timothy,—speaking of him with an expression of confidence in his ministry. (2 Tim. 4: 11.) And, afterwards, Paul alludes to him repeatedly, as being with him at Rome. (Col. 4: 10. Phil. 24.) This individual is, undoubtedly, the same with the author of the Gospel before us.

John is a Hebrew name; *Mark*, or *Marcus*, is Roman. It was customary for those Jews who had much intercourse with Greeks and Romans, to assume Greek or Roman names; as *Saul*, Hebrew; *Paul*, or *Paulus*, Roman; *Simon*, Hebrew; *Peter*, or *Petros*, Greek.

This Gospel is more brief and condensed than the others, and has, in some respects, the appearance of an abridgment, or compilation, from Matthew and Luke. It omits many things which might be supposed to be of particular interest to the Jews, such as the genealogy and the childhood of Jesus, quotations from the prophets, &c.; and it inserts occasionally explanations of Jewish manners and customs, as if it were written for circulation among a foreign people. As Mark went to Rome, and spent

some time there, it has been supposed that his work was written there, and intended for that people.

Some of the early Christian writers say that Mark was associated with the apostle Peter, in many of his travels and labors; and that this Gospel was written under Peter's supervision and sanction. There seems to be nothing in the New Testament to confirm this idea, except that Peter once alludes to Mark, (1 Pet. 5: 13,) calling him a son; meaning, probably, a convert through his instrumentality.

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1 THE beginning of the gospel of Jesus Christ, [1]the Son of God.

2 Even as it is written [2]in Isaiah the prophet,

Behold, I send my messenger before thy face,
Who shall prepare thy way;

3 The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight;

4 John came, who baptized in the wilderness and preached the baptism of

1 Some ancient authorities omit *the Son of God.*

2 Some ancient authorities read *in the prophets.*

CHAPTER I.

1. The new dispensation was considered as commencing in the preaching of John the Baptist. The law and the prophets were *until John.* (Luke 16: 16.)

3. *Make ye ready the way of the Lord, make his paths straight.* This prediction is quoted in all the four Gospels, showing that it was regarded as a great outstanding one, and the predicted forerunner as the connecting link between the old and the new economies. Like the great ones of the earth, the Prince of peace was to have his immediate approach proclaimed and his way prepared; and the call here—taking it generally—is a call to put out of the way whatever would obstruct his progress and hinder his complete triumph, whether those hindrances were public or personal, outward or inward. Levelling and smoothing are here the obvious figures whose sense is conveyed in the first words of the proclamation, "*Make ye ready the way of the Lord.*" The idea is that every obstruction shall be so removed as to reveal to the whole world the salvation of God in him whose name is the "Saviour."

4. *Baptism of repentance;* that is, baptism as a public pledge and profession of repentance. There is a peculiar appropriateness in the application of water as a symbol of inward purification; but the real value of the rite consists in its being the form by which the convert, in a public and solemn manner, calls upon his fellow-men to witness that he abandons his sins and returns to God. Baptism has no efficacy in itself. It is simply the public profession of a princi-

repentance unto remis-
5 sion of sins. And there
went out unto him all the
country of Judæa, and
all they of Jerusalem;
and they were baptized
of him in the river
Jordan, confessing their
6 sins. And John was
clothed with camel's hair,
and *had* a leathern girdle
about his loins, and did
eat locusts and wild
7 honey. And he preached,
saying, There cometh
after me he that is
mightier than I, the
latchet of whose shoes I
am not [1]worthy to stoop
8 down and unloose. I
baptized you [2]with water;
but he shall baptize you
[2]with the [3]Holy Ghost.
9 And it came to pass in
those days, that Jesus
came from Nazareth of
Galilee, and was baptized
of John [4]in the Jordan.
10 And straightway coming
up out of the water, he
saw the heavens rent
asunder, and the Spirit
as a dove descending
upon him: and a voice 11
came out of the heavens,
Thou art my beloved Son,
in thee I am well pleased.

And straightway the 12
Spirit driveth him forth
into the wilderness. And 13
he was in the wilderness
forty days tempted of
Satan; and he was with
the wild beasts; and the
angels ministered unto
him.

Now after that John 14
was delivered up, Jesus
came into Galilee, preach-
ing the gospel of God,
and saying, The time is 15
fulfilled, and the king-
dom of God is at hand:
repent ye, and believe in
the gospel.

And passing along by 16
the sea of Galilee, he
saw Simon and Andrew
the brother of Simon
casting a net in the sea:
for they were fishers.
And Jesus said unto 17
them, Come ye after me,
and I will make you to
become fishers of men.
And straightway they 18

1 Gr. *sufficient.*
2 Or, *in*

3 Or, *Holy Spirit;* and so throughout this book.
4 Gr. *into.*

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ple by a symbolical act, instead of by words.

6. The ordinary food and clothing of the more destitute classes of society.

9. *Nazareth;* a village situated back among the hills, at a distance from the lake. It was the place where his parents resided. It would seem that he remained at home with them until this time.

12. *Driveth him;* that is, influenced him to go.

13. *Ministered unto him;* attended upon him,—to supply his wants, and to restore his strength and spirits after the temptation.

15. *The time;* that is, the time predicted by the prophets.

left the nets, and fol-
19 lowed him. And going on a little further, he saw James the *son* of Zebedee, and John his brother, who also were in the boat mending the
20 nets. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

21 And they go into Capernaum; and straightway on the sabbath day he entered into the syna-
22 gogue and taught. And they were astonished at his teaching: for he taught them as having authority, and not as the
23 scribes. And straightway there was in their synagogue a man with
24 an unclean spirit; and he cried out, saying, What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And 25 Jesus rebuked [1] him, saying, Hold thy peace, and come out of him. And 26 the unclean spirit, [2] tearing him and crying with a loud voice, came out of him. And they were all 27 amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him. And the re- 28 port of him went out straightway everywhere into all the region of Galilee round about.

And straightway, [3] when 29 they were come out of

1 Or, *it*
2 Or, *convulsing*
3 Some ancient authorities read *when he was come out of the synagogue, he came &c.*

19. James and John were afterwards very prominent among the apostles. Peter, James, and John are often alluded to, as the special friends and companions of the Savior. John wrote the Gospel which is called by his name. James was beheaded by one of the Herods. (Acts 12 : 1, 2.) There was another James among the twelve.

20. *Hired servants.* This shows that they were not very poor, as is often supposed. The disciples returned to their home again after this, and Jesus with them as their guest, v. 29; comp. also v. 35 and 36, which show that Jesus spent the night in their dwelling.—It is remarkable that, after the series of exciting scenes to which these disciples were now introduced had been brought to a close by the crucifixion of their Master, we find them again returning to their early home, and to their wonted occupations, (John 21 : 1–14,) though only for a short time.

21. *Capernaum;* a port on the lake.

23. *A man with an unclean spirit;* a demoniac.

26. *Tearing him;* producing violent convulsions.

the synagogue, they came into the house of Simon and Andrew, with James
30 and John. Now Simon's wife's mother lay sick of a fever; and straightway
31 they tell him of her: and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.
32 And at even, when the sun did set, they brought unto him all that were sick, and them that were [1] possessed with devils.
33 And all the city was gathered together at the
34 door. And he healed many that were sick with divers diseases, and cast out many [2] devils; and he suffered not the [2] devils to speak, because they knew him.[3]
35 And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. And Simon and 36
they that were with him followed after him; and 37
they found him, and say unto him, All are seeking thee. And he saith unto 38
them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth. And he went into 39
their synagogues throughout all Galilee, preaching and casting out [2] devils

And there cometh to 40
him a leper, beseeching him, [4] and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And being moved with 41
compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be

1 Or, *demoniacs*
2 Gr. *demons.*
3 Many ancient authorities add *to be Christ.* See Luke iv. 41.
4 Some ancient authorities omit *and kneeling down to him.*

31. *Ministered unto them;* waited upon them as guests.

32. *When the sun did set.* The fame of the miracle performed in the synagogue, and of that at the house of Simon, produced great public excitement; but as it was the Sabbath, the people would not bring other sick persons to be healed until the sun went down, and the Sabbath had come to a close.

34. They knew that he was the Messiah. Jesus often endeavored to moderate the public excitement, by restraining the desire of those who had been the subjects of his most astonishing miracles, to proclaim them to others.—*Because they knew him.* It is remarkable that the demoniacs seemed always to recognize Jesus as the Messiah.

35. *Went out;* that is, out of Simon's house, where he had spent the night.

38. *Let us go,* &c.; meaning that they would not go back into Capernaum, but into some of the other towns.

40. *Make me clean;* heal me.

42 thou made clean. And straightway the leprosy departed from him, and
43 he was made clean. And he [1] strictly charged him, and straightway sent him
44 out, and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto
45 them. But he went out, and began to publish it much, and to spread abroad the [2] matter, insomuch that [3] Jesus could no more openly enter into [4] a city, but was without in desert places: and they came to him from every quarter.

1 And when he entered again into Capernaum after some days, it was noised that he was [5] in the house. And many were 2 gathered together, so that there was no longer room *for them*, no, not even about the door: and he spake the word unto them. And they come, 3 bringing unto him a man

1 Or, *sternly*
2 Gr. *word.*
3 Gr. *he.*

4 Or, *the city*
5 Or, *at home*

44. *For a testimony unto them.* The law required that, when a leper supposed himself healed, he should report himself to the priest, in order that the reality of the cure might be ascertained, and certain ceremonies performed, by which he was to be released from the restrictions of ceremonial uncleanness. The leprosy was a very inveterate and terrible disease; and every precaution was taken to prevent its spread. The point of interest in this case seems to be, that the person healed was a leper. It appears to have been the first case of the kind which had occurred; and hence the great excitement which it occasioned.

45. *Could no more openly enter*, &c. It was to prevent the evils arising from such wide-spread and high excitement, that Jesus often charged those whose cases were most remarkable, not to speak publicly of the circumstances of their cure.—*Desert places;* solitary places, away from habitations.

CHAPTER II.

1. *After some days;* during which there was time for the excitement to subside.

2. *And he spake the word unto them.* The word here rendered *spake*, is not the same as that elsewhere translated *preached*, the latter signifying the act of a herald proclaiming news. The teaching here mentioned was probably in the inner court of a private house. The buildings constituting an ancient dwelling of the better class, were generally arranged in a square, so as to bring the yard or court in the centre, which was thus enclosed and protected. This is still the case in countries where the people do not feel secure from public commotions and acts of violence.

3. *Borne of four.* Palsy is a disease which renders the patient

sick of the palsy, borne
4 of four. And when they
could not [1]come nigh
unto him for the crowd,
they uncovered the roof
where he was: and when
they had broken it up,
they let down the bed
whereon the sick of the
5 palsy lay. And Jesus
seeing their faith saith
unto the sick of the pal-
sy, [2]Son, thy sins are for-
6 given. But there were
certain of the scribes sit-
ting there, and reasoning
7 in their hearts, Why
doth this man thus
speak? he blasphemeth:
who can forgive sins but
8 one, *even* God? And
straightway Jesus, per-
ceiving in his spirit that
they so reasoned within
themselves, saith unto
them, Why reason ye
these things in your
9 hearts? Whether is eas-
ier, to say to the sick of
the palsy, Thy sins are
forgiven; or to say, Arise,
and take up thy bed, and
walk? But that ye may 10
know that the Son of man
hath [3]power on earth to
forgive sins (he saith to
the sick of the palsy), I 11
say unto thee, Arise, take
up thy bed, and go unto
thy house. And he arose, 12
and straightway took up
the bed, and went forth
before them all; insomuch that they were all
amazed, and glorified
God, saying, We never
saw it on this fashion.

And he went forth 13
again by the sea side;
and all the multitude re-
sorted unto him, and he
taught them. And as he 14
passed by, he saw Levi
the *son* of Alphæus sitting
at the place of toll, and
he saith unto him, Fol-
low me. And he arose
and followed him. And 15

1 Many ancient authorities read *bring him unto him.*

2 Gr. *Child.*
3 Or, *authority*

peculiarly helpless. A considerable portion of the body is deprived, in a great measure, of the power of sense and motion.

4. *Uncovered the roof;* removed such a portion as to allow of letting the patient down into the court.

9. The reasoning of the Saviour seems to be this,—that to perform a miraculous cure was as truly an exercise of divine power, as to forgive sins; but as the former act only could be made evident to the senses, they ought to be satisfied by seeing him exercise the one, that he possessed power to perform the other.

11. *Thy bed;* the small couch or mattress on which he was borne.

14. *Levi.* This collector is called *Matthew*, by the other evangelists. (Matt. 9: 9.)—*The place of toll;* the office where he transacted the business of collecting the taxes or customs of this port.

15. Levi, or Matthew, seems to have been possessed of property, and to have had many

it came to pass, that he was sitting at meat in his house, and many [1]publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him.
16 And the scribes [2]of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, [3]He eateth [4]and drinketh with publicans and sin-
17 ners. And when Jesus heard it, he saith unto them, They that are [5]whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.
18 And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not? And Jesus 19 said unto them, Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will 20 come, when the bridegroom shall be taken away from them, and then will they fast in that day.
No man seweth a piece of 21 undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made. And no man put- 22 teth new wine into old [6]wine-skins: else the wine

1 See marginal note on Matt. v. 46.
2 Some ancient authorities read *and the Pharisees.*
3 Or, How is it *that he eateth..sinners?*
4 Some ancient authorities omit *and drinketh.*
5 Gr. *strong.*
6 That is, *skins used as bottles.*

other officers either associated with him in his business, or acting under him.

17. *Whole;* well. The words *to repentance*, inserted in the Old Version, are wanting in the best manuscripts, and were probably added from Luke by some scribe to make the meaning clearer.

18. *Were fasting*; or perhaps, as in the Old Version, *used to fast.* The meaning may either be that they were observing a fast at this particular time, or simply that they were accustomed to keep fasts, which the disciples of Christ did not do.

19. *Sons of the bride-chamber*; companions of the bridegroom; persons answering to our modern groomsmen.

20. The meaning is, that, while Christ was with his disciples, it was proper for them to rejoice, and not to mourn. The days for mourning and fasting would come when he should be taken away.

21. *Undressed cloth;* cloth which had not been fulled.—*Taketh from it*; shrinks and draws the old, so that it is easily torn again, and made worse than before. See note on Matt. 9: 16, 17.

22. *Burst the skins;* by its fermentation. The ancient bottles were made of skins, which, when new, were elastic, would yield

will burst the skins, and the wine perisheth, and the skins: but *they put* new wine into fresh wine-skins.

23 And it came to pass, that he was going on the sabbath day through the cornfields; and his disciples [1]began, as they went, to pluck the ears of
24 corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not
25 lawful? And he said unto them, Did ye never read what David did, when he had need, and was an hungred, he, and they
26 that were with him? How he entered into the house of God [2]when Abiathar was high priest, and did eat the shewbread, which it is not lawful to eat save for the priests, and gave also to them that were with him? And he said 27 unto them, The sabbath was made for man, and not man for the sabbath: so that the Son of man is 28 lord even of the sabbath.

3 And he entered again into the synagogue; and there was a man there which had his hand withered. And they watched 2 him, whether he would heal him on the sabbath day; that they might accuse him. And he saith 3 unto the man that had his hand withered, [3]Stand forth. And he saith unto 4 them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace. And 5 when he had looked round

1 Gr. *began to make* their *way plucking.*

2 Some ancient authorities read *in the days of Abiathar the high priest.*
3 Gr. *Arise into the midst.*

to expansion, and not easily tear; but when they became old they became stiff and unyielding. The meaning of the two parables is that we are not to attempt to confine new spiritual experience in old forms or methods of expression, but are to allow each new experience to work out for itself its own expression.

23. Availing themselves of a permission given in Deut. 23: 24, 25.

26. 1 Sam. 21: 2–6. It was in fact Ahimelech who gave David the bread. Saul afterwards slew him for this act, and then Abiathar, his son, succeeded him. Abiathar was more prominent as a public character, and thus his name is used to designate the historical period at which the event occurred.

27. The doctrine taught is, that ceremonial laws are not, like moral precepts, of perpetual and unchanging obligation. In great emergencies, they yield to the necessity of relieving human suffering.

CHAPTER III.

1. *Withered;* wasted away by disease.

5. *With anger;* with an expression of displeasure upon his countenance.—*At the hardening*

about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: and his hand was re-
6 stored. And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.
7 And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed:
8 and from Judæa, and from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing [1] what great things he did, came unto
9 him. And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him:
10 for he had healed many; insomuch that as many as had [2] plagues [3] pressed upon him that they might
11 touch him. And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art
12 the Son of God. And he charged them much that they should not make him known.

13 And he goeth up into the mountain, and calleth unto him whom he himself would: and they
14 went unto him. And he [4] appointed twelve, that they might be with him, and that he might send them forth to preach,
15 and to have authority to cast out [5] devils: and [6] Si-
16

1 Or, *all the things that he did*
2 Gr. *scourges.*
3 Gr. *fell.*
4 Some ancient authorities add *whom also he named apostles.* See Luke vi. 13.
5 Gr. *demons.*
6 Some ancient authorities insert *and he appointed twelve.*

of their heart; not, *for the hardness of their hearts,* as in the Old Version; but because they were deliberately hardening their hearts against him.

6. *The Herodians.* The Herod who ruled over Judea, when Christ was born, died a year or two after that event. His son, Herod Antipas, who beheaded John the Baptist, now governed Galilee and some other countries, but not Judea. The Herodians were adherents of the family of Herod, and a political party rather than a religious sect.

7. *The sea;* of Galilee.

10. *Plagues;* diseases of any kind.

13. *Into the mountain;* i. e., the highlands or hill country which surrounded the Sea of Galilee, and extended to a point south of Jerusalem, and constituted the centre or backbone of Palestine.

16. It is noticeable that Peter's name is placed first upon the list. Then follow James and John,—and Judas comes last. They seem thus to take precedence somewhat according to the standing which their talents and

mon he surnamed Peter;
17 and James the *son* of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of
18 thunder: and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon
19 the [1]Cananæan, and Judas Iscariot, which also betrayed him.
20 And he cometh [2]into a house. And the multitude cometh together again, so that they could not so much as eat bread.
21 And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself. And the scribes 22 which came down from Jerusalem said, He hath Beelzebub, and [3]By the prince of the [4]devils casteth he out the [4]devils. And he called them unto 23 him, and said unto them in parables, How can Satan cast out Satan? And 24 if a kingdom be divided against itself, that kingdom cannot stand. And 25 if a house be divided against itself, that house will not be able to stand. And if Satan hath risen 26 up against himself, and is divided, he cannot stand, but hath an end.

1 Or, *Zealot.* See Luke vi. 15; Acts i. 13.

2 Or, *home* 3 Or, *In*
4 Gr., *demons.*

piety gave them. They who occupy prominent positions in the church, should learn humility from the fact, that the highest on the catalogue of the apostles was the one who afterwards denied his Master.

17. *Boanerges;* a title expressive of the power and energy of their eloquence. In forming our opinions on the subject of rendering honors to the eminent, are we to take into consideration the fact that Jesus seems to have given to two of his disciples an honorary title of distinction?

18. *James the son of Alpheus.* His father's name is given to distinguish him from the other James, the son of Zebedee. In theological writings, the former is generally called James the greater, and the latter James the less. James the less is supposed to have written the Epistle called by his name.—*Simon the Cananæan.* He is called by Luke, Simon *the Zealot.* He is thus particularly designated to distinguish him from Simon Peter.

21. *To lay hold on him;* to take him away from the danger which they supposed him to be in.—*They said;* his friends thought that he was carried away by his excitement and his enthusiasm, and they desired to get him away from the crowd to some quiet, retired place. In the following verses, 22–30, there is an account of a very different impression which the scribes attempted to produce; viz., that he was possessed by an evil spirit, and was casting out devils by the Prince of devils.

27 But no one can enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man;* and then he will spoil his house.
28 Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme:
29 but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an
30 eternal sin: because they said, He hath an unclean spirit.

31 And there come his mother and his brethren; and, standing without, they sent unto him, calling him.
32 And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee.
33 And he answereth them, and saith, Who is my mother and my brethren?
34 And looking round on them which sat round about

27. *The strong man;* meaning Satan,—with whom they had accused him of being in league.

29, 30. *Is guilty of an eternal sin.* This is undoubtedly the correct reading; the Old Version had *is in danger of eternal damnation.* The meaning of the passage is to be interpreted by such texts as John 3:19; Rev. 22:11. It is possible for one so to resist all the loving and benign influences with which God in his love and mercy surrounds him, that he is finally given over to hopeless and irredeemable sin. (See Matt. 12:31, 32.) The sin of the Pharisees consisted in this,—that when they knew that it was the divine power which they saw imbodied in the person of Jesus, they ascribed the effects to the agency of evil spirits; it was thus a direct and deliberate opposition to the cause of God, as such. Most of the sins and blasphemies of mankind arise from the violence of human passions, uncontrolled by the authority of God, but without any positive hostility directed expressly and intentionally towards him. But when the human soul assumes an attitude of known and wilful opposition to the cause of God, from malignant feeling directed against this cause and its Author, it goes to the extreme limit of human guilt, and incurs the terrible denunciation which Jesus here pronounced against such sins.

31. *There come;* that is, in consequence of the excitement against him expressed in the preceding verses.—*Standing without;* the pressure of the crowd preventing their coming in to him.

34. This seems to have been a calm expression of confidence that he had then nothing to fear. He was surrounded by friends, as well as beset by enemies. In studying this incident, the reader must remember that the mother and the brethren came to interfere with and prevent Christ's continuance of his work as a saviour of sinners. They were the friends who went out to lay hold on him, because they thought he was beside himself.

him, he saith, Behold, my mother and my bre-
35 thren! For whosoever shall do the will of God, the same is my brother, and sister, and mother.

4 And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by
2 the sea on the land. And he taught them many things in parables, and said unto them in his
3 teaching, Hearken: Behold, the sower went
4 forth to sow: and it came to pass, as he sowed, some *seed* fell by the way side, and the birds came
5 and devoured it. And other fell on the rocky *ground*, where it had not much earth; and straightway it sprang up, because it had no deepness
6 of earth: and when the sun was risen, it was scorched; and because it had no root, it withered
7 away. And other fell among the thorns, and the thorns grew up, and choked it, and it yielded
8 no fruit. And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold. And he
9 said, Who hath ears to hear, let him hear.

10 And when he was alone, they that were about him, with the twelve asked of
11 him the parables. And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are

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CHAPTER IV.

1. *The sea-side;* on the shores of the Sea of Galilee.—*There is gathered unto him.* In many places the New Version gives a present tense where the Old Version gave a past tense. It thus not only more accurately represents the original, but also represents the facts in a more pictorial and striking manner.—*Sat in the sea;* in a boat upon the water.

4. *The sower went forth to sow;* not merely *a* sower. In the Old Testament, God is compared to a sower of seed. (See Isaiah 55: 10.)—*The rocky ground;* i. e., the places where the underlying rock came close to the surface, leaving only a very light covering of soil. On this whole parable and its interpretation, see notes on same parable in Matt. ch. 13.

10. *When he was alone;* after the public discourse was ended, and he was alone with his friends.

11. *Them that are without;* those who had assembled, from various motives, to listen to what the Saviour said, but who did not join themselves cordially to him. so as to be admitted to his confidence.

done in parables; that
seeing they may see, and
not perceive; and hear-
ing they may hear, and
not understand; lest
haply they should turn
again, and it should be
forgiven them. And he
saith unto them, Know
ye not this parable? and
how shall ye know all the
parables? The sower
soweth the word. And
these are they by the
way side, where the word
is sown; and when they
have heard, straightway
cometh Satan, and
taketh away the word
which hath been sown in
them. And these in like
manner are they that are
sown upon the rocky
places, who, when they
have heard the word,
straightway receive it
with joy; and they have
no root in themselves, but
endure for awhile; then,
when tribulation or per-
secution ariseth because
of the word, straightway
they stumble. And
others are they that are
sown among the thorns;
these are they that have
heard the word, and the
cares of the [1]world, and
the deceitfulness of
riches, and the lusts of
other things entering in,
choke the word, and it
becometh unfruitful.
And those are they that
were sown upon the good
ground; such as hear
the word, and accept it,
and bear fruit, thirtyfold,
and sixtyfold, and a
hundredfold.

And he said unto them,
Is the lamp brought to be
put under the bushel, or
under the bed, *and* not
to be put on the stand?
For there is nothing hid,

1 Or, *age*

12. Such has been the dispensation of divine truth in all ages of the world, that the higher spiritualities of religion, though accessible to all who really seek them, are covered by a veil from the open gaze of the profane. It is so down to the present hour. Many listen to the preaching of the gospel all their lives, to whose minds any actual conception of the nature of redemption from sin, by the Son of God, never penetrates. Divine Providence seems designedly so to arrange the dispensation of truth, that, seeing, sinners may, if they choose, not see, and hearing, not hear.

14. That is, the sower represents the preacher of divine truth.

15. *Taketh away the word.* The truth passes away from their minds, by the agency of Satan, and is forgotten.

21. *Bed;* the couch upon which it was customary to recline at meals.

22. *There is nothing hid;* i.e., the object of Christ in seeming to vail the truth in the form of parables, was to make that truth clearer and plainer to those who, if it had been stated in any other form, would not have received it; in fact, the hiding of the truth under parables, has

save that it should be manifested; neither was *anything* made secret, but that it should come
23 to light. If any man hath ears to hear, let him hear.
24 And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you: and more shall
25 be given unto you. For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.
26 And he said, So is the kingdom of God, as if a man should cast seed
27 upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not
28 how. The earth [1]beareth fruit of herself; first the blade, then the ear, then the full corn in the ear.

But when the fruit [2]is 29 ripe, straightway he [3]putteth forth the sickle, because the harvest is come.

And he said, How shall 30 we liken the kingdom of God? or in what parable shall we set it forth? [4]It 31 is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, yet when it is sown, grow- 32 eth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

And with many such 33 parables spake he the word unto them, as they were able to hear it: and 34 without a parable spake he not unto them: but privately to his own disciples he expounded all things.

1 Or, *yieldeth* 2 Or, *alloweth* 3 Or, *sendeth forth* 4 Gr. *As unto.*

made it manifest in all ages and to all understandings.

25. In other words, the farther you advance in knowledge and piety, the more easy and rapid will be your progress.

27. *Sleep, and rise night and day;* that is, as usual,—pursuing his usual vocations, without having upon his mind any care in regard to the vegetation of his seed.

28, 29. So with the disciples as preachers of the gospel. Their duty would be to sow the seed, and to gather into the churches those in whose hearts the Spirit of God causes it to vegetate. As they cannot by their own power make the word which they preach effectual, they have no responsibility in regard to its reception.

30, 31. *How shall we? What parable?* The meaning appears to be, If you cannot understand these parables, in what form, or by what story can I set forth the truth so that you will understand it? *Less;* i.e., very small.

33. *As they were able to hear it;* according to the capacity of his hearers to understand and profit by his instructions.

35 And on that day, when even was come, he saith unto them, Let us go over unto the other side.
36 And leaving the multitude, they take him with them, even as he was, in the boat. And other boats
37 were with him. And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat
38 was now filling. And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, [1]Master, carest thou not that we
39 perish? And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there
40 was a great calm. And he said unto them, Why are ye fearful? have ye not yet faith? And they
41 feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

5 And they came to the other side of the sea, into the country of the Gerasenes. And when he was
2 come out of the boat, straightway there met him out of the tombs a man with an unclean
3 spirit, who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain;
4 because that he had been often bound with fetters and chains, and the chains had been rent asunder by him and the fetters

1 Or, *Teacher*

36. Other boats, which the rest of the company took, in order to follow him.

37. *A great storm.* Lakes situated in mountainous regions are very much exposed to sudden storms. — *Was now filling;* not, as in the Old Version, *was full.*

41. *They feared exceedingly;* that is, they were impressed with wonder and awe.

CHAPTER V.

1. *The other side;* the eastern side, which Jesus visited comparatively seldom. It was about five miles across the lake. — *Country of the Gerasenes;* the same as the country of the Gadarenes, Matt. 8 : 28. The Old Version used here the word *Gadarenes*, and there is considerable uncertainty as to the correct reading, though none as to the locality referred to.

2. *The tombs.* The tombs in the countries around the Mediterranean were very remarkable. They consisted of natural or artificial excavations, often of great extent. In later times, they have often become the dens of robbers. — *A man.* Matthew mentions two men. (Matt. 8 : 28.) Luke and Mark seem to speak only of the one whose case was most extraordinary.

3. *Could any more bind him;* could bind him securely, with the ordinary chains used for such a purpose.

broken in pieces: and no man had strength to tame
5 him. And always, night and day, in the tombs and in the mountains, he was crying out, and cutting
6 himself with stones. And when he saw Jesus from afar, he ran and worship-
7 ped him; and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, tor-
8 ment me not. For he said unto him, Come forth, thou unclean spirit, out of
9 the man. And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are many. And he
10 besought him much that he would not send them away out of the country.
11 Now there was there on the mountain side a great herd of swine feeding.
12 And they besought him, saying, Send us into the swine, that we may enter
13 into them. And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, *in number* about two thousand; and

8. *For he said;* he had said.

9. *Legion.* Certain large divisions of the Roman army were called *legions.*

11. *On the mountain side;* not *nigh unto the mountains;* they were on the slope leading down to the sea, and ran down this slope into the sea.

13. There have been great differences of opinion, and much discussion, in respect to the nature of the cases of demoniacal possession described in the New Testament; many persons having maintained that they were cases of natural, though severe, disease, and that the language referring them to the agency of evil spirits is only the figurative phraseology of Hebrew writers, —the case here described being, according to this idea, only a case of violent insanity. The subject is doubtless attended with serious difficulties, for it is not easy to account for such proceedings as are here related, on the supposition that intelligent beings from another world were the actors; and yet the language in which the events are described seems incapable of any other interpretation. The referring of these sufferings to the power of evil spirits does not, however, exclude the supposition of disease. The sacred writers evidently regarded these unhappy objects of the Savior's compassion as laboring under mental or bodily maladies: the distinction is, that they refer these maladies to a supernatural and evil agency. There are strong indications of insanity, for example, in this case. The description of the condition of the patient, (3–5,) the incoherency of some of his answers, and, above all, the expression *in his right mind*, in v. 15, conspire to show that this unhappy sufferer was in a state of maniacal frenzy, —though the source of this insanity is plainly ascribed to the agency of infernal beings.

they were choked in the
14 sea. And they that fed
them fled, and told it in
the city, and in the
country. And they came
to see what it was that had
15 come to pass. And they
come to Jesus, and behold
[1] him that was possessed
with devils sitting, clothed and in his right mind,
even him that had the
legion: and they were
16 afraid. And they that
saw it declared unto them
how it befell [1] him that
was possessed with devils,
and concerning the swine.
17 And they began to be-
seech him to depart from
18 their borders. And as he
was entering into the boat,
he that had been possessed with [2] devils besought him that he might
19 be with him. And he
suffered him not, but saith
unto him, Go to thy house
unto thy friends, and tell
them how great things the
Lord hath done for thee,
and *how* he had mercy on
20 thee. And he went his
way, and began to publish
in Decapolis how great
things Jesus had done for
him: and all men did
marvel.

And when Jesus had 21
crossed over again in
the boat unto the other
side, a great multitude
was gathered unto
him: and he was by the
sea. And there cometh 22
one of the rulers of the
synagogue, Jaïrus by
name; and seeing him,
he falleth at his feet, and 23
beseecheth him much,
saying, My little daughter is at the point of
death: *I pray thee*, that
thou come and lay thy
hands on her, that she
may be [3] made whole, and
live. And he went with 24
him; and a great multitude followed him, and
they thronged him.

And a woman, which 25
had an issue of blood
twelve years, and had 26
suffered many things of
many physicians, and
had spent all that she

1 Or, *the demoniac*

2 Gr. *demons.* 3 Or, *saved*

19. If he had gone with Jesus, his presence and his story would have done very much to increase the public agitation and the consequent pressure of the crowd. These excitements the Saviour showed himself constantly desirous to moderate and allay.

21. *The other side;* that is, back to the western side, where he ordinarily resided.

23. The details of the case of the daughter of Jairus are stated quite differently, but not inconsistently, by Matthew. (9:18.) Such reconcilable diversities, in ordinary testimony, are considered as adding to its strength, by proving its independence. Minute agreement indicates collusion.

had, and was nothing bettered, but rather grew
27 worse, having heard the things concerning Jesus, came in the crowd behind, and touched his
28 garment. For she said, If I touch but his garments, I shall be [1]made
29 whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her [2]plague.
30 And straightway Jesus, perceiving in himself that the power *proceeding* from him had gone forth, turned him about in the crowd, and said, Who touched my garments?
31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who
32 touched me? And he looked round about to see her that had done
33 this thing. But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the
34 truth. And he said unto her, Daughter, thy faith hath [3]made thee whole; go in peace, and be whole of thy [2]plague.
35 While he yet spake, they come from the ruler of the synagogue's *house*, saying, Thy daughter is dead: why troublest thou the [4]Master any further?
36 But Jesus, [5]not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe.
37 And he suffered no man to follow with him, save Peter, and

1 Or, *saved*
2 Gr. *scourge.*
3 Or, *saved thee*
4 Or, *Teacher*
5 Or, *overhearing*

27. *Having heard the things concerning Jesus;* not as in the Old Version, *heard of Jesus*, but heard the fame of the miracles which he had wrought.

29. *She felt in her body.* Not only was the disorder healed, but the debility and exhaustion which it had occasioned were at once removed. She felt not only freed from the disease, but vigorous and strong again.

30. There is a slight but suggestive difference between the New and the Old Version, in the rendering of this verse; according to the New Version, Jesus perceived in himself that the power which he was wont to exert in the healing of the sick had gone forth from him. What is clear, in either reading, is that this healing was accomplished by the conscious forth-putting of his power.

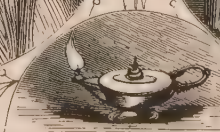
34. *Thy plague;* thy disease.

35. Jesus had hitherto performed no greater miracle than to heal the diseases of the living. They supposed, therefore, that the death of the patient removed her from his power.

36. *Not heeding the word spoken;* he heard it, but he paid no attention to it; he disregarded it.

THE PARABLE OF THE TEN VIRGINS.

MAT. XXV.



PRAISE THE LORD, ALL CEDARS.

James, and John the
38 brother of James. And
they come to the house
of the ruler of the syna-
gogue; and he beholdeth
a tumult, and *many*
weeping and wailing
39 greatly. And when he
was entered in, he saith
unto them, Why make
ye a tumult, and weep?
the child is not dead, but
40 sleepeth. And they
laughed him to scorn.
But he, having put them
all forth, taketh the fa-
ther of the child and her
mother and them that
were with him, and goeth
in where the child was.
41 And taking the child by
the hand, he saith unto
her, Talitha cumi; which
is, being interpreted,
Damsel, I say unto thee,
42 Arise. And straightway
the damsel rose up, and
walked; for she was
twelve years old. And
they were amazed
straightway with a great
amazement. And he 43
charged them much that
no man should know this:
and he commanded that
something should be giv-
en her to eat.

And he went out from 6 1
thence; and he cometh
into his own country;
and his disciples follow
him. And when the sab- 2
bath was come, he began
to teach in the synagogue:
and [1]many hearing him
were astonished, saying,
Whence hath this man
these things? and, What
is the wisdom that is
given unto this man, and
what mean such [2]mighty
works wrought by his
hands? Is not this the 3
carpenter, the son of

1 Some ancient authorities insert *the*.

2 Gr. *powers*.

38. *The tumult.* Neighbors, friends, and hired mourners were accustomed to express their sympathy, on such occasions of domestic sorrow, by loud lamentations.

39. *The child is not dead*, &c.; her spirit has not finally left the body, but is to be restored again.

40. *And them that were with him;* Peter, James, and John,—the first among the apostles, and the Savior's most intimate and confidential friends. (v. 37.)

41. *Talitha-cumi;* words of a Hebrew dialect, spoken at this time in Judea. Why the original words are quoted in this and on some other particular occasions, as 15:34, does not appear.

CHAPTER VI.

1. *His own country;* the region of Nazareth.

2. *What is the wisdom.—What mean such mighty works?* Two things astonished the people—the wisdom of Christ's teaching, and the greatness of his miracles; neither would have produced the necessary impression upon them without the other.

3. *The carpenter.* Matthew (13–55) says the *carpenter's son.* It would seem, from Mark's expression, that Jesus had been accustomed to labor with his

Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here
4 with us? And they were [1]offended in him. And Jesus said unto them, A prophet is not without honour, save in his own country, and among his own kin, and
5 in his own house. And he could there do no [2]mighty work, save that he laid his hands upon a few sick folk, and healed
6 them. And he marvelled because of their unbelief.

And he went round about the villages teaching.

7 And he called unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits; and he
8 charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no [3]money in their [4]purse; but *to go* shod
9 with sandals: and, *said he*, put not on two coats.
10 And he said unto them, Wheresoever ye enter into a house, there abide

1 Gr. *caused to stumble.*
2 Gr. *power.*
3 Gr. *brass.*
4 Gr. *girdle.*

father.—*Brother—sisters.* These words are often used in the Scriptures to express any near relative, as in Gen. 13: 8, where Abraham and Lot are said to be brethren. [But for reasons fully stated in my commentary on Matt. ch. 13, I believe here real brethren and sisters are meant. L. A.]

5. That is, they brought very few to be healed; and he would not force his miracles upon them.

7. *By two and two;* that they might render to each other mutual assistance and sympathy,

8, 9. That is, that they should go as they were, without making special preparations for the expedition. That the directions were not meant to be insisted upon literally and strictly, is evident from the fact that the accounts differ, in regard to the particulars, in the different evangelists. (Comp. Matt. 10: 10, in respect to shoes and staves.) The wallet was a leather bag or wallet for provisions—such as shepherds used.

11. These directions (7–11) resulted from a wise regard to the circumstances of the case, and a deliberate forethought in providing for the future, in the surest and best way. They were not, as might perhaps be supposed, an abandonment of prudential considerations, under a blind dependence upon the providence of God. So great and general was the interest then felt throughout Galilee, in the ministry and miracles of Jesus, that there could be, under those circumstances, no safer or surer reliance for support than the spontaneous hospitality of those interested in the cause. We observe that this, though the earliest apostolic practice, is not to be considered as a model for imitation in modern times. Many of the ecclesiastical arrangements of Jesus and his apostles

till ye depart thence.
11 And whatsoever place
shall not receive you, and
they hear you not, as ye
go forth thence, shake off
the dust that is under
your feet for a testimony
12 unto them. And they
went out, and preached
that *men* should repent.
13 And they cast out many
[1]devils, and anointed with
oil many that were sick,
and healed them.
14 And king Herod heard
thereof; for his name
had become known: and
[2]he said, John [3]the Bap-
tist is risen from the
dead, and therefore do
these powers work in
him. But others said, 15
It is Elijah. And others
said, *It is* a prophet,
even as one of the pro-
phets. But Herod, when 16
he heard *thereof*, said,
John, whom I beheaded,
he is risen. For Herod 17
himself had sent forth
and laid hold upon
John, and bound him in
prison for the sake of
Herodias, his brother
Philip's wife: for he had
married her. For John 18
said unto Herod, It is not
lawful for thee to have
thy brother's wife. And 19
Herodias set herself

1 Gr. *demons.*
2 Some ancient authorities read *they.*
3 Gr. *the Baptizer.*

were particularly adapted to their times and circumstances; and, in the same manner, the arrangements which we make must often be accommodated to ours. *For a testimony unto them;* or, as in the Old Version, *against* them. It was to be a solemn and striking indication to the people themselves, that the apostles were not really dependent on the people, or personally injured by the want of hospitality shown them.—The words in the Old Version, "Verily I say unto you it shall be more tolerable for Sodom and Gomorrah in the day of judgement, than for that city," are wanting in the best manuscripts, and were probably added by Mark from the fuller report in Matt. ch. 10.

14. Men who have the least faith have often the greatest superstition; and there is no more fruitful source of superstitious fears than remorse for crimes.

15. The prophet Elijah was expected as the forerunner of Christ. *It is a prophet even as one of the prophets;* i.e., not *the* prophet for whom all are waiting, but only *some* prophet like those who have gone before.

17. We learn, from the secular histories of those times, that this was Herod Antipas, the son of the old king. He had enticed away from his brother Philip, who was then living in poverty and obscurity, his wife Herodias, who was the daughter of another brother, and of course the niece of both her husbands. The name of the daughter who danced was Salome; a common Hebrew name at that time.

19. *Herodias set herself against him;* this is a much better interpretation of the original than the Old Version, *had a quarrel against him*, for it takes two to make a quarrel.

against him, and desired to kill him; and she
20 could not; for Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he [1]was much perplexed; and he heard him gladly.
21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the [2]high captains, and the chief men of Galilee;
22 and when [3]the daughter of Herodias herself came in and danced, [4]she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.
23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went 24
out, and said unto her mother, What shall I ask? And she said, The head of John [5]the Baptist. And she came in straight- 25
way with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John [5]the Baptist. And the king was 26
exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her. And straight- 27
way the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison, and brought his 28

1 Many ancient authorities read *did many things.*
2 Or, *military tribunes.* Gr. *chiliarchs.*
3 Some ancient authorities read *his daughter Herodias.*
4 Or, *it*
5 Gr. *the Baptizer.*

20. *Kept him safe;* not, as in the Old Version, *observed him.* The meaning is, that Herod protected John from the murderous designs of Herodias.—*Was much perplexed;* this is a better reading than that of the Old Version, given also in the margin, "*did many things.*" Herod was perplexed between his superstitious fears of the prophet, and his desire for a life of ease and sensual pleasure.

21. *Galilee.* Herod succeeded to a part only of his father's ancient dominion.

23. The extravagance of this promise is accounted for by the fact that it was doubtless made under the excitement of wine.

26. *Them that sat at meat.* They were glad to have the reprover of their sins slain, especially as it could be done by means of the crime of another.

27. *A soldier of his guard;* one of the special force, retained for the service of the prince's person, and serving both as a detective and a body guard.

28. *The damsel gave it to her mother.* These were worthy descendants of a monster, who could order the execution of all the infants of a village, to secure

head in a charger, and gave it to the damsel; and the damsel gave it to
29 her mother. And when his disciples heard *thereof*, they came and took up his corpse, and laid it in a tomb.
30 And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught.
31 And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.
32 And they went away in the boat to a desert place
33 apart. And *the people* saw them going, and many knew *them*, and they ran there together [1]on foot from all the cities, and outwent them.
34 And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things. And when the 35
day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent: send them 36
away, that they may go into the country and villages round about, and buy themselves somewhat to eat. But he answered 37
and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred [2]pennyworth of bread, and give them to eat? And he saith unto them, 38
How many loaves have ye? go *and* see. And when they knew, they say, Five, and two fishes. And he commanded them 39
that all should [3]sit down

1 Or, *by land*
2 See marginal note on Matt. xviii. 28.
3 Gr. *recline.*

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the death of one innocent babe. The story of the whole Herod family, for several generations, as given by contemporary writers, presents one continued scene of intrigue, cruelty, incest, adultery, and murder, to which the history of the world will scarce afford a parallel.

32. A solitary place, upon the shores of the lake; not barren, for they sat down (v. 39) upon the green grass.

37. *Two hundred pennyworth.* The denominations and the value of money have so entirely changed since those times, that we cannot fix upon any sum of modern currency as corresponding to the amount here named. It would be equivalent to about two hundred dollars in our own time,—a penny being a day's wages.

38. *Have ye?* that is, in the common supply, prepared for the Savior and his immediate disciples.

by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled. And they took up broken pieces, twelve basketfuls, and also of the fishes. And they that ate the loaves were five thousand men.

And straightway he constrained his disciples to enter into the boat, and to go before *him* unto the other side to Bethsaida, while he himself sendeth the multitude away. And after he had taken leave of them, he departed into the mountain to pray. And when even was come, the boat was in the midst of the sea, and he alone on the land. And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them: but they, when they saw him walking on the sea, supposed that it was an apparition, and cried out: for they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto them into the boat; and the wind ceased: and they were sore amazed in themselves; for they understood not concerning the loaves, but their heart was hardened.

And when they had

40. *By hundreds, and by fifties;* in irregular groups,—from fifty to a hundred together.

45. *He constrained his disciples.* They were unwilling to leave him, but he wished to be alone. There might have been some difficulty, too, in effecting the quiet dispersion of the people, as appears from John's account of this case. (John 6: 14, 15.)

48. *And seeing them.* The lake was five miles across, on the average, and about ten in the widest place. From his elevated position Jesus could perhaps overlook the whole surface of the water.—*The fourth watch;* not far from three o'clock. The watches were of three hours each.

49. *An apparition.* See Matt. 14: 26 and note there.

50. *Were troubled;* were afraid.

52. *Sore amazed;* very much amazed.

53. *And moored to the shore;* i. e., drew their boat upon the beach and fastened it with a rope, not merely, as in the Old Version, *drew it to the shore.*

[1]crossed over, they came to the land unto Gennesaret, and moored to the
54 shore. And when they were come out of the boat, straightway *the*
55 *people* knew him, and ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was.
56 And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched [2]him were made whole.

7 And there are gathered together unto him the Pharisees, and certain of the scribes, which had come from Jerusalem, and 2 had seen that some of his disciples ate their bread with [3]defiled, that is, unwashen, hands. For 3 the Pharisees, and all the Jews, except they wash their hands [4]diligently, eat not, holding the tradition of the elders: and 4 *when they come* from the marketplace, except they [5]wash themselves, they eat not: and many other things there be, which they have received to hold, [6]washings of cups, and pots, and brasen vessels [7]. And the Pharisees 5 and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with [3]defiled hands? And he 6 said unto them, Well did Isaiah prophesy of you

1 Or, *crossed over to the land, they came unto Gennesaret.*
2 Or, *it*
3 Or, *common*
4 Or, *up to the elbow* Gr. *with the fist.*

5 Gr. *baptize.* Some ancient authorities read *sprinkle themselves.*
6 Gr. *baptizings.*
7 Many ancient authorities add *and couches.*

54. *The people knew him;* that is, the people on that side: the intelligence of his arrival was immediately spread in all directions.

CHAPTER VII.

2. The washing here referred to was not a measure of cleanliness, but a ceremonial rite.

3. *Diligently;* literally, with the fist. The Rabbinical rules required the rubbing of the open palm with the closed fist in the ceremony of washing.

3, 4. The occurrence of these and similar explanations of the customs of the Jews, confirms the opinion that Mark prepared his narrative at Rome, and for the use of Roman Christians.—*The washing of cups,* &c.; that is, as a ceremonial rite.

5–7. *Walk;* that is, act,—regulate their conduct.—*Tradition of the elders;* rules of action handed down from ancient times, but not contained in the Word of God.—*Teaching as their doctrines the precepts of men;* i. e., substituting the precepts of men for the commands of God in their

hypocrites, as it is written,

This people honoureth me with their lips,
But their heart is far from me.

7 But in vain do they worship me,
Teaching *as their* doctrines the precepts of men.

8 Ye leave the commandment of God, and hold fast the tradition of men.

9 And he said unto them, Full well do ye reject the commandment of God, that ye may keep your
10 tradition. For Moses said, Honour thy father and thy mother; and, He that speaketh evil of father or mother, let him [1] die the
11 death: but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given *to God;* ye no
12 longer suffer him to do aught for his father or his
13 mother; making void the word of God by your tradition, which ye have delivered: and many such like things ye do. And
14 he called to him the multitude again, and said unto them, Hear me all of you, and understand:
15 there is nothing from without the man, that going into him can defile him: but the things which proceed out of the man are those that defile the man.[2] And when he was
17 entered into the house from the multitude, his disciples asked of him the parable. And he saith
18 unto them, Are ye so without understanding also? Perceive ye not, that whatsoever from

1 Or, *surely die*
2 Many ancient authorities insert ver. 16, *If any man hath ears to hear, let him hear.*

teaching. This claim of the Pharisees for the authority of human traditions, seems to have been quite analogous to that of those branches of the church, in modern times, which insist upon certain principles and practices on the authority of the early church, though the Scriptures themselves do not enjoin them.

10. *Speaketh evil,* is used in opposition to *honor;* the meaning is, whoso dishonors them or wilfully injures them in any way.

11. *Corban;* consecrated to God; that is, a son might deprive his parents of any thing which he ought justly to render to them, by going through an empty ceremony of consecrating it to God. This was in reality nullifying one of the most sacred moral laws of Jehovah, under pretence of rendering him honor; and it was, therefore, a striking instance of the hypocrisy of the Pharisees, and of their making the word of God of none effect through their tradition.

18. *Cannot defile him;* spiritually.

without goeth into the man, *it* cannot defile him;
19 because it goeth not into his heart, but into his belly, and goeth out into the draught? *This he said*, making all meats
20 clean. And he said, That which proceedeth out of the man, that defileth the
21 man. For from within, out of the heart of men, [1]evil thoughts proceed,
22 fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness:
23 all these evil things proceed from within, and defile the man.

And from thence he 24
arose, and went away into the borders of Tyre [2]and Sidon. And he entered into a house, and would have no man know it: and he could not be hid. But 25
straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. Now the woman was a 26
[3]Greek, a Syrophœnician by race. And she besought him that he would cast forth the [4]devil out of her daughter. And he 27
said unto her, Let the children first be filled: for it is not meet to take

1 Gr. *thoughts that are evil.*
2 Some ancient authorities omit *and Sidon.*
3 Or, *Gentile*
4 Gr. *demon.*

19. *It goeth not into his heart;* it does not reach or affect the moral feelings.—*This he said making all meats clean.* This is Mark's explanation of the meaning of Christ. He thus taught that there is no longer any difference in the Gospel between clean and unclean meats. Certain meats were declared by the Old Testament law to be unclean, and their use was forbidden; perhaps for reasons connected with health in a warm climate.

23. The whole passage is a very clear and striking exposure of the ignorance, or the hypocrisy, implied in ascribing spiritual importance and efficacy to external forms.

24. *Tyre and Sidon;* the region of these cities was north of Galilee, near the Mediterranean Sea. He went away from the scene of excitement which his ministry had produced in Galilee, desirous, apparently, of a season of retirement and rest.

26. *A Greek;* of Greek descent.

27. The Saviour did not use the word *dogs* as an *epithet* to be applied to this woman, but only as a part of the metaphor, or figure, by which he illustrated his position in respect to her and her nation. He says that, as it would not be proper to give the food intended for the children of a family to the dogs, so it is doubtful whether he ought to bestow upon the Gentile nations those miraculous benefits which he was sent to communicate to God's own chosen people. This was very different from applying the term to her as an opprobrious epithet. Hence the point

the children's [1]bread and
28 cast it to the dogs. But
she answered and saith
unto him, Yea, Lord:
even the dogs under the
table eat of the children's
29 crumbs. And he said
unto her, For this saying
go thy way; the [2]devil is
gone out of thy daughter.
30 And she went away unto
her house, and found the
child laid upon the bed,
and the [2]devil gone out.
31 And again he went out
from the borders of Tyre,
and came through Sidon
unto the sea of Galilee,
through the midst of the
borders of Decapolis.
32 And they bring unto him
one that was deaf, and
had an impediment in
his speech; and they be-
seech him to lay his hand
33 upon him. And he took
him aside from the mul-
titude privately, and put
his fingers into his ears,
and he spat, and touched
34 his tongue; and looking
up to heaven, he sighed,
and saith unto him, Eph-
phatha, that is, Be open-
ed. And his ears were 35
opened, and the bond of
his tongue was loosed,
and he spake plain. And 36
he charged them that
they should tell no man:
but the more he charged
them, so much the more
a great deal they publish-
ed it. And they were 37
beyond measure aston-
ished, saying, He hath
done all things well: he
maketh even the deaf to
hear, and the dumb to
speak.

8 In those days, when
there was again a great
multitude, and they had
nothing to eat, he called
unto him his disciples,
and saith unto them, I 2
have compassion on the
multitude, because they
continue with me now
three days, and have
nothing to eat: and if I 3
send them away fasting
to their home, they will
faint in the way; and

1 Or, *loaf*

2 Gr. *demon.*

and beauty of her reply,—that the dogs were not to be entirely neglected, but might at least receive some small share.

31. Decapolis was a retired district on the eastern shore of the Sea of Galilee. In going there, our Savior seems to have intended to avoid those regions about the lake which he had previously visited.

33, 34. Commentators have been unable to assign any sufficient reason for the ceremonies which Jesus, in some cases like this, performed upon those whose diseases he cured.

35. *The bond of his tongue;* the difficulty, whatever it was.

CHAPTER VIII.

2. *Nothing;* nothing at all sufficient.

some of them are come
4 from far. And his disci-
ples answered him,
Whence shall one be able
to fill these men with
[1]bread here in a desert
5 place? And he asked
them, How many loaves
have ye? And they said,
6 Seven. And he com-
mandeth the multitude to
sit down on the ground:
and he took the seven
loaves, and having given
thanks, he brake, and
gave to his disciples, to
set before them; and
they set them before the
7 multitude. And they
had a few small fishes:
and having blessed them,
he commanded to set
these also before them.
8 And they did eat, and
were filled: and they
took up, of broken pieces
that remained over, seven
9 baskets. And they were
about four thousand: and
10 he sent them away. And
straightway he entered
into the boat with his
disciples, and came into
the parts of Dalmanutha.
And the Pharisees 11
came forth, and began to
question with him, seek-
ing of him a sign from
heaven, tempting him.
And he sighed deeply in 12
his spirit, and saith, Why
doth this generation seek
a sign? verily I say unto
you, There shall no sign
be given unto this gene-
ration. And he left them, 13
and again entering into
the boat departed to the
other side.
And they forgot to take 14
bread; and they had not
in the boat with them
more than one loaf. And 15
he charged them, saying,
Take heed, beware of the
leaven of the Pharisees
and the leaven of Herod.
And they reasoned one 16
with another, [2] saying,
[3] We have no bread. And 17

1 Gr. *loaves.*
2 Some ancient authorities read *because they had no bread.*
3 Or, It is *because we have no bread*

10. *Dalmanutha;* a town whose location is now not known.

11. The miracles which Jesus had hitherto performed had related to the private wants and sufferings of human life; the Pharisees now asked him for some great prodigy, something visibly affecting the course of nature,—a sign *from heaven.*

12. *Unto this generation;* that is, men of this captious and cavilling spirit. The people of that day, who were disposed candidly to consider his doings, had a sign abundantly sufficient to satisfy their minds.

14. It seems that Jesus had adopted the plan of a regular system of arrangements for the supply of food for himself and his disciples, while travelling; although, when he sent his apostles forth, for reasons applicable particularly to that case, he required them to depend upon the hospitality of their friends.

15. *The leaven;* that is, the spirit.

Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your
18 heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?
19 When I brake the five loaves among the five thousand, how many [1]baskets full of broken pieces took ye up? They say unto him, Twelve.
20 And when the seven among the four thousand, how many [1]basketfuls of broken pieces took ye up? And they say unto him, Seven. And he said 21 unto them, Do ye not yet understand?

And they come unto 22 Bethsaida. And they bring to him a blind man, and beseech him to touch him. And he took hold 23 of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? And he looked 24 up, and said, I see men; for I behold *them* as trees, walking. Then again he 25 laid his hands upon his eyes; and he looked

1 *Basket* in ver. 19 and 20 represents different Greek words.

21. *Do ye not yet understand?* This incident affords a striking illustration of how little able the apostles were at first to understand the poetic and spiritual teachings of their Master, and how utterly impossible therefore it is that they should have invented his character or the sayings which are attributed to him.

22–26. This is one of the very few accounts which Mark only has given. Nearly the whole of his Gospel, with some variations of phraseology, may be found in those of Matthew and Luke.—*Bethsaida;* a town south of Capernaum, the birthplace of Philip, Andrew, and Peter.

23. *Out of the village.* On account of the increasing hostility of the scribes and Pharisees, Jesus seems to have thought it best to be more and more cautious in his movements, and in the performance of his miracles. At this time, moreover, Christ had finished his ministry in Galilee, and was endeavoring to secure a quiet retreat, in order to give in private fuller instruction to his immediate apostles. —It appears from v. 26, that the man did not live within the town; and he therefore took him out beyond its limits, and cured him, and then directed him to go immediately home. We are left entirely uninformed in regard to the reasons for the ceremonies, and the successive steps by which this cure was performed.

24. Forms indistinct, — men appearing like trees, except that they were moving.

25. *He looked steadfastly;* i. e., he made an earnest endeavor to see, and in this very endeavor found his sight restored.

stedfastly, and was restored, and saw all things
26 clearly. And he sent him away to his home, saying, Do not even enter into the village.
27 And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and in the way he asked his disciples, saying unto them, Who do
28 men say that I am? And they told him, saying, John the Baptist: and others, Elijah; but others, One of the prophets.
29 And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the
30 Christ. And he charged them that they should tell no man of him. And
31 he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. And he spake
32 the saying openly. And Peter took him, and began to rebuke him. But
33 he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan: for thou mindest not the things of God, but the things of men.
34 And he called unto him the multitude with his

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26. *Do not even enter into the village;* the object of this prohibition was to prevent any publicity being given to this miracle.

27. *Cesarea Philippi;* a city now desolate, situated in the extreme north of Palestine.

28. Hitherto Jesus seems never to have claimed, or even openly admitted, that he was the Messiah. The disciples had been left to form their own judgment in respect to his person and character.

30. To avoid producing public commotions. For an idea of the excitability of the public mind on this subject see John 6: 15, where they were going to take him by force to make him king.

31. He explained these things that they might not now, upon his tacit acknowledgment of his Messiahship, begin to form expectations of worldly power and grandeur.—*After three days;* on the third day.

33. *Turning about and seeing his disciples;* i. e., seeing the effect which had been produced upon them by Peter's speech.—*Get thee behind me, Satan;* a strong expression of disapproval.—*Thou mindest not;* dost not consider, art not disposed toward the things of God.

34–36. *The multitude.* The foregoing conversation had been a confidential one between Jesus and the disciples alone. We notice how naturally the course of remark which he addressed to the people at large, flowed from the subject of the private conversation which he had held with his immediate followers.—*Forfeit his life.* The Old Version was *lose his own soul.* (See note on Matt. 16: 26.) The doctrine of the passage is, that who-

disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow
35 me. For whosoever would save his [1]life shall lose it; and whosoever shall lose his [1]life for my sake and the gospel's
36 shall save it. For what doth it profit a man, to gain the whole world,
37 and forfeit his [1]life? For what should a man give in exchange for his [1]life?
38 For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy
9 angels. And he said unto them, Verily I say unto you, There be some here of them that stand *by*, which shall in no wise taste of death, till they see the kingdom of God come with power.

2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured be-
3 fore them: and his garments became glistering, exceeding white; so as no fuller on earth can
4 whiten them. And there appeared unto them Elijah with Moses: and they were talking with
5 Jesus. And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three [2]tabernacles; one for thee, and one for Moses, and one for Elijah.
6 For he wist not what to answer; for they became sore afraid.
7 And there came a cloud

1 Or, *soul*

2 Or, *booths*

ever becomes the follower of Jesus Christ, must expect, not worldly prosperity and honor, but self-denial, trial, and suffering. He must be prepared to put life, and all that is dear in life, at hazard; but then he will, in the end, secure what is of inconceivably greater value,—the salvation of the soul.

CHAPTER IX.

1. *The kingdom of God comes with power;* that is, Christianity openly established and rapidly spreading.

2. *Transfigured;* changed in appearance.

3. *Fuller;* the workman who conducted the finishing processes in the manufacture of cloth.

5. *Tabernacles;* tents; in this case, perhaps, such structures for shelter as might be made from branches of trees.

6. *He wist not*, &c. The meaning is, that Peter, zealous, and eager to speak and to act on all occasions, brought forward his offers of service, though so much agitated as scarcely to know what he was proposing.

overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear
8 ye him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the
10 dead. And they kept the saying, questioning among themselves what the rising again from the
11 dead should mean. And they asked him, saying, [1]The scribes say that Elijah must first come.
12 And he said unto them, Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at nought? But I say 13 unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.

And when they came 14 to the disciples, they saw a great multitude about them, and scribes questioning with them. And straightway all the 15 multitude, when they saw him, were greatly amazed, and running to him saluted him. And 16 he asked them, What question ye with them? And one of the multitude 17 answered him, [2]Master, I brought unto thee my son, which hath a dumb spirit; and wheresoever 18 it taketh him, it [3]dasheth

1 Or, How is it *that the scribes say... come?*

2 Or, *Teacher*
3 Or, *rendeth him*

9. On all occasions Jesus evinced a strong desire that the fact that he was the long-expected Messiah, should not be generally made known during his life. His course in this respect shows us that the principle, which is sometimes strongly urged, viz., that the truth should always be made known, at all hazards, was not sanctioned by his example.

10. *Questioning*, &c. It seems that they did not very distinctly understand, after all, what Jesus had disclosed to them in ch. 8: 31.

11. *First come;* that is, before the Messiah.

12. *And restoreth all things;* that is, he was to revive the religious spirit of former times, or, as it is expressed elsewhere, to turn the hearts of the fathers unto the children.

13. *Listed;* chose. He referred to John the Baptist, whom Herod had beheaded.

14. *A great multitude;* attracted by the case of the child mentioned below.

15. *Greatly amazed;* surprised to see him returning, as they did not know where he had gone.

him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and
19 they were not able. And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring
20 him unto me. And they brought him unto him: and when he saw him, straightway the spirit [3]tare him grievously; and he fell on the ground, and wallowed foaming.
21 And he asked his father, How long time is it since this hath come unto him?
22 And he said, From a child. And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion
23 on us, and help us. And Jesus said unto him, If thou canst! All things are possible to him that believeth. Straightway 24 the father of the child cried out, and said[2], I believe; help thou mine unbelief. And when 25 Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. And having 26 cried out, and [1]torn him much, he came out: and *the child* became as one dead; insomuch that the more part said, He is dead. But Jesus took 27 him by the hand, and raised him up; and he arose. And when he was 28 come into the house, his disciples asked him privately, [3]*saying*, We could not cast it out. And he said unto them. 29 This kind can come out

1 Or, *convulsed*
2 Many ancient authorities add *with tears.*

3 Or, How is it *that we could not cast it out?*

20. These are the symptoms of a disease called *epilepsy*. In the different cases recorded, various maladies, mental and bodily, are described as resulting from the demoniacal influence.

22–23. The language here expresses much more graphically and accurately the original than it was expressed in the Old Version.

26. *Torn him much;* agitated him with strong convulsions.

29. *Save by prayer.* The reader will observe that the words *and fasting*, added in the Old Version, are not found in the New Version, in either of the accounts of this incident; they were probably added by some copyist at an early day, to give sanction to the practice of fasting, to which great importance was attached by the church.

by nothing, save by prayer[1].

30 And they went forth from thence, and passed through Galilee; and he would not that any man
31 should know it. For he taught his disciples, and said unto them, The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall
32 rise again. But they understood not the saying, and were afraid to ask him.

33 And they came to Capernaum: and when he was in the house he asked them, What were ye rea-
34 soning in the way? But they held their peace: for they had disputed one with another in the way, who *was* the [2]great-
35 est. And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and minister of all. And 36
he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, Whosoever shall 37
receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

John said unto him, 38
[3]Master, we saw one casting out [4]devils in thy name: and we forbade him, because he followed not us. But Jesus said, 39
Forbid him not: for there is no man which shall do a [5]mighty work in my name, and be able quickly to speak evil of me. For he that is not against 40
us is for us. For whoso- 41
ever shall give you a cup of water to drink, [6]because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. And whosoever 42
shall cause one of these

1 Many ancient authorities add *and fasting*.
2 Gr. *greater*.
3 Or, *Teacher*
4 Gr. *demons*.
5 Gr. *power*.
6 Gr. *in name that ye are*.

31. *Is delivered;* is to be delivered.

32. *Were afraid to ask him.* This and similar expressions show in that the intercourse of Jesus with his apostles they regarded him with habitual veneration.

35. *Minister;* that is, servant.

36, 37. *Receiveth not me;* i. e., not merely me. The meaning of these verses is that true spiritual greatness is humility, and a lowliness of mind, like the unassuming gentleness of children.

39. *And be able quickly to speak evil of me;* the very fact that one has been doing work for Christ prevents him from immediately putting forth his influence against Christ.

42. *Shall cause one of these little*

little ones that believe [1]on me to stumble, it were better for him if [2]a great millstone were hanged about his neck, and he were cast into the
43 sea. And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into [3]hell, into the unquench-
45 able fire.[4] And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast
47 into [3]hell. And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into [3]hell; where their worm 48
dieth not, and the fire is not quenched. For every 49
one shall be salted with fire[5]. Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

And he arose from 10
thence, and cometh into the borders of Judæa and beyond Jordan: and multitudes come together unto him again; and, as he was wont, he taught them again. And there 2
came unto him Pharisees, and asked him, Is it lawful for a man to put away *his* wife? tempting him. And 3

1 Many ancient authorities omit *on me*.
2 Gr. *a millstone turned by an ass*.
3 Gr. *Gehenna*.
4 Ver. 44 and 46 (which are identical with ver. 48) are omitted by the best ancient authorities.
5 Many ancient authorities add *and every sacrifice shall be salted with salt*. See Lev. ii. 13.

ones to stumble; i. e., to fall into temptation and sin.

43–48. This language is obviously figurative. The meaning is, give up every thing, however dear, which proves a temptation to sin, and a snare to the soul. A similar passage is recorded by Matthew as a part of the sermon on the mount. (Matt. 5: 29, 30.)

49. [A difficult passage: the original commentary says that no satisfactory explanation has ever been given of it. Fire, however, is employed in the New Testament as a symbol for discipline and suffering. The meaning seems to me to be that, as every sacrifice under the Old Testament dispensation was required to be salted, (see Lev. 2: 13,) so every Christian must be prepared to become a living sacrifice, (Rom. 12: 1;) prepared by fiery trial for his work on earth, and for glory with Christ hereafter. If he would be partaker of Christ's life, he must also be conformed to his death. See Eph. 3: 9–11. L. A.]

CHAPTER X.

1. This was on his way to Jerusalem by a retired and circuitous route, and probably immediately after his ministry in the region beyond Jordan, of which Luke gives the principal account.

he answered and said unto them, What did Moses command you? And they 4 said, Moses suffered to write a bill of divorcement, and to put her away. 5 But Jesus said unto them, For your hardness of heart he wrote you this 6 commandment. But from the beginning of the creation, Male and female 7 made he them. For this cause shall a man leave his father and mother, [1] and shall cleave to his 8 wife; and the twain shall become one flesh: so that they are no more twain, 9 but one flesh. What therefore God hath joined together, let not man put asunder. And in the 10 house the disciples asked him again of this matter. And he saith unto them, 11 Whosoever shall put away his wife, and marry another, committeth adultery against her: and if 12 she herself shall put away her husband, and marry another, she committeth adultery.

And they brought unto 13 him little children, that he should touch them: and the disciples rebuked them. But when Jesus 14 saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them

1 Some ancient authorities omit *and shall cleave to his wife.*

4. Referring to a regulation of the Jewish code, recorded Deut. 24: 1–4. The Savior here speaks of the Mosaic law as *regulating the mode of doing* that which was in itself contrary to the will of God. It is often necessarily so with laws that are municipal in their character. The guide, in the establishment of them, is not altogether what is absolutely right but what is expedient and practicable, in the existing state of things. Hence it is often necessary to restrain and regulate what it is impossible to prevent.

7. 8. The words *And said* are to be understood at the commencement of these verses; for the verses are quoted from Gen. 12: 24, as the language used by Jehovah, expressive of his original design in regard to the sexes. The Savior resumes his own remarks at v. 9. The argument is, that the law which the Pharisees quoted was a municipal regulation, adapted to circumstances; but that for the true principle which was to decide the question in a moral point of view, they must go back to the declaration of God himself, made at the original institution of the ordinance of marriage.—*Twain;* two.

11, 12. That is, from ordinary causes, such as disagreement or change of feeling. That the Savior did not here include cases of great crime, is evident from the form of the question, Matt. 9: 3, and also from the answer, as recorded Matt. 19: 9.

13. *Touch them;* lay his hands upon them in benediction.

not: for of such is the
15 kingdom of God. Verily
I say unto you, Whoso-
ever shall not receive the
kingdom of God as a
little child, he shall in
no wise enter therein.
16 And he took them in his
arms, and blessed them,
laying his hands upon
them.
17 And as he was going
forth [1]into the way, there
ran one to him, and
kneeled to him, and
asked him, Good [2]Master,
what shall I do that I
may inherit eternal life?
18 And Jesus said unto him,
Why callest thou me
good? none is good save
19 one, *even* God. Thou
knowest the command-
ments, Do not kill, Do
not commit adultery, Do
not steal, Do not bear
false witness, Do not de-
fraud, Honour thy father
and mother. And he said 20
unto him, [2]Master, all
these things have I ob-
served from my youth.
And Jesus looking upon 21
him loved him, and said
unto him, One thing thou
lackest: go, sell whatso-
ever thou hast, and give
to the poor, and thou
shalt have treasure in
heaven: and come, fol-
low me. But his counte- 22
nance fell at the saying,
and he went away sor-
rowful: for he was one
that had great posses-
sions.

And Jesus looked 23
round about, and saith
unto his disciples, How
hardly shall they that
have riches enter into the
kingdom of God! And 24
the disciples were amazed
at his words. But Jesus
answereth again, and
saith unto them, Chil-

1 Or, *on his way*

2 Or, *Teacher*

15. *As a little child;* with docility and an humble mind.

17. *There ran one—kneeled—Good Master.* For explanation of the meaning of this incident, see note on Matt. 19:17. There would seem to be no impropriety in the words themselves, *Good Master*, as a mode of accosting the Savior, under any view of his character.

21. Although the most injurious effects upon society would result from the operation of a general rule which should make it the duty of the wealthy to distribute their property among the poor, still the requisition seems a very appropriate one to tender to a man, who, thinking that he had fully kept the moral law of God, came to a divinely-commissioned teacher, and insisted upon having some way pointed out by which he might attain to some superior and extraordinary moral excellence. We must remember also that Christ required of this young man nothing more than he had required of the other apostles, who had forsaken all to follow him. To have had in their little band one wealthy man, would have inevitably given rise to heart-burning and difficulties.

dren, how hard is it [1]for them that trust in riches to enter into the kingdom
25 of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the
26 kingdom of God. And they were astonished exceedingly, saying [2]unto him, Then who can be
27 saved? Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with
28 God. Peter began to say unto him, Lo, we have left all, and have fol-
29 lowed thee. Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and
30 for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the [3]world to come eternal life. But many *that are* 31
first shall be last; and the last first.

And they were in the 32
way, going up to Jerusalem; and Jesus was going before them: and they were amazed; [4]and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, *saying*, Behold, we go 33
up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: and they shall 34

1 Some ancient authorities omit *for them that trust in riches.*
2 Many ancient authorities read *among themselves.*
3 Or, *age*
4 Or, *but some as they followed were afraid*

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25. Some have maintained that *camel* should be *cable;* and others that the Needle's Eye was a narrow gate leading into Jerusalem. Such attempts to diminish the incongruity of the image are vain, as the very object of the proverb is to present a picture of incongruity and impossibility. The expression occurs in this form in other writings of those times, and is doubtless correct as it stands.

27. The meaning is, that, although it transcends human power to change the fixed characteristics of avarice and selfishness to benevolence and piety, there is no limit to the control exercised over the heart by the Spirit of God.

30. *With persecutions.* The service of Christ brings with it, in this life, great trials and sacrifices, as well as new and higher enjoyments.

32. *Amazed;* anxious and afraid, in regard to the dangers which they were about to incur.

mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

35 And there come near unto him James and John, the sons of Zebedee, saying unto him, [1]Master, we would that thou shouldest do for us whatsoever we shall ask
36 of thee. And he said unto them, What would ye that I should do for
37 you? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in thy
38 glory. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I
39 am baptized with? And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: but 40 to sit on my right hand or on *my* left hand is not mine to give: but *it is for them* for whom it hath been prepared. And 41 when the ten heard it, they began to be moved with indignation concerning James and John. And Jesus called them 42 to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But 43 it is not so among you: but whosoever would become great among you, shall be your [2]minister: and whosoever would be 44 first among you, shall be [3]servant of all. For 45 verily the Son of man came not to be ministered

1 Or, *Teacher*
2 Or, *servant*

3 Gr. *bondservant.*

35. Their mother came with them. (Matt. 20: 20.)

37. *In thy glory;* not in heaven, but in the administration of his kingdom upon earth, which they expected was soon to be established.

38. *Are ye able to drink*, &c.; are you prepared to share the sorrows and sufferings which I shall have to endure?

42. *They which are accounted*, &c.; that is, among men generally, those which are accounted most prominent and influential, exercise lordship and command over others, and thus compel others to execute *their* will. Whereas, (v. 43,) in the kingdom of Christ, he who would be the greatest, must sacrifice his own will to promote the welfare and happiness of others.

45. *Came not to be ministered unto, but to minister;* not to make others labor to promote his own happiness, but that he might himself suffer privation and pain to promote theirs.

unto, but to minister, and to give his life a ransom for many.

46 And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting 47 by the way side. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, 48 have mercy on me. And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. 49 And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he 50 calleth thee. And he, casting away his garment, sprang up, and came to 51 Jesus. And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, [1]Rabboni, that I may receive my sight. 52 And Jesus said unto him, Go thy way; thy faith hath [2]made thee whole. And straightway he received his sight, and followed him in the way.

1 See John xx. 16.
2 Or, *saved thee*

11 And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he 2 sendeth two of his disciples, and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. 3 And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he [3]will send him [4]back hither. 4 And they went away, and found a

3 Gr. *sendeth.*
4 Or, *again*

46. *To Jericho;* approaching gradually towards Jerusalem.

50. *His garment;* his outer garment. *Sprang up;* a much more vivid rendering of the original than the Old Version *he rose.*

CHAPTER XI.

The closing scenes of the Saviour's ministry were now rapidly drawing near. This public entry into Jerusalem took place only five days before the passover, which was followed by the crucifixion. (John 12: 1, 12.)

1. *Bethphage and Bethany;* hamlets situated at a short distance from Jerusalem, upon the declivities of the Mount of Olives. The word *Beth* means *house*, and it enters largely into the composition of Hebrew names. The mountain was an extensive elevation of land, rising into several summits, which overlooked Jerusalem itself and a wide horizon.

colt tied at the door without in the open street; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had said: and they let them go. And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him. And many spread their garments upon the way; and others [1]branches, which they had cut from the fields. And they that went before, and they that followed, cried, Hosanna; Blessed *is* he that cometh in the name of the Lord: Blessed *is* the kingdom that cometh, *the kingdom* of our father David: Hosanna in the highest.

And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

And on the morrow, when they were come out from Bethany, he hungered. And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of

1 Gr. *layers of leaves.*

8. *Many.* Jesus had been at Jerusalem before, and was known in these villages. His coming at this time renewed the interest they had felt in him, and awakened general enthusiasm.

10. They considered Jesus the Messiah, but they thought that he had come, not to save them from their sins, but to restore the kingdom of David; that is, to bring back the nation to independence and prosperity. Their words, as rendered in this version, indicate very clearly the spirit with which they welcomed Jesus.

11. *When he had looked*, &c.; silently observing the abuses which he was to rebuke so decisively on the following day.

13. *For it was not the season of figs.* There is an obvious difficulty in making this statement harmonize with the rest of the narrative; for Jesus would certainly have known when to have expected fruit. Commentators have attempted to avoid the difficulty by understanding this clause to mean that the time for *gathering* figs had not yet *passed;* and also by considering it as connected with the first clause of the verse, thus: He came, if haply he might find anything thereon, for the time of gathering figs had not yet passed; and when he came to it, &c. The interpretation is ingenious, but cannot be said to be entirely satisfactory. There seems to be something mysterious in the whole story of the destruction of the fig-tree, unless Jesus intended to typify by it the destruction of Jerusalem, as a punishment for its ingratitude and sins.

THE PARABLE OF THE TALENTS.

MATT. XXV.

CHRIST BY THE SEA.

14 figs. And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.

15 And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them
16 that sold the doves; and he would not suffer that any man should carry a vessel through the tem-
17 ple. And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made
18 it a den of robbers. And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

1 Gr. *whenever evening came.*

And [1]every evening [2]he 19 went forth out of the city.

And as they passed by 20 in the morning, they saw the fig tree withered away from the roots. And 21 Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away. And 22 Jesus answering saith unto them, Have faith in God. Verily I say unto 23 you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, 24 All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them. And whensoever 25 ye stand praying, forgive, if ye have aught against any one; that

2 Some ancient authorities read *they*.

15. *Into the temple;* into one of the outer courts or apartments of it. This merchandise consisted of animals and a kind of money, used in the sacrifices and the other services of the place.

18. *At his teaching;* not, as in the Old Version, *his doctrine;* it was not so much what he said as his manner and spirit, that astonished them.

19. He did not merely, as the Old Version implied, go out of the city that evening, but every evening during this last week in Jerusalem, he went out of the city, spending the night either with friends in Bethany, or on the hill-side, sleeping, as the Jews often did in that mild climate, upon the ground. It was not safe for him to remain in Jerusalem over night, and he was finally taken at night, in his place of retreat, being betrayed by one of his disciples.

your Father also which is in heaven may forgive you your trespasses.[1]

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders;
28 and they said unto him, By what authority doest thou these things? or who gave thee this authority
29 to do these things? And Jesus said unto them, I will ask of you one [2]question, and answer me, and I will tell you by what authority I do these
30 things. The baptism of John, was it from heaven, or from men? answer me.
31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?
32 [3]But should we say, From men—they feared the people: [4]for all verily held John to be a prophet. And they answered
33 Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

12 And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country.
2 And at the season he sent to the husbandmen a [5]servant, that he might receive from the husbandmen of the fruits of the vineyard.
3 And they took him, and beat him, and sent him away empty.
4 And again he sent unto them another [5]servant;

1 Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*
2 Gr. *word.*
3 Or, *But shall we say, From men?*
4 Or, *for all held John to be a prophet indeed.*
5 Gr. *bondservant.*

28. Alluding to his decided measures for expelling the traders from the temple.

30. *The baptism of John;* the preaching and ministry of John.

CHAPTER XII.

1. *A pit for the wine-press;* a cistern dug in the earth or hewn out of the rock. Usually there were two, the grapes being trodden out in one and the juice run off into the other.—*And built a tower;* a watch-tower. The vineyard thus carefully prepared for the operations of the husbandmen represents the Jewish nation, which had been provided with many safeguards against the moral dangers which surrounded it, and with every inducement to be faithful in the service of God. Instead, however, of rendering him the obedience and the honor which were his due, they treated the prophets and the other messengers of heaven, successively sent to them, in the manner described in the text.

and him they wounded in the head, and handled
5 shamefully. And he sent another; and him they killed: and many others; beating some, and killing
6 some. He had yet one, a beloved son: he sent him last unto them, saying, They will reverence
7 my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance
8 shall be ours. And they took him, and killed him, and cast him forth out of
9 the vineyard. What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto
10 others. Have ye not read even this scripture;

The stone which the builders rejected,
The same was made the head of the corner:
11 This was from the Lord,
And it is marvellous in our eyes?

1 Or, *Teacher*

And they sought to lay 12
hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.

And they send unto 13
him certain of the Pharisees and of the Herodians, that they might catch him in talk. And when 14
they were come, they say unto him, [1]Master, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, or not? Shall we give, or shall we not give? But he, 15
knowing their hypocrisy, said unto them, Why tempt ye me? bring me a [2]penny, that I may see it. And they brought it. 16
And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. And Jesus said unto them, 17
Render unto Cæsar the

2 See marginal note on Matt. xviii. 28.

10. Ps. 118:22, 23.

13. Herod Antipas, son of the old king, was at this time reigning over Galilee.

14. They supposed that, by thus complimenting his independence and moral courage, they should induce him to declare openly against paying tribute to the Roman government, and thus expose himself to the charge of treason. This charge, in fact, they did afterwards prefer. (Luke 23:2.) A proposal which is introduced by flattery usually conceals a snare.

things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.

18 And there come unto him Sadducees, which say that there is no resurrection; and they asked
19 him, saying, [1]Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother.
20 There were seven brethren: and the first took a wife, and dying left no
21 seed; and the second took her, and died, leaving no seed behind him; and the third likewise:
22 and the seven left no seed. Last of all the
23 woman also died. In the resurrection whose wife shall she be of them? for the seven had her to wife.
24 Jesus said unto them, Is it not for this cause that ye err, that he know not the scriptures, nor the power of God? For when 25 they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven. But as touching 26 the dead, that they are raised; have ye not read in the book of Moses, in *the place concerning* the Bush, how God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? He is not 27 the God of the dead, but of the living: ye do greatly err.

And one of the scribes 28 came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? Jesus answered, 29 The first is, Hear, O Israel; [2]The Lord our God, the Lord is one: and thou shalt love the 30 Lord thy God [3]with all thy heart, and [3]with all

1 Or, *Teacher*
2 Or, *The Lord* is *our God; the Lord is one*
3 Gr. *from.*

20. *No seed;* no children.

26. In the account of Moses' interview with God at the burning bush, recorded in Ex. 3:6.

27. The argument is, that he would not call himself the God of Abraham, Isaac, and Jacob, if these patriarchs had really ceased to exist. He would have said to Moses, "I *was* the God of Abraham," &c. The Sadducees admitted the authority of the Old Testament scriptures, but they denied that the immortality of the soul was taught there; and, in fact, the allusions to this doctrine are far less frequent and unequivocal, in those scriptures, than we should have expected to find them.

29, 30. Deut. 6:4, 5.

31 thy soul, and [1]with all thy mind, and [1]with all thy strength. The second is this, Thou shalt love thy neighbour as thyself.
32 There is none other commandment greater than these. And the scribe said unto him, Of a truth, [2]Master, thou hast well said that he is one; and there is none other but
33 he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is much more than all whole burnt offerings and sacrifices.
34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.
35 And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son of David? David 36 himself said in the Holy Spirit,

The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies [3]the footstool of thy feet.

David himself calleth 37 him Lord; and whence is he his son? And [4]the common people heard him gladly.

And in his teaching he 38 said, Beware of the scribes, which desire to walk in long robes, and *to have* salutations in the marketplaces, and chief 39 seats in the synagogues, and chief places at feasts: they which devour 40 widows' houses, [5]and for a pretence make long prayers; these shall receive greater condemnation.

And he sat down over 41 against the treasury, and

1 Gr. *from.* 2 Or, *Teacher*
3 Some ancient authorities read *underneath thy feet.*
4 Or, *the great multitude*
5 Or, *even while for a pretence they make*

35. *That the Christ;* that is, the expected Messiah. Those whom he was addressing did not acknowledge that he was himself the Christ.

36. *In the Holy Spirit;* by inspiration. (Ps. 110: 1.)

37. The argument is that David speaks of the coming Messiah as greatly his superior, and as sitting at the right hand of God; while the scribes considered him only as a human descendant of David, and as coming to reign with similar earthly power.

40. *Greater condemnation;* not, as in the Old Version, *greater damnation.* The meaning is that hypocrisy, which often prevents men from being condemned on earth, increases the displeasure and condemnation with which God beholds their character.

beheld how the multitude cast [1]money into the treasury: and many that were rich cast in much.
42 And there came [2]a poor widow, and she cast in two mites, which make a
43 farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury: for they all did
44 cast in of their superfluity; but she of her want did cast in all that she had, *even* all her living.

13 And as he went forth out of the temple, one of his disciples saith unto him, [3]Master, behold, what manner of stones and what manner of
2 buildings! And Jesus said unto him, Seest thou

1 Gr. *brass.*
2 Gr. *one.*

3 Or, *Teacher*

44. The Saviour meant simply to call the attention of the disciples to the fact that the liberality of a gift depends not upon its intrinsic value, but upon its relation to the means of the giver. He says nothing to justify the neglect of prudence and discretion in acts of benevolence. It is not even certain that he meant to express any opinion in regard to the propriety of the gift in this case. He simply says that this widow did *more* than they all. Whether, in her circumstances, it was her duty to do so much, seems to be left undecided. We are taught by this incident that they whose means are small should not be discouraged from doing what they can, since God regards, not the amount of the gift, but the disposition and feelings of the giver. But, then, on the other hand, this passage should not be employed as a means of urging the poor and the depressed to distress themselves by exertions which it is not their duty to make.

CHAPTER XIII.

1. The original temple of Solomon was destroyed at the time of the captivity. On the return of the Jews, it was rebuilt upon a more moderate scale, as described in the books of Ezra and Nehemiah; and it had been enlarged and ornamented by Herod the Great, a short time before our Saviour's coming; so that at this time it exhibited great magnificence and splendor.—*Buildings.* The temple did not consist of one single structure. There was a great central edifice, containing the sanctuary and the Holy of Holies; and around this there was a vast arrangement of walls, courts, colonnades, and passages, so that the whole presented a very imposing spectacle. The plans of the temple which are often met with are of use in expanding the general ideas of the reader to proper conceptions of the magnitude and extent of the edifice; but they cannot be depended upon in detail.

2. *There shall not be left,* &c.; that is, it shall be utterly destroyed. The expression is probably not intended to mean that literally every single stone should be separated from the rest.

these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

3 And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him pri-
4 vately, Tell us, when shall these things be? and what *shall be* the sign when these things are all about to be accom-
5 plished? And Jesus began to say unto them, Take heed that no man
6 lead you astray. Many shall come in my name, saying, I am *he;* and shall lead many astray.
7 And when ye shall hear of wars and rumours of wars, be not troubled: *these things* must needs come to pass; but the end
8 is not yet. For nation shall rise against nation, and kingdom against kingdom: there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail.

9 But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony
10 unto them. And the gospel must first be preached
11 unto all the nations. And when they lead you *to judgement*, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. And
12 brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and

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3. *The Mount of Olives;* east of Jerusalem. The buildings of the temple were in full view from it.

4. *What shall be the sign;* i. e., what indications shall precede the final accomplishment of the prophecy of the destruction of Jerusalem. The discourse which follows is much more fully reported in Matthew.

9. Councils were Jewish tribunals, which were allowed by the Romans to exercise jurisdiction in certain cases. The synagogue was also used for other purposes than religious worship. Its officers had a certain degree of ecclesiastical power; and it was often a place of trial and punishment for various offences

11. *Be not anxious beforehand.* Christ does not, as the Old Version seemed to represent, forbid forethought and preparation, but he relieves his disciples in every exigency in life from anxiety and burdening care. The words *neither premeditate* were added here in the Old Version.

'cause them to be put to
13 death. And ye shall be
hated of all men for my
name's sake: but he that
endureth to the end, the
same shall be saved.
14 But when ye see the
abomination of desolation
standing where he ought
not (let him that readeth
understand), then let
them that are in Judæa
flee unto the mountains:
15 and let him that is on the
housetop not go down,
nor enter in, to take any-
thing out of his house:
16 and let him that is in the
field not return back to
17 take his cloke. But woe
unto them that are with
child and to them that
give suck in those days!
18 And pray ye that it be
19 not in the winter. For
those days shall be tribu-
lation, such as there hath
not been the like from
the beginning of the crea-
tion which God created
until now, and never shall
20 be. And except the Lord
had shortened the days,
no flesh would have been
saved: but for the elect's
sake, whom he chose, he
shortened the days. And 21
then if any man shall say
unto you, Lo, here is the
Christ; or, Lo, there; be-
lieve [2]*it* not: for there 22
shall arise false Christs
and false prophets, and
shall shew signs and won-
ders, that they may lead
astray, if possible, the
elect. But take ye heed: 23
behold, I have told you
all things beforehand.
But in those days, after 24
that tribulation, the sun
shall be darkened, and
the moon shall not give
her light, and the stars 25
shall be falling from
heaven, and the powers
that are in the heavens
shall be shaken. And 26
then shall they see the
Son of man coming in
clouds with great power
and glory. And then 27
shall he send forth the
angels, and shall gather

1 Or, *put them to death*

2 Or, him

14. *Abomination of desolation.* This is a Hebrew mode of expression, equivalent to terrible desolator or destroyer,—referring to the Roman army standing about Jerusalem. The prophet Daniel makes three allusions to the presence of this destroyer at the holy city. (Dan. 9:27. 11:31. 12:11.)

20. *Had shortened;* should shorten.

24–27. This passage has given rise to much discussion among commentators. The language itself is such as seems intended to describe the final judgment at the end of the world; while the manner in which it is introduced by the expression, "In those days," at the commencement of the 24th verse, and still more decisively the declaration in the 30th verse, seem clearly to show that the passage relates to events which took place in

together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that 29 the summer is nigh; even so ye also, when ye see these things coming to pass, know ye that [1] he is nigh, *even* at the doors.

30 Verily I say unto you, This generation shall not pass away, until all these things be accomplished. 31 Heaven and earth shall pass away: but my words shall not pass away. 32 But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father. 33 Take ye heed, watch [2] and pray: for ye know not when the time is. 34 *It is* as *when* a man,

1 Or, *it*

2 Some ancient authorities omit *and pray*.

the time of the apostles. If this latter is the case, the language is evidently highly figurative, and is intended to exhibit in the 24th and 25th verses, the terrible commotions of the times; in the 26th, the power and energy with which the cause of Christianity was to be advanced; and in the 27th, the rapid gathering in of converts from all countries and regions. If, on the other hand, this passage is to be considered as referring to the final judgment, it becomes necessary to suppose, as some commentators have done, that the sacred writer has omitted some portion of our Saviour's remarks, or transposed the order of them in such a way that this prediction seems to be included, with the rest, as the subject of the general statement in v. 30, when, in fact, if the omissions were supplied, or the order restored, it would appear that it was not so. It is difficult, however, to admit the possibility of such omissions or alterations, without impeaching the faithfulness, or at least the historical infallibility, of the record. [In my opinion the prophecies of Christ recorded in this chapter and in the corresponding narratives of Matthew and Luke, cannot be regarded as having received their complete fulfilment in the destruction of Jerusalem, and it is very clear to me that the apostles, Paul especially, were looking forward to a further fulfilment. I have discussed this question at length in my commentary on Matthew, and will only say here that the general declaration in v. 30, This generation shall not pass away until all these things be completed, refers, in my opinion, to the Jewish race or nation, who have been very marvellously, not to say miraculously, preserved, despite their dispersion, through all these ages, until the end shall come. Their very preservation is itself a testimony to the truth of these prophecies, and points to their final fulfilment in the second coming of Christ. L. A.]

34. *Authority to his servants;* to each one his proper charge.

sojourning in another country, having left his house, and given authority to his [1]servants, to each one his work, commanded also the porter
35 to watch. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in
36 the morning; lest coming suddenly he find you
37 sleeping. And what I say unto you I say unto all, Watch.

14 Now after two days was *the feast of* the passover and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtilty,
2 and kill him: for they said, Not during the feast, lest haply there shall be a tumult of the people.

And while he was in
3 Bethany in the house of Simon the leper, as he sat at meat, there came a woman having [2]an alabaster cruse of ointment of [3]spikenard very costly; *and* she brake the cruse, and poured it over his head. But there were
4 some that had indignation among themselves, *saying*, To what purpose hath this waste of the
5 ointment been made? For this ointment might have been sold for above three hundred [4]pence, and given to the poor. And they murmured against her.
6 But Jesus said, Let her alone; why trouble ye her? she hath wrought a
7 good work on me. For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always. She
8

1 Gr. *bondservants*.
2 Or, *a flask*
3 Gr. *pistic nard*, pistic being perhaps a local name. Others take it to mean *genuine*; others, *liquid*.
4 See marginal note on Matt. xviii. 28.

CHAPTER XIV.

1. *After two days was*, &c.; was to be; that is, it was to take place in two days after this time.

3. *A woman.* This was Mary, the sister of Lazarus, who was serving at the table, her brother Lazarus being present as a guest. (John 12: 2.) Her name is not mentioned by Mark, apparently because he had not given any previous account of Lazarus or of the family.—*Brake the box;* opened it, by breaking the seals or coverings.

8. *She hath anointed my body beforehand;* not as in the Old Version, *she is come aforehand to anoint my body;* for she did not at all realize what she was doing. Christ, foreseeing that the preparation of his body for the tomb would not be completed, pathetically refers to this anointing as something that would take the place of the completion of the preparations which accompanied burial among the Jews.

hath done what she could: she hath anointed my body aforehand
9 for the burying. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.
10 And Judas Iscariot, [1] he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them.
11 And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him *unto them.*
12 And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover? And he
13 sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; and
14 wheresoever he shall enter in, say to the goodman of the house, The [2] Master saith, Where is my guest-chamber, where I shall eat the passover with my disciples? And he will him-
15 self shew you a large upper room furnished *and* ready: and there make ready for us. And
16 the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.
17 And when it was even-ing he cometh with the twelve. And as they [3] sat
18 and were eating, Jesus

1 Gr. *the one of the twelve.*

2 Or, *Teacher*
3 Gr. *reclined.*

10. Judas Iscariot was the one chiefly dissatisfied with the honor which Mary had paid to Jesus. (John 12: 4, 5.)

11. *Conveniently;* secretly, at night, when he was alone, so that he should not be rescued by the populace.

12. The feast of unleavened bread was to commemorate the sudden departure of the Israelites from Egypt, when, in the haste and confusion of their flight, they were obliged to use bread prepared without leaven. It commenced on the day of the passover,—in this case on Friday,—and continued seven days. (Ex. 12: 11–43.)

13. *Into the city;* Jerusalem.

13–16. Special precautions were necessary in order that the place where Jesus was to eat the passover might be concealed; otherwise the solemn services of the last supper might have been broken in upon by a band of armed men.—*Good man of the house;* the master of the house, the man whom they met with the pitcher being a servant.

said, Verily I say unto you, One of you shall betray me, *even* he that
19 eateth with me. They began to be sorrowful, and to say unto him
20 one by one, Is it I? And he said unto them, *It is* one of the twelve, he that dippeth with me in the
21 dish. For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it [1]for that man if he had not been born.
22 And as they were eating, he took [2]bread, and when he had blessed, he brake it, and gave to them, and said, Take ye:
23 this is my body. And he took a cup, and when he had given thanks, he gave to them: and they all
24 drank of it. And he said unto them, This is my blood of [3]the [4]covenant, which is shed for many.
25 Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

26 And when they had sung a hymn, they went out unto the mount of Olives.

27 And Jesus saith unto them, All ye shall be [5]offended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad.
28 How-beit, after I am raised up, I will go before you into Galilee.
29 But Peter said unto him, Although all shall be [5]offended, yet

1 Gr. *for him if that man.*
2 Or, *a loaf*
3 Or, *the testament*
4 Some ancient authorities insert *new.*
5 Gr. *caused to stumble.*

18. *Even he that eateth with me.* To betray a guest who has broken bread at your table, is considered in the East the very worst kind of treachery.

21. That is, the event must take place, as predetermined in the sovereign counsels of God,—but woe to the wicked agent through whose instrumentality the work is done. This is a very strong and remarkable assertion of the great moral truth, that the sovereignty of God is absolute and entire over every event that comes to pass, while yet it does not shield the guilty from moral responsibility for the part they perform in the accomplishment of his designs. The calm decision with which the principle is asserted in reference to so very strong a case, directly involving, as it does, the great difficulty of difficulties in moral philosophy, makes this one of the most remarkable passages in the sacred Scriptures. The Son of man goeth, *as it is written of him*, but woe unto him by whom he is betrayed.

25. The meaning here intended by the Savior is supposed to have been, that with this interview his social intercourse with his disciples would close, not to be resumed again until he should meet them in heaven.

30 will not I. And Jesus saith unto him, Verily I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt deny me
31 thrice. But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.

32 And they come unto [1]a place which was named Gethsemane: and he saith unto his disciples, Sit ye
33 here, while I pray. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore trou-
34 bled. And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here,
35 and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away
36 from him. And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will,
37 but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour?
38 [2]Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. And again he
39 went away, and prayed, saying the same words.
40 And again he came, and found them sleeping, for their eyes were very heavy; and they wist not what to answer him.
41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the
42 hands of sinners. Arise, let us be going: behold, he that betrayeth me is at hand.

43 And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the
44 elders. Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and

1 Gr. *an enclosed piece of ground.*

2 Or, *Watch ye, and pray that ye enter not*

32. *Gethsemane;* on the declivity of the Mount of Olives, east of Jerusalem.

33. *Greatly amazed;* overwhelmed with a mysterious and bewildering horror. (Luke 22:44.)

40. *Wist not;* knew not.

lead him away safely.
45 And when he was come,
straightway he came to
him, and saith, Rabbi;
46 and [1]kissed him. And
they laid hands on him,
47 and took him. But a
certain one of them that
stood by drew his sword,
and smote the [2]servant of
the high priest, and struck
48 off his ear. And Jesus
answered and said unto
them, Are ye come out,
as against a robber, with
swords and staves to
49 seize me? I was daily
with you in the temple
teaching, and ye took me
not: but *this is done*
that the scriptures might
be fulfilled. And they 50
all left him, and fled.

And a certain young 51
man followed with him,
having a linen cloth cast
about him, over *his*
naked *body:* and they
lay hold on him; but he 52
left the linen cloth, and
fled naked.

And they led Jesus 53
away to the high priest:
and there come together
with him all the chief
priests and the elders and
the scribes. And Peter 54
had followed him afar
off, even within, into the
court of the high priest;
and he was sitting with
the officers, and warming

1 Gr. *kissed him much.*

2 Gr. *bondservant.*

47. It was Peter; John records his name.

51. *A certain young man;* who, hearing the tumult as this party passed his dwelling, came out in a night dress to learn the cause.

54. *Into the court of the high priest.* Probably into the open court-yard within the high priest's palace. There was a strange mixture of boldness and of timidity in Peter's plan of following the officers and their prisoner at a distance, and coming into the palace after a brief interval, with the air of an unconcerned spectator of the proceedings. As it was dark when Jesus was apprehended, he probably supposed that his features would not be recognized again, notwithstanding the prominent part which he had taken in resisting the arrest. They who know how easily men of truth are sometimes surprised into falsehood in unexpected and trying emergencies, will not wonder much, considering the circumstances of the case, at Peter's denial. If, as was probably the fact, he went into the hall assuming the air and manner of a stranger, he placed himself in a false position, and then was drawn into false declarations to avoid detection. We can never resort to concealment or disguise without exposing ourselves to the most imminent moral dangers.—*In the light of the fire.* A graphic touch indicating that we have here an account that comes from an eye-witness, and showing also how Peter's face was recognized. The fire was made of coals (John 18: 18), probably in a portable brazier in the court.

himself in the light *of the*
55 *fire.* Now the chief priests
and the whole council
sought witness against
Jesus to put him to
death; and found it not.
56 For many bare false wit-
ness against him, and
their witness agreed not
57 together. And there
stood up certain, and
bare false witness against
58 him, saying, We heard
him say, I will destroy
this [1] temple that is made
with hands, and in three
days I will build another
made without hands.
59 And not even so did
their witness agree to-
60 gether. And the high
priest stood up in the
midst, and asked Jesus,
saying, Answerest thou
nothing? what is it which
these witness against
61 thee? But he held his
peace, and answered
nothing. Again the high
priest asked him, and
saith unto him, Art thou
the Christ, the Son of the
Blessed? And Jesus 62
said, I am: and ye shall
see the Son of man sitting
at the right hand of
power, and coming with
the clouds of heaven.
And the high priest rent 63
his clothes, and saith,
What further need have
we of witnesses? Ye 64
have heard the blas-
phemy: what think ye?
And they all condemned
him to be [2] worthy of
death. And some began 65
to spit on him, and to
cover his face, and to
buffet him, and to say
unto him, Prophesy: and
the officers received him
with [3] blows of their
hands.

And as Peter was be- 66
neath in the court, there
cometh one of the maids
of the high priest; and 67
seeing Peter warming
himself, she looked upon
him, and saith, Thou also
wast with the Nazarene,

1 Or, *sanctuary*
2 Gr. *liable to.*
3 Or, *strokes of rods*

53. Jesus had used language like this (John 2: 19,) referring, however, not to the temple, but to his own body.

63. *Rent his clothes;* with affected abhorrence of the blasphemy.

65. *Received him with blows of their hands;* a singular expression; the meaning must be, treated him or welcomed him, with blows of the hand.

66. *Beneath the court;* the apartment in which the mock trial of Jesus was being carried on was probably a room raised a little above the court-yard, and opening out upon it, so that Christ could hear the denials of Peter, and Peter could see the reproachful glances of Christ.—*One of the maids.* She had admitted him at John's request; and it seems she recognized him afterwards. (John 18: 16, 17.)

68 *even* Jesus. But he denied, saying, [1] I neither know, nor understand what thou sayest: and he went out into the [2] porch; [3] and the cock
69 crew. And the maid saw him, and began again to say to them that stood by, This is *one* of them.
70 But he again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art *one* of them; for thou art a Galilæan.
71 But he began to curse, and to swear, I know not this man of whom ye
72 speak. And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. [4] And when he thought thereon, he wept.

15 And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to
2 Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him,
3 Thou sayest. And the chief priests accused him
4 of many things. And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee of. But Jesus no
5 more answered anything; insomuch that Pilate marvelled.

6 Now at [5] the feast he used to release unto them

1 Or, *I neither know, nor understand; thou, what sayest thou?*
2 Gr. *forecourt.*
3 Many ancient authorities omit *and the cock crew.*
4 Or, *And he began to weep.*
5 Or, *a feast*

70. He was identified by his Galilean dialect. See Matt. 26:73.

72. *Called to mind*, &c. He was reminded of it by a look from the Saviour.

CHAPTER XV.

1. *Held a consultation;* to arrange a plan for taking Jesus before the Roman government, and securing his condemnation there. Either they had not the legal right to inflict a capital punishment, or else, if they had the right, as some have maintained, they may have feared the people, and considered it more prudent to devolve upon the Roman authorities the task of carrying such a sentence into execution.

2. *Art thou*, &c.; referring to their accusation, Luke 23: 2.

5. *Jesus no more answered anything;* he answered fully Pilate's first questioning (John 18: 33-38), but after this made no response to the accusations brought against him, because there was no honest endeavor to ascertain and act according to the truth.

6. *He used to release;* was accustomed to release.

one prisoner, whom they
7 asked of him. And there
was one called Barabbas,
lying bound with them
that had made insurrec-
tion, men who in the in-
surrection had committed
8 murder. And the multi-
tude went up and began
to ask him *to do* as he
was wont to do unto
9 them. And Pilate an-
swered them, saying,
Will ye that I release un-
to you the King of the
10 Jews? For he perceived
that for envy the chief
priests had delivered him
11 up. But the chief priests
stirred up the multitude,
that he should rather re-
lease Barabbas unto them.
12 And Pilate again answer-
ed and said unto them,
What then shall I do un-
to him whom ye call the
13 King of the Jews? And
they cried out again,
14 Crucify him. And Pi-
late said unto them,
Why, what evil hath he
done? But they cried
out exceedingly, Crucify
him. And Pilate, wish- 15
ing to content the multi-
tude, released unto them
Barabbas, and delivered
Jesus, when he had
scourged him, to be cru-
cified.

And the soldiers led 16
him away within the
court, which is the [1] Præ-
torium; and they call to-
gether the whole [2] band.
And they clothe him with 17
purple, and plaiting a
crown of thorns, they put
it on him; and they be- 18
gan to salute him, Hail,
King of the Jews! And 19
they smote his head with
a reed, and did spit upon
him, and bowing their
knees worshipped him.
And when they had 20
mocked him, they took
off from him the purple,
and put on him his gar-
ments. And they lead
him out to crucify him.

And they [3] compel one 21
passing by, Simon of Cy-
rene, coming from the

1 Or, *palace*

2 Or, *cohort* 3 Gr. *impress.*

15. *Wishing to content the people.* He made every effort to save Jesus, as is more particularly related by the evangelist John. At last, dreading a tumult, (Matt. 27: 24,) and afraid, perhaps, of being himself accused before the Roman emperor, (John 19: 12,) he reluctantly yielded.

21. It has been noted as an interesting confirmation of the genuineness of the Gospels, that Mark is the only evangelist who mentions that Simon was the father of Alexander and Rufus; as it was very natural that he should do, since he is supposed to have written at Rome, and for the use of Romans; and one of these persons, at least, seems to have resided there. (Rom. 16: 13.)

country, the father of Alexander and Rufus, to go *with them*, that he might bear his cross.
22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a
23 skull. And they offered him wine mingled with myrrh: but he received
24 it not. And they crucify him, and part his garments among them, casting lots upon them, what each should take.
25 And it was the third hour, and they crucified
26 him. And the superscription of his accusation was written over,
THE KING OF THE JEWS.
27 And with him they crucify two robbers; one on his right hand, and one
29 on his left.[1] And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the [2] temple, and buildest it in three days, save thyself,
30 and come down from the
31 cross. In like manner also the chief priests mocking *him* among themselves with the scribes said, He saved others; [3] himself he cannot save. Let the Christ,
32 the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

And when the sixth
33 hour was come, there was darkness over the whole [4] land until the ninth hour. And at the ninth
34 hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, [5] why hast thou forsaken me? And
35 some of them that stood by, when they heard it, said, Behold, he calleth

1 Many ancient authorities insert ver. 28 *And the scripture was fulfilled, which saith, And he was reckoned with transgressors.* See Luke xxii. 37.

2 Or, *sanctuary*
3 Or, *can he not save himself?*
4 Or, *earth*
5 Or, *why didst thou forsake me?*

23. It is supposed that this was a medicated drink, given to blunt sensibility to pain.

25. *The third hour;* nine o'clock in the morning.

27. *Two robbers;* not, as in the Old Version, *thieves;* they were probably members of one of the bands of brigands which greatly infested Palestine at this time. They had probably been condemned before, and reserved for the occasion of this passover, for execution, that their punishment might be more public. There had been three criminals, it seems, thus reserved, including Barabbas, who was released.

32. *They that were crucified with him.* This was true, in fact, of only one of them. (Luke 23: 39–41.)

34. Ps. 22: 1.

36 Elijah. And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down.
37 And Jesus uttered a loud voice, and gave up the
38 ghost. And the veil of the [1] temple was rent in twain from the top to the
39 bottom. And when the centurion, which stood by over against him, saw that he [2] so gave up the ghost, he said, Truly this man was [3] the Son of God.
40 And there were also women beholding from afar: among whom *were* both Mary Magdalene, and Mary the mother of James the [4] less and of
41 Joses, and Salome; who, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.
42 And when even was now come, because it was the Preparation, that is, the day before the sabbath, there came Joseph
43 of Arimathæa, a councillor of honourable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of
44 Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he [5] had been any while dead.
45 And when he learned it of the centurion, he granted the corpse to Joseph.
46 And he bought a linen cloth, and taking

1 Or, *sanctuary*
2 Many ancient authorities read *so cried out, and gave up the ghost.*
3 Or, *a son of God*
4 Gr. *little.*
5 Many ancient authorities read *were already dead.*

36. *A reed*, perhaps the stem of the plant called *hyssop.* (John 19: 29.)

37. *And Jesus uttered a loud voice.* If this statement contained all the information upon this subject communicated to us, we might have supposed that the exclamation was one of pain,—the last, expiring cry. But, as John tells us that the expression uttered was, "It is finished," and as Luke adds also that with a loud voice he commended his spirit into the hands of God, the dying exclamation seems to assume the character of an expression of triumphant joy that the great and glorious consummation had at last arrived.

39. *The centurion;* the officer who commanded at the execution.—*He so gave up the ghost;* the centurion was greatly impressed with the manner of Christ's death, and the triumphant outcry which immediately preceded it.

40. *Salome;* the mother of James and John, the sons of Zebedee.

42. On the day now called *Friday.* The Jewish Sabbath was the seventh day of the week.

him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the
47 tomb. And Mary Magdalene and Mary the *mother* of Joses beheld where he was laid.

16 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they might come and anoint
2 him. And very early on the first day of the week, they come to the tomb when the sun was risen.
3 And they were saying among themselves, Who shall roll us away the stone from the door of
4 the tomb? and looking up, they see that the stone is rolled back: for it was exceeding great.
5 And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. And he saith
6 unto them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold, the place where they laid him! But go, 7 tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you. And they went 8 out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

[1]Now when he was 9 risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven [2]devils. She went and told them 10 that had been with him,

1 The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel.
2 Gr. *demons*.

CHAPTER XVI.

2. *They came*, &c.; perhaps at different times and in different parties; for it would seem that the incidents which occurred to Mary Magdalene (John 20: 2–18) were very different from those which attended the visit of the other Galilean women. (Luke 24: 1–9.)

5. *A young man;* that is, the appearance of a young man.

7. *And Peter;* that is, particularly Peter, who, remembering his denial of his Lord, might fear, perhaps, that he was not included in this invitation to meet him again.—*As he said unto you.* Before his death. Jesus had signified his intention to meet his disciples in Galilee after his resurrection. (Matt. 26: 32.)

as they mourned and
11 wept. And they, when
they heard that he was
alive, and had been seen
of her, disbelieved.
12 And after these things
he was manifested in an-
other form unto two of
them, as they walked, on
their way into the coun-
13 try. And they went away
and told it unto the rest:
neither believed they
them.
14 And afterward he was
manifested unto the
eleven themselves as they
sat at meat; and he up-
braided them with their
unbelief and hardness of
heart, because they be-
lieved not them which
had seen him after he was
15 risen. And he said unto
them, Go ye into all the
world, and preach the
gospel to the whole crea-
tion. He that believeth 16
and is baptized shall be
saved; but he that disbe-
lieveth shall be con-
demned. And these signs 17
shall follow them that be-
lieve: in my name shall
they cast out [1]devils;
they shall speak with
[2]new tongues; they shall 18
take up serpents, and if
they drink any deadly
thing, it shall in no wise
hurt them; they shall lay
hands on the sick, and
they shall recover.

So then the Lord Jesus, 19
after he had spoken unto
them, was received up
into heaven, and sat down
at the right hand of God.
And they went forth, and 20
preached everywhere, the
Lord working with them,
and confirming the word
by the signs that fol-
lowed. Amen.

1 Gr. *demons.*

2 Some ancient authorities omit *new.*

20. The question whether this passage, beginning at verse 19, properly belongs to Mark's Gospel, or is an addition of a later hand, is one on which Biblical critics differ. The probability, however, is that Mark's Gospel, as originally written by him, was either abruptly broken off by some accident, or its close was early lost, and that these last verses, from the 9th to the 20th, were added at a very early day, probably during the first century, to give completion to the book, the material for the passage being found in passages in the other Gospels, the authenticity of which is not questioned by any one. For a fuller statement of the reasons for and against supposing this passage to have been written by Mark himself, see my commentary on Mark. All the incidents here recorded are found narrated in a different form in the other Gospels.—L. A.

THE GOSPEL ACCORDING TO

ST. LUKE.

THERE are several incidental allusions to the person and history of the author of this Gospel in the New Testament; and, in addition to this, the most ancient Christian writers give some information respecting him, which, they inform us, was handed down to them by early tradition. From these two sources have been derived the following facts, which are generally considered, by Christian scholars, as satisfactorily ascertained.

His name, though it is not mentioned in the Gospel itself, was *Luke*. He was a physician, probably of Antioch, in Syria: of the Jewish religion, though perhaps descended from a Greek family. After his conversion to Christianity, he became the intimate friend and companion of Paul. He accompanied him on some of his most important journeys, and thus enjoyed frequent intercourse with the most prominent of the early Christians, and possessed peculiar facilities for becoming acquainted with the history of the early church, and for obtaining accurate information in regard to the life and sayings of Jesus Christ. He accordingly wrote this Gospel, and also the book of the Acts. The considerations which led him to do this are stated in a few introductory verses prefixed to those books.

Both this Gospel and the book of the Acts are addressed to *Theophilus*, who is supposed to have been some individual of rank, but of whose person and history nothing is known. This address to Theophilus, however, ought, probably, to be considered in the light of an inscription or dedication; as the whole plan and structure of both works indicate that they were intended for general use, and not as mere private communications to a single individual.

CHAPTER I.

1 FORASMUCH as many have taken in hand to draw up a narrative concerning those matters

1. *Many have taken in hand to draw up a narrative.* The reference is probably to fragmentary writings giving some accounts of Christ's miracles and teachings, of which there were probably many in the apostolic age, which

which have been [1]fulfilled
2 among us, even as they
delivered them unto us,
which from the beginning
were eyewitnesses and
3 ministers of the word, it
seemed good to me also,
having traced the course
of all things accurately
from the first, to write
unto thee in order, most
excellent Theophilus;
4 that thou mightest know
the certainty concerning
the [2]things [3]wherein thou
wast instructed.

5 THERE was in the days
of Herod, king of Judæa,
a certain priest named
Zacharias, of the course
of Abijah: and he had a

1 Or, *fully established*
2 Gr. *words.*
3 Or, *which thou wast taught by word of mouth*

have since been lost.—*Which have been fulfilled among us;* not, as in the Old Version, *surely believed among us.* Luke refers to the fact that the events in Christ's life were a fulfilment of Old Testament prophecy.

3. We learn from this introduction that the inspiration of the sacred writers was not a divine illumination and impulse, which revealed to them, supernaturally, in all cases, a knowledge of the facts, or which made them the mere passive instruments for recording words which the Holy Spirit dictated; but that it was rather of the nature of a superintendence and control over the exercise of their own memory and judgment, and powers of investigation and expression. Even Luke's determination to write his history, was his own determination; "it seemed good *to me.*" And he felt qualified for the work on account of the facilities which he enjoyed for acquiring a correct knowledge of the facts by the exercise of his own mental powers. This being true in respect to inspired men, of course those uninspired religious teachers, of all ages, who expect such an influence from the Holy Spirit as shall render unnecessary their own personal efforts for mental cultivation, and for the acquisition of knowledge, very greatly err.

3, 4. *Having traced the course of all things;* not, as in the Old Version, *having had a perfect understanding;* i. e., from the first, but having prepared himself to write his history by a personal and careful research.—*Wherein thou wast instructed;* taught by word of mouth. Luke's object was to give fuller information to Theophilus concerning matters about which he had known something already from tradition.

5. *Herod.* Judea had been conquered by the Romans a short time before this, and held in imperfect subjugation, until, at length, Herod, who was appointed to the government of it, completed the conquest, and induced the Roman emperor to grant it to him as a kingdom; and he had been reigning over it now, in great power and splendor, for more than thirty years. He acquired great celebrity for his political and military talents, his influence with the Roman government, the energy of his administration, the violence of his passions, and for his cruelties and his crimes. He is called in history Herod the Great. The individuals men-

wife of the daughters of Aaron, and her name was
6 Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord
7 blameless. And they had no child, because that Elisabeth was barren, and they both were *now* [1] well stricken in years.
8 Now it came to pass, while he executed the priest's office before God in the order of his course,
9 according to the custom of the priest's office, his lot was to enter into the [2] temple of the Lord and
10 burn incense. And the whole multitude of the people were praying without at the hour of incense.
11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.
12 And Zacharias was troubled when he saw *him*, and fear fell upon him.
13 But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.
14 And thou shalt have joy and gladness; and many shall rejoice at his birth.
15 For he shall be great in the sight of the Lord, and he

1 Gr. *advanced in their days.*

2 Or, *sanctuary*

tioned in the subsequent parts of the Scripture history, under the name of Herod, were his descendants.—*Of the course of Abijah.* In 1 Chron. 24: the arrangement of the priests into courses is given, and in the tenth verse the course of Abijah is mentioned as the eighth in order.

7. *Stricken;* advanced.

9. The description of the altar of incense, and of the institution of the rite, is contained in Ex. 30: 1–8. Burning the incense in the temple was a duty of the highest interest and solemnity. The number of priests was so large that the falling of the lot to any individual was an important event in his life. He was to go alone into one of the most magnificent apartments in the world, and one which was connected, in the mind of every Jew, with associations of the deepest religious veneration and awe. There he was to perform a most solemn ceremony,—to burn incense, in the very antechamber, and almost in the presence of Jehovah, while thousands were waiting without in silence and solemnity. Thus this first announcement of the approach of the Messiah was made at a time and in a place in keeping with the moral grandeur of the events involved in the annunciation.

11, 12. There is something mysterious in the strange, unearthly terror, with which the idea of any communication from the world of spirits is associated in the minds of men, in all ages of the world, and under every variety of circumstance. What had Zacharias to fear?

15. *No wine nor strong drink;*

THE EXECUTION OF JOHN THE BAPTIST.

BURIAL OF JOHN THE BAPTIST.

shall drink no wine nor [1]strong drink; and he shall be filled with the [2]Holy Ghost even from
16 his mother's womb. And many of the children of Israel shall he turn unto
17 the Lord their God. And he shall [3]go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the just; to make ready for the Lord a people prepared
18 *for him.* And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife [4]well
19 stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. And be-20 hold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. And the people 21 were waiting for Zacharias, and they marvelled [5]while he tarried in the [6]temple. And when he 22 came out, he could not speak unto them: and they perceived that he had seen a vision in the [6]temple: and he continued making signs unto them, and remained dumb. And it came to 23 pass, when the days of his ministration were fulfill-

1 Gr. *sikera.*
2 Or, *Holy Spirit:* and so throughout this book.
3 Some ancient authorities read *come nigh before his face.*
4 Gr. *advanced in her days.*
5 Or, *at his tarrying*
6 Or, *sanctuary*

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that is, like the ancient prophets, he shall lead a life of abstemiousness and self-denial. There is probably a reference here to what is known as the Nazarite vow. (See Num. ch. 6.)

17. *Elijah.* The meaning is, With the boldness and energy which characterized the prophet Elijah. —*To turn the hearts,* &c.; to bring back again the religious spirit of the fathers to the present generation.

19. The name *Gabriel* is mentioned in Dan. 8:16, and in 9:21.

20. *Silent;* that is, deaf and dumb: the same words being used in this case as are employed to denote this class in other parts of the New Testament. Accordingly, in verses 62 and 63, we see that his friends communicated with him by signs, implying that he could not hear.

21. *And the people were waiting for Zacharias;* i. e., while this interview between Zacharias and the angel took place.

22. *He continued making signs unto them;* he remained dumb during the rest of this period of his ministration.

23. *Ministration;* service in the temple.

ed, he departed unto his house.
24 And after these days Elisabeth his wife conceived; and she hid herself five months, saying,
25 Thus hath the Lord done unto me in the days wherein he looked upon *me*, to take away my reproach among men.
26 Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,
27 to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's
28 name was Mary. And he came in unto her, and said, Hail, thou that art [1]highly favoured, the
29 Lord *is* with thee[2]. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be.
30 And the angel said unto her, Fear not, Mary: for thou hast found [3]favour
31 with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be 32
great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and 33
he shall reign over the house of Jacob [4]for ever; and of his kingdom there shall be no end. And 34
Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered 35
and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also [5]that which [6]is to be born [7]shall be called holy, the Son of God. And behold, Elisabeth thy 36
kinswoman, she also hath conceived a son in her old age: and this is the sixth month with her that [8]was called barren. For no 37
word from God shall be

1 Or, *endued with grace*
2 Many ancient authorities add *blessed art thou among women*. See ver. 42.
3 Or, *grace*
4 Gr. *unto the ages.*
5 Or, *the holy thing which is to be born shall be called the Son of God.*
6 Or, *is begotten*
7 Some ancient authorities insert *of thee.*
8 Or, *is*

25. To be childless was a subject of reproach among the Jews, though very unjustly.

26. The scene now changes to a distant part of the country. Nazareth was in Galilee, fifty or sixty miles from Jerusalem.

29. That is, what this salutation should mean.

35. The reading given in the margin is substantially that of the Old Version.

36. *Kinswoman;* not necessarily *cousin*, as in the Old Version; the nature of the relationship is not indicated by the original.

37. The difference in phraseology here between the New and Old Versions is considerable, but the meaning is really the same;

38 void of power. And Mary said, Behold, the [1]handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in these days and went into the hill country with haste, into a city of Judah;
40 and entered into the house of Zacharias and
41 saluted Elisabeth. And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with
42 the Holy Ghost; and she lifted up her voice with a loud cry, and said, Blessed *art* thou among women, and blessed *is* the fruit of
43 thy womb. And whence is this to me, that the mother of my Lord should come unto me? For 44 behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. And 45 blessed *is* she that [2]believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord.

And Mary said, 46

My soul doth magnify the Lord,
And my spirit hath 47 rejoiced in God my Saviour.
For he hath looked 48 upon the low estate of his [3]handmaiden:
For behold, from henceforth all generations shall call me blessed.
For he that is mighty 49

1 Gr. *bondmaid.*
2 Or, *believed that there shall be*
3 Gr. *bondmaiden.*

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no word or promise of God is ever ineffectual.

38. *Handmaid* means *servant;* so that Mary's reply is an expression of entire submission to the divine will.

39. The country in the neighborhood of Jerusalem was called the *hill-country.*

40. *Saluted;* that is, addressed her, with expressions of affectionate recognition.

43. That is, Why is it that I receive the honor of a visit from the mother of the Saviour?

49. Thus far the words of Mary's song express the feelings awakened in her heart by the circumstances of her own particular case. There is something sublime in the feelings with which this youthful maiden looks forward to her approaching maternity. Her mind dwells not upon the love, the caresses, the thousand charms and fascinations of infancy and childhood, on which the heart of a mother might have been expected to rest. She seems to overlook all these, and, as if from a high moral elevation, she surveys the vast consequences to her nation and to her race, which were to result from the approaching change in her own private condition. The remaining verses of the song are general expressions of adoration and praise, for the power and

hath done to me great things;
And holy is his name.
50 And his mercy is unto generations and generations
On them that fear him.
51 He hath shewed strength with his arm;
He hath scattered the proud [1]in the imagination of their heart.
52 He hath put down princes from *their* thrones,
And hath exalted them of low degree.
53 The hungry he hath filled with good things;
And the rich he hath sent empty away.
54 He hath holpen Israel his servant,
That he might remember mercy
55 (As he spake unto our fathers)
Toward Abraham and his seed for ever.

56 And Mary abode with her about three months, and returned unto her house.

57 Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son.
58 And her neighbours and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her.
59 And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father.
60 And his mother answered and said, Not so; but he shall be called John.
61 And they said unto her, There is none of thy kindred that is called by this name.
62 And they made signs to his father, what he would

1 Or, *by*

providence of God. The reader will find a very striking similarity between this hymn of thanksgiving and that of Hannah, as recorded in 1 Sam. ch. 2.

54, 55. The object of this visitation was a fulfilment of the prophecies of mercy made to the fathers through the ancient prophets.

58. *Kinsfolk;* not necessarily cousins, as in the Old Version.

59. *Circumcise.* This was a religious ceremony, performed, according to the law of Moses, as a rite essential to the admission of any one to the Jewish communion. It was performed upon infant children of Jewish parents, when they were eight days old; and upon those who had not been thus circumcised in infancy, at the time of their conversion to Judaism, at whatever period of their lives this might be.

60. As had been directed by the angel, v. 13.

63 have him called. And he asked for a writing tablet, and wrote, saying, His name is John. And they
64 marvelled all. And his mouth was opened immediately, and his tongue *loosed*, and he spake,
65 blessing God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of
66 Judæa. And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord, the God of Israel;
For he hath visited and wrought redemption for his people,
69 And hath raised up a horn of salvation for us
In the house of his servant David
(As he spake by the 70
mouth of his holy prophets which have been since the world began),
Salvation from our 71
enemies, and from the hand of all that hate us;
To shew mercy to- 72
wards our fathers,
And to remember his holy covenant;
The oath which he 73
sware unto Abraham our father,
To grant unto us that 74
we being delivered out of the hand of our enemies
Should serve him without fear,
In holiness and right- 75
eousness before him all our days.
Yea and thou, child, 76
shalt be called the

63. *Writing tablet;* writing tablets were made in various ways,—with a surface of some yielding substance, as wax or lead, on which the writing was traced with an iron point.

64. The prediction being now completely fulfilled, the dumbness was removed.

65. *Fear;* a feeling of wonder and awe.

69. The horn was, among the Hebrews, a symbol of power.—*In the house of his servant David;* that is, in his *family;* among his descendants.

71. *Salvation from our enemies;* this carries us back to and qualifies and explains the salvation referred to in verse 69.

72. *To shew mercy towards our fathers;* by showing it to their children.

76. It is interesting to observe how the natural feelings and partialities of the father are here merged in the higher emotions of inspiration and prophecy. With his own infant son before him, his only son, the child of his old age, and on an occasion the most exciting to a father's

prophet of the Most High:
For thou shalt go before the face of the Lord to make ready his ways;
77 To give knowledge of salvation unto his people
In the remission of their sins,
78 Because of the [1]tender mercy of our God,
[2]Whereby the day-spring from on high [3]shall visit us,
79 To shine upon them that sit in darkness and the shadow of death;
To guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

2 Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all [4]the world should be enrolled. This was 2 the first enrolment made when Quirinius was governor of Syria. 3 And all went to enrol themselves, every one to

1 Or, *heart of mercy* 2 Or, *Wherein*
3 Many ancient authorities read *hath visited us.*
4 Gr. *the inhabited earth.*

feelings,—the burden of his song is the great blessings which are to come upon the world through the instrumentality of *another child*, yet to be born. It is only in conclusion that he turns to his own son, and then to assign him the comparatively humble part of going before the face of the Lord, to prepare his ways.

78. *Dayspring;* the dawn of a better day.

80. *Waxed strong in spirit;* increased in intellectual energy.—*In the deserts;* that is, probably, he lived in retirement in a part of Judea called *the desert*, until he commenced his public preaching by the Jordan, as recorded by Matthew and by John. His whole life was that of an ascetic and recluse.

CHAPTER II.

1. *Cesar Augustus;* the Roman emperor. Cesar was the family name, and Augustus an honorary appellation, meaning *august* or *illustrious.* These names were applied, in succession, to a long line of monarchs. The first was Julius Cesar, the great competitor of Pompey. The one here spoken of was Octavianus Cesar. The one in power when Paul appealed unto Cesar, was Nero. The Claudius, who commanded all Jews to depart out of Rome, (Acts 18: 2,) was a Cesar.—*All the world;* probably the whole country of the Jews.

2. *Should be enrolled;* not, as in the Old Version, *to be taxed.* What is implied in the original is the taking of a census, probably as a step preliminary to actual taxation. The Jews were compelled to submit to these exactions of the Romans, much against their will. Hence the odium in which the publicans, or tax-gatherers, were held; and also the peculiar point of the question put to our Saviour, on one occasion,—whether it was lawful to pay tribute to Cesar. Quirinius was governor of Syria

4 his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of
5 David; to enrol himself with Mary, who was betrothed to him, being
6 great with child. And it came to pass, while they were there, the days were fulfilled that she should
7 be delivered. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

8 And there were shepherds in the same country abiding in the field, and keeping [1]watch by night over their flock.
9 And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.
10 And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:
11 for there is born to you this day in the city of

1 Or, *night watches*

for a period of five years, beginning six years subsequent to the birth of Christ. This fact has presented some difficulty, because it is here implied that the enrolment under Quirinius took place at the time of Christ's birth. It is, however, quite probable that Quirinius held office in Syria prior to his being made governor, and that he prepared the enrolment at that time.—L. A.]

4. It is interesting to observe how the fulfilment of the simple prophecy that Christ should be born in Bethlehem, depended upon the political movements of the greatest power on the globe. Thus we see that all the affairs of human life are connected and intertwined, so as to form one vast and complicated system, all of which is under the complete control of the providence of God. The long journey from Nazareth, made in order that Joseph and Mary might present themselves for enrolment in the city of David, served to make the fact very conspicuous and prominent, that Jesus was descended from the royal family.

7. All the arrangements of the ancients, in respect to travelling, were so totally different from ours, that we can now form but a very imperfect idea of the precise situation of Mary and the infant, from the words used to describe it in the text. All the circumstances of their history conspire to show that, though in humble life, they were by no means in very poor and destitute circumstances, as is sometimes supposed.

8. Flocks were kept in ancient times, not by means of fences or enclosures, but by shepherds, who watched them in open pasture grounds.

9. *Glory of the Lord;* a supernatural light.

David a Saviour, which
12 is [1]Christ the Lord. And
this *is* the sign unto you;
Ye shall find a babe
wrapped in swaddling
clothes, and lying in a
13 manger. And suddenly
there was with the angel
a multitude of the heav-
enly host praising God,
and saying,

14 Glory to God in the
highest,
And on earth [2]peace
among [3]men in whom
he is well pleased.

15 And it came to pass,
when the angels went
away from them into
heaven, the shepherds
said one to another, Let
us now go even unto
Bethlehem, and see this
[4]thing that is come to
pass, which the Lord
hath made known unto
us. And they came with 16
haste, and found both
Mary and Joseph, and
the babe lying in the
manger. And when they 17
saw it, they made known
concerning the saying
which was spoken to
them about this child.
And all that heard it 18
wondered at the things
which were spoken unto
them by the shepherds.
But Mary kept all these 19
[5]sayings, pondering them
in her heart. And the 20
shepherds returned, glori-
fying and praising God
for all the things that
they had heard and seen,
even as it was spoken un-
to them.

And when eight days 21
were fulfilled for circum-

1 Or, *Anointed Lord*
2 Many ancient authorities read *peace, good pleasure among men.*
3 Gr. *men of good pleasure.*
4 Or, *saying*
5 Or, *things*

14. The Old Version read, *And on earth, peace, good will toward men.* Scholars are not agreed fully respecting either the proper reading or the proper translation of this passage. According to the Old Version, the angels bring a promise of good will from God toward men; according to the New Version, peace is God's gift to those men in whom he is well pleased.

20. It cannot now be positively ascertained in what part of the year the birth of the Saviour took place. In the absence of all certain information, however, the night before the 25th of December has been fixed upon, by a sort of common consent, and is celebrated in various ways, throughout almost all Christendom, as the anniversary of the Saviour's birthnight. Even the year itself is not definitely ascertained; probably, however, he was born four years before the time indicated by our chronology, i. e., B. C. 4.

21, 22. The law, in respect to those transactions, is recorded in Lev. 12. For an account of the original consecration of all the first-born to God's service, see Ex. 13:1, 2; also 14, 15. Afterwards the tribe of Levi was substituted for the first-born, in the service of the sanctuary, as shown in Num. 8:13–18, and provision was made for redeem-

cising him, his name was called JESUS, which was so called by the angel before he was conceived in
22 the womb. And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present
23 him to the Lord (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the
24 Lord), and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young
25 pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon
26 him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the
27 Lord's Christ. And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received
28 him into his arms, and blessed God, and said,

29 Now lettest thou thy ¹servant depart, O ²Lord,
According to thy word, in peace;
30 For mine eyes have seen thy salvation,
31 Which thou hast prepared before the face of all peoples;
32 A light for ³revelation to the Gentiles,
And the glory of thy people Israel.

33 And his father and his mother were marvelling at the things which were
34 spoken concerning him; and Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the falling and rising up of many in Israel; and for a sign which is spoken against;
35 yea and a sword shall pierce through thine own

1 Gr. *bondservant.*
2 Gr. *Master.*
3 Or, *the unveiling of the Gentiles*

ing the first-born, Num. 18:15, 16.

33. *Marvelling;* that is, they were deeply impressed and affected.

34. *Is set for the falling,* &c. The Saviour's coming shall be the occasion on which many shall fall into grievous sins, while others shall be raised, by means of it, to a new life of holiness and spiritual joy.—*A sign,* &c.; a mark for hatred and obloquy.

35. *A sword,* &c. This refers to the sufferings which Mary was to endure through her

soul; that thoughts out of many hearts may be
36 revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was [1]of a great age, having lived with a husband seven years from her vir-
37 ginity, and she had been a widow even for fourscore and four years), which departed not from the temple, worshipping with fastings and supplications night and day.
38 And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem. And 39 when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

And the child grew, 40 and waxed strong, [2]filled with wisdom: and the grace of God was upon him.

And his parents went 41 every year to Jerusalem at the feast of the pass-

1 Gr. *advanced in many days.*

2 Gr. *becoming full of wisdom.*

affection and sympathy for her son.—*That thoughts out of many hearts*, &c. This, of course, refers back, beyond the parenthesis, to the last words of the preceding verse. It shows us that Jesus did not *force himself* upon men, as their king. He presented himself before mankind, unarmed and defenceless, that men might be perfectly free to receive or to reject him; so that their conduct might be the true index of the thoughts of their hearts. Christianity itself stands in much the same attitude at the present day. It is left exposed and defenceless to the attacks of unbelievers, in many points in which, it would seem, it might have been easily guarded. While there is ample evidence to satisfy those honestly desirous of knowing and doing the will of God, there are abundant materials out of which excuses may be fabricated for rejecting it, by all those who wish to find them. While, therefore, we do all in our power to relieve honest doubts, we should not be too eager to answer the objections and difficulties made by cavilling unbelievers. Every thing in the providence of God, as indicated by the circumstances of our Saviour's mission, by his preaching, and by the present condition of the argument for Christianity, shows that it is his design that those who wish to find excuses for rejecting Christ, should have the opportunity; so that the *thoughts of men's hearts may be freely revealed.*

37. *Night and day;* that is, with habitual constancy.

39. The flight of Joseph and Mary into Egypt, as recorded by Matthew, took place before their return to Nazareth. It is not easy to account for Luke's omitting all mention of so important a transaction, when we remember the words of his preface. (Luke 1: 3.)

41. For an account of the in-

42 over. And when he was twelve years old, they went up after the custom
43 of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents
44 knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and ac-
45 quaintance: and when they found him not, they returned to Jerusalem,
46 seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the [1] doctors, both hearing them, and asking them questions:
47 and all that heard him were amazed at his understanding and his answers.
48 And when they saw him, they were astonished: and his mother said unto him, [2] Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing.
49 And he said unto them, How is it that ye sought me? wist ye not that I must be [3] in my Father's house?
50 And they understood not the saying which he spake unto them.
51 And he went down with them, and came to Nazareth; and

1 Or, *teachers*
2 Gr. *Child.*
3 Or, *about my Father's business* Gr. *in the things of my Father.*

stitution and mode of celebrating the passover, see Ex. 12, and Levit. 23.

49. *Wist ye not;* knew ye not. —*In my Father's house.* The original is literally *in the things of my Father;* the New Version represents more accurately the significance than did the Old Version, *about my Father's business.* The meaning is this—How is it that you could not find me? Did you not suppose that I should be at my Father's?—meaning that the temple, the house of God, his Father, was his natural and proper home, and the place where they should have expected to find him. We must suppose that his being left behind by his parents was not designed on his part, both because he at once returned with his parents when found, and also because his remaining at Jerusalem intentionally, without his parents' knowledge or consent, could hardly be reconciled with his duty as a son. It was his principle, as he expressed it, *to fulfil all righteousness;* that is, to perform faithfully all the duties arising out of the human relations which he sustained.

51. The peculiar character of Mary's feelings towards her infant son is beautifully intimated to us in these and similar expressions, which show the strong affection of the mother, repressed and controlled by the mysterious sacredness with which the subject of it was invested. She observes everything, watches everything, but is silent in respect to what she sees, *laying it up in her heart.* It seems as if the sacred writers perceived the peculiar *dramatic* interest of her position; for every allusion to

he was subject unto them: and his mother kept all *these* [1]sayings in her heart.

52 And Jesus advanced in wisdom and [2]stature, and in [3]favour with God and men.

3 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraia, and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood of Annas 2 and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. And he 3 came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins; as it is written in 4

1 Or, *things*

2 Or, *age*

3 Or, *grace*

her is in keeping with it, and heightens the effect. Wherever she appears,—on this occasion, at the marriage in Cana of Galilee, in her attendance upon Jesus in his journeyings, and at his last hour, standing by his side, at the cross,—we seem to see in her look, her attitude, her tone of voice, and in the meaning of the few words she utters, that mingling of maternal pride and maternal anxiety,—of motherly fondness for a son, and of religious veneration for a Saviour,—which we might almost have supposed to have been inconsistent with each other. Silent, unobtrusive, and retiring, but ever watchful, ever at hand, we know not which most to admire, the ardent affection which kept her near her son, even in his greatest dangers, or the singular quietness of spirit and reserve, through which she always keeps, in every scene, a position so becoming to the gentleness and modesty of woman. It is not surprising that in the dark and superstitious ages of the church, she was almost worshipped as divine.

CHAPTER III.

1. Herod's kingdom was divided after his death.—*A tetrarch* is a ruler over a portion of a kingdom, possessing, in some respects, kingly powers. A *governor*, in the New Testament, is the ruler of a *province*, which was more directly dependent upon the government of Rome. Judea and the adjoining countries, which, in the days of Herod the Great, constituted a kingdom, were now separated, and Judea itself was a province.

2. There is historical evidence that it was Caiaphas who actually held the office of high priest from this time to a period beyond the crucifixion; but Annas, his father-in-law, seems to have been in some way connected with him in the duties of the office. (See John 18: 13 and 24.) Probably the Jews did not recognize the act of the Roman government in substituting Caiaphas for Annas, and still continued to regard the latter as their real high priest.—*The word of God;* special communications from the Holy Spirit.

3. *The baptism of repentance.* The baptism of John was the symbol and pledge of repentance.

4. Isaiah 40: 3–5.

the book of the words of Isaiah the prophet,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.
5 Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth;
6 And all flesh shall see the salvation of God.

7 He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come?
8 Bring forth therefore fruits worthy of [1] repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now is 9
the axe also laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. And 10
the multitudes asked him, saying, What then must we do? And he answered 11
and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise. And there came 12
also [2] publicans to be baptized, and they said unto him, [3] Master, what must we do? And he said un- 13
to them, Extort no more than that which is appointed you. And [4] soldiers also asked him, saying, And we, what must we do? And he said 14
unto them, Do violence to no man, neither [5] exact *anything* wrongfully; and be content with your wages.

And as the people were 15
in expectation, and all men reasoned in their

1 Or, *your repentance*
2 See marginal note on Matt. v. 46.
3 Or, *Teacher*
4 Gr. *soldiers on service.*
5 Or, *accuse* any one

7. *Offspring of vipers.* We learn from Matt. 3: 7, that it was to the Pharisees and Sadducees that this severe language was applied.

12. *Publicans;* officers appointed to collect the taxes.

14. *Neither exact anything wrongfully;* or, as in the Old Version, *neither accuse any falsely.* The meaning is substantially the same, since false accusations were a customary method of exacting hush-money from the wealthy.

15. The evangelist John states that the Jews sent special messengers from Jerusalem to put this question to him. (John 1: 19.)

hearts concerning John, whether haply he were
16 the Christ; John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not [1]worthy to unloose: he shall baptize you [2]with the Holy Ghost and *with*
17 fire: whose fan is in his hand, throughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.
18 With many other exhortations therefore preached he [3]good tidings unto the people; but
19 Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, added yet this
20 above all, that he shut up John in prison.

Now it came to pass, 21 when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, and the Holy 22 Ghost descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

And Jesus himself, 23 when he began *to teach*,

1 Gr. *sufficient.*

2 Or, *in*

3 Or, *the gospel*

17. *Fan;* an agricultural instrument, by which the chaff was separated from the wheat.—*Garner;* granary.

18. The language here which more literally renders the Greek than did that of the Old Version, implies that John's preaching was not severe and threatening, but was a preaching of glad tidings in prophecy of the coming of the Saviour.

19, 20. This event took place some time afterwards. It is inserted here in order to complete what Luke had to say of the bold and fearless character of John, as a preacher, and to show how his public ministrations were brought to a close.

23. Not, as in the Old Version: Jesus was beginning to be about thirty years of age, but he was about thirty years of age at the beginning of his ministry.

23–38. In comparing this genealogical table with those contained in the Old Testament and in Matthew, extensive discrepancies are found, many of which are explained by the following considerations: 1. Between Jesus and David, Matthew is supposed by some to follow the line of Joseph, and Luke, on leaving the name of Joseph, to ascend in the line of Mary's ancestors; by others, Matthew is supposed to trace the descent from Solomon through one son, Luke through another. 2. Matthew begins the line with Abraham.—Luke carries it back to Adam. 3. In some cases, intermediate names are omitted in one table, while they are inserted in the other. Besides the discrepancies which these principles will account for, there are others which the research and

was about thirty years of age, being the son (as was supposed) of Joseph, the 24 *son* of Heli, the *son* of Matthat, the *son* of Levi, the *son* of Melchi, the *son* of Jannai, the *son* of 25 Joseph, the *son* of Mattathias, the *son* of Amos, the *son* of Nahum, the *son* of Esli, the *son* of 26 Naggai, the *son* of Maath, the *son* of Mattathias, the *son* of Semein, the *son* of Josech, the *son* of Joda, 27 the *son* of Joanan, the *son* of Rhesa, the *son* of Zerubbabel, the *son* of [1] Shealtiel, the *son* of Neri, 28 the *son* of Melchi, the *son* of Addi, the *son* of Cosam, the *son* of Elmadam, the 29 *son* of Er, the *son* of Jesus, the *son* of Eliezer, the *son* of Jorim, the *son* of Matthat, the *son* of 30 Levi, the *son* of Symeon, the *son* of Judas, the *son* of Joseph, the *son* of Jonam, the *son* of Eliakim, 31 the *son* of Melea, the *son* of Menna, the *son* of Mattatha, the *son* of Nathan, the *son* of David, 32 the *son* of Jesse, the *son* of Obed, the *son* of Boaz, the *son* of [2] Salmon, the 33 *son* of Nahshon, the *son* of Amminadab, [3] the *son* of [4] Arni, the *son* of 33 Hezron, the *son* of Perez, the *son* of Judah, the *son* of Jacob, the *son* of Isaac, 34 the *son* of Abraham, the *son* of Terah, the *son* of Nahor, the *son* of Serug, 35 the *son* of Reu, the *son* of Peleg, the *son* of Eber, the *son* of Shelah, the *son* 36 of Cainan, the *son* of Arphaxad, the *son* of Shem, the *son* of Noah, the *son* of Lamech, the 37 *son* of Methuselah, the *son* of Enoch, the *son* of Jared, the *son* of Mahalaleel, the *son* of Cainan, the *son* of Enos, the *son* 38 of Seth, the *son* of Adam, the *son* of God.

And Jesus, full of the Holy Spirit, returned from the Jordan, and was led [5] by the Spirit in the wilderness during forty days, being tempted of the devil. And he 2 did eat nothing in those days: and when they were completed, he hungered. And the devil 3 said unto him, If thou art the Son of God, command this stone that it become [6] bread. And Je- 4 sus answered unto him,

1 Gr. *Salathiel.*
2 Some ancient authorities write *Sala.*
3 Many ancient authorities insert *the son of Admin*: and one writes *Admin* for *Amminadab.*
4 Some ancient authorities write *Aram.*
5 Or, *in*
6 Gr. *a loaf*

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ingenuity of learned men have yet been unable to explain.

CHAPTER IV.

4. The words *but by every word that proceedeth out of the mouth of God,* are added in Matthew's account of the temptation.

It is written, Man shall not live by bread alone.
5 And he led him up, and shewed him all the kingdoms of 'the world in a
6 moment of time. And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I
7 will I give it. If thou therefore wilt worship before me, it shall all be thine.
8 And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou
9 serve. And he led him to Jerusalem, and set him on the 'pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: for it 10
is written,

He shall give his angels charge concerning thee, to guard thee:

and,

On their hands they 11
shall bear thee up,
Lest haply thou dash thy foot against a stone.

And Jesus answering 12
said unto him, It is said, Thou shalt not tempt the Lord thy God.

And when the devil 13
had completed every

1 Gr. *the inhabited earth.*

2 Gr. *wing.*

5. *He led him up;* unto an exceeding high mountain, says Matthew. We are probably, however, to understand this whole narrative as an exceedingly dramatic and pictorial account of a temptation, which was an inward experience. From no possible mountain could Christ have seen all the kingdoms of the world.

6-8. The psalmist David thought differently in respect to the disposal of earthly power and honor. Promotion, he says, cometh neither from the east, nor from the west, nor from the south; but *God is the judge.* He putteth down one, and setteth up another. According to Matthew's account this was the third and last temptation, and Christ seems now for the first time to have recognized the tempter, to whom he said, according to Matthew, *Get thee hence, Satan!*

12. By comparing this passage with the one which our Saviour quotes, (Deut. 6:16,) which refers to the conduct of the Israelites at Massah or Meribah, (Ex. 17:2, 7,) it seems that the expression *tempt God* is applied to the sin of presumptuously calling for or expecting miraculous interpositions from him.

13. There have been great disputes among the learned whether the sacred writers intended us to understand, in this case, that the spirit of evil appeared in a visible form, and with an audible voice, to lead Jesus astray, or whether the temptation was urged in the mode in which enticements to sin are ordinarily presented to the human mind,—by inward suggestions. There

temptation, he departed from him [1]for a season.

14 And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region
15 round about. And he taught in their synagogues, being glorified of all.

16 And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And 17 there was delivered unto him [2]the book of the prophet Isaiah. And he opened the [3]book, and found the place where it was written,

18 The Spirit of the Lord is upon me,

1 Or, *until*

2 Or, *a roll* 3 Or, *roll*

are very serious difficulties attending the settlement of this question; but it is less important than might be supposed, as all the moral aspects and bearings of the case are the same on either supposition. In order to appreciate the nature and severity of this trial, we must remember that Jesus was strictly a man, and that he partook of all the natural feelings of the human heart; and now, as he was about to enter upon a very public career as a man, he found himself mysteriously partaking of the divine nature, and clothed with divine authority, and placed, moreover, in a position which opened before him prospects of the greatest magnificence and splendor, if he would take advantage of the circumstances in which he was placed, and wield the supernatural powers with which he was clothed, to protect himself from injury, to gratify his own desires, and to attain earthly dominion, instead of giving himself up to a life of sorrow and suffering, and to an agonizing death, for the redemption of man. These seem to have been the suggestions which struggled for the mastery over him in the dark season of his trial. We have too indistinct ideas of the reality of his *manhood* fully to realize the greatness and severity of the struggle.

15. *Glorified of all;* highly commended and approved as a preacher. How long this period of his ministry continued, during which he regularly officiated in the synagogues on the Sabbath, enjoying a high degree of public approbation and favor, we are not informed. It was a very remarkable period of his life.

16. *As his custom was;* an indication that Christ observed the Sabbath day as a day of public worship.

17. *The book.* The books in ancient times, as, in fact, they are now in Jewish synagogues, were rolls of parchment or vellum.

18. Anointing was the ancient form of induction to high and solemn offices. This passage is found in Isa. 61: 1, 2. The words, *he hath sent me to heal the broken-hearted*, contained in the Old Version, are wanting in the best manuscripts, and were probably inserted to make the passage here correspond with the original prophecy in Isaiah.

[1]Because he anointed
me to preach [2]good
tidings to the poor:
He hath sent me to
proclaim release to
the captives,
And recovering of
sight to the blind,
To set at liberty them
that are bruised,
19 To proclaim the ac-
ceptable year of the
Lord.
20 And he closed the [3]book,
and gave it back to the
attendant, and sat down:
and the eyes of all in the
synagogue were fastened
21 on him. And he began
to say unto them, To-day
hath this scripture been
fulfilled in your ears.
22 And all bare him wit-
ness, and wondered at the
words of grace which pro-
ceeded out of his mouth:
and they said, Is not this
Joseph's son? And he 23
said unto them, Doubt-
less ye will say unto me
this parable, Physician,
heal thyself: whatsoever
we have heard done at
Capernaum, do also here
in thine own country.
And he said, Verily I say 24
unto you, No prophet is
acceptable in his own
country. But of a truth 25
I say unto you, There
were many widows in
Israel in the days of Eli-
jah, when the heaven was
shut up three years and
six months, when there
came a great famine over
all the land; and unto 26
none of them was Elijah
sent, but only to [4]Za-
rephath, in the land of
Sidon, unto a woman that
was a widow. And there 27

1 Or, *Wherefore*
2 Or, *the gospel*

3 Or, *roll*
4 Gr. *Sarepta.*

20. *The attendant;* an officer of the synagogue who had charge of the books and building.

21. *To-day hath this scripture been fulfilled in your ears;* i. e., by his own preaching. This language points him out very clearly as the Messiah, foretold by the Old Testament prophets.

22. It is not meant that they interrupted the exercises to say this aloud. The phraseology is only a pointed mode of representing that this was the prevailing impression upon their minds, —that is, surprise that the untaught son of their humble townsman Joseph, should preach with such power.

25. According to the account here referred to, (1 Kings 17: 8 to 18: 1,) it was *three years.* The addition of the six months to the duration of the drought in this verse, and in James, (5: 17,) is generally explained by including the ordinary dry season of those climates, which preceded the drought.

26. The meaning is, that he was not sent to any of the widows in Israel, but to a Zidonian widow, a *Gentile.*

27. *Elisha.* None of the lepers in *Israel* were cleansed, but a Syrian leper was cleansed. (See 2 Kings, 5:)

were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.
28 And they were all filled with wrath in the synagogue, as they heard
29 these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down
30 headlong. But he passing through the midst of them went his way.
31 And he came down to Capernaum, a city of Galilee. And he was teaching them on the sab-
32 bath day: and they were astonished at his teaching; for his word was
33 with authority. And in the synagogue there was a man, which had a spirit of an unclean [1]devil; and he cried out with a loud
34 voice, [2]Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of
35 God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the [1]devil had thrown him down in the midst, he came out of him, having done him no
36 hurt. And amazement came upon all, and they spake together, one with another, saying, What is [3]this word? for with authority and power he commandeth the unclean spirits, and they come
37 out. And there went forth a rumour concerning him into every place of the region round about.
38 And he rose up from the synagogue, and entered into the house of

1 Gr. *demon.*
2 Or, *Let alone*
3 Or, *this word, that with authority.. come out?*

28. They were highly pleased with the commencement of the discourse, but exceedingly irritated and angry at its close. They could not endure this calm but plain assertion of the absolute sovereignty of God, in dispensing and in withholding his favors, both in regard to Jew and Gentile, according to his own good pleasure.

31. *Down to Capernaum.* Nazareth was situated among the hills, back from the lake, while Capernaum was upon its shore. —*He was teaching them;* i. e, he was accustomed to teach them on the Sabbath day.—*Teaching;* not doctrine, as in the Old Version; not what he taught, but the power and spirit of his teaching, awakened their astonishment.

38. *Simon.* This was Simon Peter, the apostle. Bethsaida was his original residence, and Capernaum the place where his wife's mother resided.—*Holden with a great fever;* a graphic expression indicating the effect of the fever, in making her, as it were, a prisoner on her bed.

Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her.
39 And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.
40 And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.
41 And [1]devils also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.
42 And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have

1 Gr. *demons*.

41. In speaking of the general phenomena of nature, the sacred writers, no doubt, often employed the modes of expression commonly in ... in their day, without intending any inspired sanction of the philosophical opinions on which such expressions were based. On this principle, it has been maintained that the cases of demoniacal possession which are referred to in the New Testament, were simply cases of insanity, or of other natural disease, in speaking of which the evangelists used the language indicating a supernatural agency, either in a figurative sense, or else in accommodation to the ideas of their day; and one of the main grounds for this opinion is, that the symptoms detailed in the various cases which are recorded, correspond very precisely with the symptoms of certain natural diseases. Now, it is doubtless true that not only the symptoms detailed, but many expressions used in narrating the events connected with these cases, indicate clearly that the sacred writers regarded the demoniacs as diseased. In one instance, in fact, a sufferer is described by one evangelist (Matt. 17: 15, 16) as an epileptic, brought to be *cured;* and by another (Luke 9: 38–40) as possessed with a devil. The question, therefore, is not, as it has sometimes been considered, whether the evangelists regarded the demoniacs as diseased, but whether they intended really to refer their evident mental and bodily maladies to the influence of infernal beings. And, in this view of the subject, it must be admitted that the sacred writers ascribe so distinct and positive a personality to the agencies producing these sufferings, and connect these agencies so directly with that invisible world in regard to which it would seem the special object of inspiration to instruct them, that we cannot safely deviate from a strict construction of their language.

42. *Would have stayed him;* the Old Version says *stayed him.* The change illustrates one of the advantages of that accuracy of translation which the New Version affords. The context shows that they did not stay him, although they attempted so to do.

stayed him, that he should not go from them.
43 But he said unto them, I must preach the [1]good tidings of the kingdom of God to the other cities also: for therefore was I sent.
44 And he was preaching in the synagogues of [2]Galilee.

5 Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret;
2 and he saw two boats standing by the lake: but the fishermen had gone out of them, and were
3 washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. And 4
when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. And Simon 5
answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets. And when they 6
had this done, they inclosed a great multitude of fishes; and their nets were breaking; and they 7
beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. But Simon Pe- 8

1 Or, *gospel*

2 Very many ancient authorities read *Judæa*.

44. *He was preaching*, i. e., the events here narrated by Luke occurred during the period of his ministry in Galilee.

CHAPTER V.

1. The Lake of Gennesaret, or Sea of Galilee, was about thirteen miles long, and from four to six broad, and was surrounded by a beautiful and romantic country, which was inhabited by a simple-minded people. The whole region has become sacred, as the scene of our Savior's childhood and youth, and of his early public ministrations. His labors in this secluded but busy and populous province, sometimes among the fishermen upon the shores of the lake, and sometimes in the villages, or in the solitudes of the neighboring mountains, contrast strongly with the more public and exciting scenes of the closing year of his life, among the crowds and imposing magnificence of Jerusalem.

3. *Simon's.* This was Simon Peter. His residence was Bethsaida.—*To put out a little*, &c.; so that he might be relieved from the pressure of the crowd, and address them as they stood upon the shore.

6. *Were breaking;* began to break in some places.

7. *Began to sink;* to sink near to the water's edge, so as to be in danger of being overturned.

8. *Depart from me.* This was

ter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O
9 Lord. For he was amazed, and all that were with him, at the draught of the fishes which they had
10 taken; and so were also James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt [1]catch
11 men. And when they had brought their boats to land, they left all, and followed him.

12 And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he stretched 13 forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him. And 14 he charged him to tell no man: but go thy way, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. But so much the more 15 went abroad the report

1 Gr. *take alive.*

only an expression of humility and self-abasement. Peter, far from desiring to be separated from Christ, left all, and followed him.

10. We are not to suppose that these words are all that was said. They express the substance of what was, perhaps, a long conversation.

12. This city was Capernaum, according to Mark, (2: 1,)—a city where Jesus was then residing, (Matt. 9: 1,) having removed from Nazareth, (Matt. 4: 13,) to be safe from Herod Antipas. —*Leprosy.* In order to prevent the spread of this dreadful disease by contagion, those afflicted with it were subjected to great restrictions and privations,—being cut off, in a great measure, from direct intercourse with others, and thus rendered wretched and almost hopeless outcasts from society. The directions in regard to their examination by the priests, and the rules and restrictions which they were to observe, are given in Lev. ch. 13 and 14.—*Fell on his face;* that is, prostrated himself before him.

14. *Show thyself to the priest,* &c. The directions in respect to the ceremonies to be performed by such lepers as should recover from the disease, in order to relieve them from their disabilities and restrictions, and restore them to their standing in society, are given in Lev. 14: 1–32. From among the great number of miracles which Jesus performed at this time, it seems to have been only those which had something marked to distinguish them, that were particularly recorded. The distinguishing circumstance in this case, perhaps, was, that the disease was the *leprosy.*

concerning him: and great multitudes came together to hear, and to be healed of their infirmi-
16 ties. But he withdrew himself in the deserts, and prayed.
17 And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him
18 [1]to heal. And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him
19 before him. And not finding by what *way* they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the
20 midst before Jesus. And seeing their faith, he said, Man, thy sins are
21 forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone? But Jesus per- 22
ceiving their reasonings, answered and said unto them, [2]What reason ye in your hearts? Whether 23
is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? But that ye may know 24
that the Son of man hath [3]power on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. And 25
immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. And 26
amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.

And after these things 27
he went forth, and beheld

1 Gr. *that he should heal.* Many ancient authorities read *that* he *should heal them.*

2 Or, *Why*
3 Or, *authority*

17. *Out of every village*, &c.; that is, from all parts of the country.

19. The construction of the ancient houses was very different from that of ours. They were made with flat roofs, and sometimes with a court in the middle, partly or wholly uncovered.

23. The meaning is this: Is not divine power required as truly to heal the sick by a miracle as to forgive sin?

27. Levi is supposed to be another name for Matthew. (See Matt. 9: 9.) He was a collector of the customs, or duties, at this port, on the lake. The practice

a publican, named Levi, sitting at the place of toll, and said unto him, Fol-
28 low me. And he forsook all, and rose up and fol-
29 lowed him. And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with
30 them. And [1]the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and sin-
31 ners? And Jesus answering said unto them, They that are whole have no need of a physician; but they that are sick. I am not come to call the
32 righteous but sinners to repentance. And they
33 said unto him, The disciples of John fast often, and make supplications; likewise also the *disciples* of the Pharisees; but thine eat and drink. And Jesus said unto
34 them, Can ye make the sons of the bride-chamber fast, while the bridegroom is with them? But
35 the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days. And he
36 spake also a parable un-

1 Or, *the Pharisees and the scribes among them*

was for men of property to pay a specific sum to the government for the right to collect a certain tax or custom. Then, in collecting the tax, they employed subordinate officers of various grades. By this system the government realized the money at once, and were saved all attention to details; and the contractor made a profit, as the sum which he paid was less than the expected proceeds of the tax. But the people suffered, as the system exposed them to cruel extortions from unprincipled and interested collectors of the tax. From the nature of the business, the most rough and unfeeling men would be most efficient and successful in it; the publicans were consequently taken from the most degraded classes of society, and were objects of general detestation.

29. Levi appears to have been a man of standing and consideration among his class.

30. *Their scribes*, &c.; the scribes and Pharisees of the place.—*Eat and drink with*, &c.; associate with.

34. *The sons of the bride-chamber*; the groomsmen.

35. That is, when Jesus, whom he had in the verse before represented as a bridegroom, shall be taken away from his disciples.

36. The new cloth referred to was such as would shrink and draw the edges of the old material, so as very soon to produce a worse rent than it was intended to repair. The meaning is, If one should put a piece of new cloth into an old garment, he would both rend the new, spoiling that, and would not help the old, since that also would be rent by the shrinking of the new.

THE PARABLE
OF THE
VINEYARD
ST MARK XII.

A GARDEN IN THE HOLY LAND.

to them; No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree
37 with the old. And no man putteth new wine into old [1]wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins
38 will perish. But new wine must be put into
39 fresh wine-skins. And no man having drunk old *wine* desireth new: for he saith, The old is [2]good.

6 Now it came to pass on a [3]sabbath, that he was going through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. But 2 certain of the Pharisees said, Why do ye that which it is not lawful to do on the sabbath day? And 3 Jesus answering them said, Have ye not read even this, what David did, when he was an hungred, he, and they that were with him; how he 4 entered into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat save for the priests alone? And he said unto them, 5 The Son of man is lord of the sabbath.

And it came to pass on 6 another sabbath, that he

1 That is, *skins used as bottles.*
2 Many ancient authorities read *better.*
3 Many ancient authorities insert *second-first.*

37. *Bottles;* made of leather, which, when old, were rigid and unyielding, and easily burst by the fermenting of new wine. Both these examples are intended as only striking cases of incongruity and unfitness, to give point and emphasis to the declaration of the unsuitableness of fasting and mourning under the circumstances in which the Saviour and his disciples were placed. The general lesson of the parable is against all attempts to patch old and worn-out systems with partial and temporary reformations.

39. The meaning is, that the Jews, who had been accustomed to the old order of things, could not be expected at once to accept a new; they would think the old was good enough

CHAPTER VI.

1. *Corn.* The corn of Judea consisted of what are called the smaller grains, as wheat and barley.

3. *What David did,* &c. When pressed with hunger, on an emergency described 1 Sam. 21:1–6, the sacred prohibitions of the tabernacle service were waived in his favor, and he took the holy bread for food.

4. *Shewbread.* For a description of shewbread, and the table on which it was kept during the wanderings of the Israelites, see Ex. 25:23–30. Solomon afterwards made a more costly table, (1 Kings 7:48,) David having provided the gold. (1 Chron. 28:16.) This bread was prepared once a week. (1 Chron. 9:32.)

5. *Is Lord of the Sabbath;* that

entered into the synagogue and taught: and there was a man there, and his right hand was
7 withered. And the scribes and the Pharisees watched him, whether he would heal on the sabbath; that they might find how
8 to accuse him. But he knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose and stood forth.

And Jesus said unto them, 9 I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it? And 10 he looked round about on them all, and said unto him, Stretch forth thy hand. And he did *so:* and his hand was restored. But they were filled with 11 [1]madness; and communed one with another what they might do to Jesus.

And it came to pass in 12 these days, that he went

1 Or, *foolishness*

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is, as David, the anointed king of Israel, was lord of the sacred preparations of the tabernacle.

7. *Watched him.* They were silenced before, but not convinced; and they watched an opportunity to renew the discussion.

8. Observe the bold and decided manner in which he met the question.

11. *They were filled with madness.* In all ages, men are prone to hate those who expose their errors, especially if these errors are of the nature of superstitious feelings and observances. It is not surprising that they were exasperated at so public and overwhelming a rebuke for their hypocrisy in placing punctiliousness in the performance of an external rite, above obedience to the spiritual precepts of God's law.

12. *All night in prayer.* This seems to have been in reference to the appointment and commission of the twelve apostles, which was to take place in the morning. It must be remembered that the climate was mild and salubrious, and that the mountainous country about the Sea of Galilee was a region of great beauty and interest, as well as of retirement and solitude. *Prayer*, too, includes all forms of communion with God—meditation and praise as well as supplication. We must, therefore, not conceive of this night of prayer as one spent in austere exposure, anxiety, and gloom. It was doubtless a season of peace and joy,—of thanksgiving and praise,—of happy contemplation of the vast consequences which were to flow from the great work of salvation which had been so successfully begun,—of heartfelt compassion for man, and devout communion with God. These religious emotions were doubtless heightened by the impression which the solemn glories of the night must have made upon a mind so alive to all natural and moral beauty. At such a time, all the objects in nature,—the cliffs, the ravines,—the chasms, the precipices,—the gray rocks, the dark forests,—all wrapped in shadow

out into the mountain to pray; and he continued all night in prayer to God.
13 And when it was day, he called his disciples: and he chose from them twelve, whom also he
14 named apostles; Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and
15 Bartholomew, and Matthew and Thomas, and James *the son* of Alphæus, and Simon which was
16 called the Zealot, and Judas *the* [1]*son* of James, and Judas Iscariot, which was the traitor; and he
17 came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, which came to
18 hear him, and to be healed of their diseases; and they
19 that were troubled with unclean spirits were healed. And all the multitude sought to touch

1 Or, brother. See Jude 1.

and obscurity, assume a peculiar expression of dread sublimity and awe; and the vast expanse of magnificence and brilliancy above, subdued by distance, beams upon the observer, the very type and symbol of eternity. No one who has not experienced the effect, can conceive of the solemn sublimity of midnight among forests and mountains.

13. The meaning of the word *apostles* is, persons sent,—messengers.

15. *The Zealot;* the Zealots were a fraction of the Jews who advocated with great fierceness the literal observance of the Mosaic ritual. Simon originally belonged to this faction.

17. *A level place;* not, as in the Old Version, *in the plain.* This more literal translation relieves the Gospels of one inconsistency, which has given rise to great perplexity to Bible scholars. Matthew 5:1 represents the sermon as delivered in the mountain, i. e., the hill country. Luke, as formerly translated, represented it as delivered in the plain, and some scholars even suppose that two sermons were delivered: one on the mountain to the apostles, and the other in the plain to the multitude. The fact, however, probably was that Christ, after spending the night in prayer on one of the peaks, came down to a level spot among the hills, which afforded a convenient place for the gathering of the congregation, to whom he was to speak. In this audience were both a great multitude of his disciples, i. e., those who were already inclined to be pupils, and were listening with a sincere desire for instruction, and a great number of others, who were drawn simply by curiosity, or, perhaps, by desire for healing.—*Tyre and Sidon.* These cities were north of Galilee, on the Mediterranean. They have not been mentioned before as reached by the fame of Jesus.

him: for power came forth from him, and healed *them* all.

20 And he lifted up his eyes on his disciples, and said, Blessed *are* ye poor: for yours is the kingdom 21 of God. Blessed *are* ye that hunger now: for ye shall be filled. Blessed *are* ye that weep now: for 22 ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and reproach you, and cast out your name as evil, for the Son of man's sake. 23 Rejoice in that day, and leap *for joy:* for behold, your reward is great in heaven: for in the same manner did their fathers 24 unto the prophets. But woe unto you that are rich! for ye have received 25 your consolation. Woe unto you, ye that are full now! for ye shall hunger. Woe *unto you*, ye that laugh now! for ye shall mourn and weep. Woe 26 *unto you*, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

But I say unto you 27 which hear, Love your enemies, do good to them that hate you, bless them 28 that curse you, pray for them that despitefully use you. To him that 29 smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloke withhold not thy coat also. Give to every one 30 that asketh thee; and of him that taketh away thy goods ask them not again. And as ye would 31 that men should do to you, do ye also to them likewise. And if ye love 32

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20. This discourse is given more fully in Matthew, beginning at the fifth chapter.

24. This is not spoken of rich men universally. Abraham, David, and Joseph of Arimathea, were rich men. The language is simply an energetic expression of the hopeless condition of those who have earthly riches *only*, for their portion.

26. This is to be understood in the same manner as the above. Jesus himself, while preaching in Galilee, enjoyed, for some time, a high degree of public popularity and honor. Both wealth and a good name are, in themselves, highly desirable.

29. Be of a yielding and forgiving disposition, and not eager to contend for your rights. It is not meant to require, always and absolutely, passive submission to insult and injury. The apostle Paul appealed to the military force of the country for protection when his life was in danger.

30. Another strong mode of expression. It is simply intended to urge, in a very emphatic manner, the duty of disinterestedness and universal good will.

them that love you, what thank have ye? for even sinners love those that
33 love them. And if ye do good to them that do good to you, what thank have ye? for even sinners
34 do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much.
35 But love your enemies, and do *them* good, and lend, [1] never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the
36 unthankful and evil. Be ye merciful, even as your
37 Father is merciful. And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall
38 be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

39 And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall
40 into a pit? The disciple is not above his [2] master: but every one when he is perfected shall be as his [2] master. And why be-
41 holdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine
42 own eye? Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam

1 Some ancient authorities read *despairing of no man.*

2 Or, *teacher*

35. *Never despairing;* the meaning is interpreted by the marginal reading, despairing of no man, and by Paul's exhortation in Gal. 6: 9, *Let us not be weary in well-doing.*

37. *Release and ye shall be released.* This is a more accurate translation of the original than the Old Version, *Forgive and ye shall be forgiven.* A general spirit of charity and consideration for others, in all their shortcomings, is implied.

38. *Mete;* measure.

40. *Every one when he is perfected shall be as his master.* This is one of those changes of translation which brings out much more clearly the spiritual meaning of the original. The Christian, however imperfect he may be here, shall eventually be made partaker of the divine nature, an heir of God, and a joint heir with the Lord Jesus Christ.

41. The meaning is, Why do you watch for and condemn your brother's smaller faults, while you are insensible to far greater ones of your own.

that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in
43 thy brother's eye. For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth
44 forth good fruit. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush
45 gather they grapes. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.
46 And why call ye me, Lord, Lord, and do not the things which I say?
47 Every one that cometh unto me, and heareth my words, and doeth them, I will shew you to whom
48 he is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: [1] because it had been well builded. But
49 he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

7 After he had ended all his sayings in the ears of the people, he entered into Capernaum.

2 And a certain centurion's [2] servant, who was [3] dear unto him, was sick and at the point of
3 death. And when he heard concerning Jesus,

1 Many ancient authorities read *for it had been founded upon the rock;* as in Matt. vii. 25.

2 Gr. *bondservant.*
3 Or, *precious to him* Or, *honourable with him*

43. *No good tree;* i. e., it is a universal rule that nothing good can produce evil, and nothing evil can produce good.

46. *Call ye me Lord, Lord;* that is, by professions acknowledge my authority, while you do not obey my commands.

CHAPTER VII.

1. *In the ears of the people.* This discourse was listened to by a large concourse of people, as is stated more fully in the account given by Matthew. (Matt. 4:25. 5:1. 8:1.)

2. *At the point of death;* a better translation than *ready to die,* which might be thought to imply that he was prepared for death.

3. The peculiar point and interest of this story consist in the fact that the centurion was a

he sent unto him elders of the Jews, asking him that he would come and 4 save his [1]servant. And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him: 5 for he loveth our nation, and himself built us our 6 synagogue. And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not [2]worthy that thou shouldest come 7 under my roof: wherefore neither thought I myself worthy to come unto thee: but [3]say the word, and my [1]servant 8 shall be healed. For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my [1]servant, Do this, and he doeth it. And when 9 Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, 10 returning to the house, found the [1]servant whole.

And it came to pass 11 [5]soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. Now 12 when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw 13 her, he had compassion on her, and said unto

1 Gr. *bondservant.*
2 Gr. *sufficient.*
3 Gr. *say with a word.*
4 Or, *boy*
5 Many ancient authorities read *on the next day.*

foreigner, a Roman officer, under Herod Antipas, who, as such, occupied a peculiar position in regard to the Jews. These officers were often haughty and oppressive; but this centurion seems to have been a devout man, and just and beneficent towards the people whom he assisted to govern. Under these circumstances, it was natural for him not to apply directly to Christ himself, but to ask the friendly mediation of other officers of Christ's own nation, with whom he must have been, from the nature of the case, on friendly and familiar terms. How true to nature, and to the circumstances of the case, is the plea which they urged, in the 4th and 5th verses.

9. *In Israel.* The centurion was a Gentile.

11. *A city called Nain.* Villages of very inconsiderable size were, in those days, walled in, and called cities.

14 her, Weep not. And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto
15 thee, Arise. And he that was dead sat up, and began to speak. And he gave him to his mother.
16 And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his
17 people. And this report went forth concerning him in the whole of Judæa, and all the region round about.
18 And the disciples of John told him of all
19 these things. And John calling unto him [1]two of his disciples sent them to the Lord, saying, Art thou he that cometh, or
20 look we for another? And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or
21 look we for another? In that hour he cured many of diseases and [2]plagues and evil spirits; and on many that were blind he bestowed sight. And he 22
answered and said unto them, Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have [3]good tidings preached to them. And blessed is he, 23
whosoever shall find none occasion of stumbling in me.

And when the messen- 24
gers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? But what 25
went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went 26
ye out to see? a prophet? Yea, I say unto you, and much more than a pro-

1 Gr. *certain two.*
2 Gr. *scourges.*

3 Or, *the gospel*

14. *Touched the bier;* laid his hand upon it, signifying that they should put it down.

18. It seems that his disciples had access to him in the prison.

19. *He that cometh;* the promised Messiah.—*Or look we;* are we to expect?

24–27. In these questions, Christ contrasts John the Baptist with those persons and objects which ordinarily attract public attention and admiration. John drew men to him not by his complacent yielding to every breath of public sentiment, nor by his display of gorgeous attire, but by the high, pure, and spiritual quality of his teaching as a prophet.

27 phet. This is he of whom
it is written,
Behold, I send my
messenger before thy
face,
Who shall prepare
thy way before thee.
28 I say unto you, Among
them that are born of
women there is none
greater than John: yet
he that is [1]but little in
the kingdom of God is
29 greater than he. And all
the people when they
heard, and the publicans,
justified God, [2]being bap-
tized with the baptism of
30 John. But the Phari-
sees and the lawyers re-
jected for themselves, the
counsel of God, [3]being
not baptized of him.
31 Whereunto then shall I
liken the men of this
generation, and to what
are they like? They are 32
like unto children that
sit in the marketplace,
and call one to another;
which say, We piped un-
to you, and ye did not
dance; we wailed, and
ye did not weep. For 33
John the Baptist is come
eating no bread nor
drinking wine; and ye
say, He hath a [4]devil.
The Son of man is come 34
eating and drinking; and
ye say, Behold, a glut-
tonous man, and a wine-
bibber, a friend of publi-
cans and sinners! And 35
wisdom [5]is justified of
all her children.

And one of the Phari- 36
sees desired him that he
would eat with him. And
he entered into the Phari-
see's house, and sat down
to meat. And behold, a 37

1 Gr. *lesser.*
2 Or, *having been*
3 Or, *not having been*

4 Gr. *demon.*
5 Or, *was*

29, 30. These verses are a continuation of the Saviour's remarks. The meaning is, that the mass of the nation, and even the publicans, acknowledged John as a prophet, and glorified God by their repentance. He was rejected only by the Pharisees and lawyers, who, acting against themselves, resisted God's gracious designs for their salvation.

31. *The men of this generation;* the Pharisees and lawyers, who were not satisfied with either Jesus or John.

32. *That sit in the market-place;* where they had gone to play. — *Piped;* made lively music. The idea is, that the Jews were like discontented children, of whom their playmates complained that they would not be pleased with anything; they would neither play wedding nor funeral. The ceremonies of both these occasions, in ancient times, were such as children would be very likely to imitate in their plays.

33. *Eating no bread,* &c; that is, leading an austere and solitary life.

34. *Eating and drinking;* that is, in respect to his habits of social intercourse, living like other men.

35. *Is justified;* is recognized and honored.

woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought [1]an alabaster
38 cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and [2]kissed his feet, and anointed them with the
39 ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were [3]a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner.
40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, [4]Master, say on. A cer- 41 tain lender had two debtors: the one owed five hundred [5]pence, and the other fifty. When 42 they had not *wherewith* to pay, he forgave them both. Which of them therefore will love him most? Simon answered 43 and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. And turning to 44 the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and

1 Or, *a flask*
2 Gr. *kissed much.*
3 Some ancient authorities read *the prophet.* See John i. 21, 25.
4 Or, *Teacher*
5 See marginal note on Matt. xviii. 28.

38. *Wet his feet*, &c. It seems that the woman, partaking of the excitement which our Saviour's presence and preaching produced among the multitude, and overwhelmed with contrition for her past sins, and full of grateful feeling at the offers of forgiveness, came in, and prostrated herself at his feet, as he was reclining at the table, and kissed them, in token of adoration and gratitude. While in this posture, the Saviour's feet were wet with her tears, and covered with her hair. Whatever of impropriety there might have been in the act,—and the strong excitement of her feelings, taken in connection with the probable freedom of her past habits of life, might easily have carried her beyond the bounds of decorum,—Jesus does not censure it, but represents her action in the figurative language of washing his feet with her tears and wiping them with her hair. Though scrupulously attentive himself to all the proprieties of life, he pitied the anguish of mind which led to this apparent violation of them in her, and took the unhappy sinner's part against the censorious Pharisee, by language which put upon her conduct a favorable and yet a just construction.

41. *A certain lender;* i. e., a money lender.

wiped them with her hair.
45 Thou gavest me no kiss:
but she, since the time I
came in, hath not ceased
46 to [1]kiss my feet. My
head with oil thou didst
not anoint: but she hath
anointed my feet with
47 ointment. Wherefore I
say unto thee, Her sins,
which are many, are for-
given; for she loved
much: but to whom little
is forgiven, *the same*
48 loveth little. And he
said unto her, Thy sins
49 are forgiven. And they
that sat at meat with him
began to say [2]within
themselves, Who is this
that even forgiveth sins?
50 And he said unto the
woman, Thy faith hath
saved thee; go in peace.
8 And it came to pass
soon afterwards, that he
went about through cities
and villages, preaching
and bringing the [3]good
tidings of the kingdom
of God, and with him
the twelve, and certain 2
women which had been
healed of evil spirits and
infirmities, Mary that was
called Magdalene, from
whom seven [4]devils had
gone out, and Joanna the 3
wife of Chuza Herod's
steward, and Susanna,
and many others, which
ministered unto [5]them
of their substance.
And when a great multi- 4
tude came together, and
they of every city re-
sorted unto him, he spake
by a parable: The sower 5
went forth to sow his
seed: and as he sowed,

1 Gr. *kiss much.*
2 Or, *among*
3 Or, *gospel*
4 Gr. *demons.*
5 Many ancient authorities read *him.*

CHAPTER VIII.

1. *Through cities and villages;* still, however, remaining in the region of the Sea of Galilee.

2. *Magdalene;* of Magdala.

3. *Herod's.* This was Herod Antipas, the son of old King Herod, and the tetrarch of this part of his father's dominions.—*Of their substance;* of their property. This and other allusions show that Jesus did not throw himself upon the local and casual charity of the people among whom he travelled, but made, himself, a proper provision for the wants of his company, from the contributions of known and tried friends. From Luke 9: 13, it seems that they were accustomed to travel with supplies of provisions and money. Perhaps Philip at one time, (John 6: 5,) and certainly Judas afterwards, acted as treasurer and steward. In the same way, we ought, in all our religious enterprises, to make provision ourselves, in the most systematic and business-like manner, for all the wants which the most active sagacity can foresee; and never make faith a substitute for forethought, or expect aid, from divine interpositions, in emergencies which might have been provided for by prudential arrangements of our own.

4. *The sower;* i. e., Christ himself. Compare Isaiah 55: 10, 11.

some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured
6 it. And other fell on the rock; and as soon as it grew, it withered away, because it had no mois-
7 ture. And other fell amidst the thorns; and the thorns grew with it,
8 and choked it. And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him what this parable
10 might be. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand.
11 Now the parable is this: The seed is the word of God. And those by the 12
way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. And those on the 13
rock *are* they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell 14
among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. And that in the 15
good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

And no man, when he 16

6. *On the rock;* on a rocky or ledgy place, where the earth was very shallow.

10. *That seeing they may not see*, &c.; that is, that while enough is exhibited to them to invite their attention, they may still be left at liberty to shut their eyes to the truth, if they choose. There is nothing more striking in the government of God, than the reserve in the communication of religious truth, which seems to have marked the divine administration in all ages of the world. The higher spiritualities of religion are not forced upon the attention of unwilling minds; there is a veil which conceals the sacred interior from all, excepting those who find in their hearts an honest desire to know and do the will of God, which leads them in.

16. *Lamp.* The ancients used, not candles, but lamps of very simple construction, consisting of a little vessel, filled with oil, with a wick floating upon the top.—*Bed;* the seat or couch upon which it was customary to

hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in
17 may see the light. For nothing is hid, that shall not be made manifest; nor *anything* secret, that shall not be known and
18 come to light. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he [1]thinketh he hath.
19 And there came to him his mother and brethren, and they could not come at him for the crowd.
20 And it was told him, Thy mother and thy brethren stand without, desiring
21 to see thee. But he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 Now it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake: and they launched forth.
23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling *with water*, and were in jeopardy.
24 And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.
25 And he said unto them, Where is your faith? And being afraid they marvelled, saying

1 Or, *seemeth to have*

recline at meals.

17. The meaning of the two verses is, These truths which I reveal to you, with caution and reserve, are not to be suppressed and buried in oblivion, but to be gradually extended, until they shall be universally known and acknowledged.

18. That is, high degrees of knowledge and piety tend constantly to increase, while feeble attainments tend to diminish, and are in danger of being lost entirely.

19. His brethren are enumerated Mark 6:3. It would appear from Mark 3:21–35, that they were alarmed for his personal safety, fearing violence from the crowd, and that they wished to withdraw him from the danger.

21. His answer is a striking expression of his confidence that he had nothing to fear,

22. *On one of those days;* i. e., at this period of his ministry—*The lake;* of Galilee.

23. *They were filling;* not, as in the Old Version, *were filled* with water. If the boat had been filled, it would inevitably have sunk.

one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?

26 And they arrived at the country of the [1]Gerasenes, which is over against Ga-
27 lilee. And when he was come forth upon the land, there met him a certain man out of the city, who had [2]devils; and for a long time he had worn no clothes, and abode not in *any* house, but in the
28 tombs. And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me
29 not. For he commanded the unclean spirit to come out from the man. For [3]oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the [4]devil into the deserts. And Jesus asked him, 30 What is thy name? And he said, Legion; for many [2]devils were entered into him. And they in- 31 treated him that he would not command them to depart into the abyss. Now 32 there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them leave to enter into them. And he gave them leave. And the 33 [2]devils came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were choked. And when they 34 that fed them saw what

1 Many ancient authorities read *Gergesenes*; others, *Gadarenes*: and so in ver. 37.
2 Gr. *demons*.
3 Or, *of a long time*
4 Gr. *demon*.

26. *Gerasenes.* A different name for the same country described by Matt. as the country of the Gadarenes.

27. *A certain man.* Matthew (8:28) says two. Luke seems to speak only of the one with whom the converation was particularly held. Such circumstantial dissimilarities in the narratives of independent witnesses are considered, in courts of justice, as adding to the force of testimony; indicating, as they do, the absence of collusion.

29. *Was kept;* had been kept.

31. *Into the abyss;* the phrase *the deep*, used in the Old Version, conveyed to many English readers the idea of the sea. The meaning is, however, here, the place of departed spirits. (See Rev. 9:12.)

33. It seems to be impossible to frame any conceivable hypothesis which will explain why intelligent beings, however malicious and depraved, should act such a part as appears to be here ascribed to them; and, on the other hand, language so definite, and of such a nature, is scarcely susceptible of any other than a literal interpretation.

had come to pass, they fled, and told it in the city and in the country.
35 And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the [1]devils were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and
36 they were afraid. And they that saw it told them how he that was possessed with [1]devils was
37 [2]made whole. And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered into a boat,
38 and returned. But the man from whom the [1]devils were gone out prayed him that he might be with him: but he sent
39 him away, saying, Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.
40 And as Jesus returned, the multitude welcomed him; for they were all waiting for him. And
41 behold, there came a man named Jaïrus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his house; for he had an
42 only daughter, about twelve years of age, and she lay a dying. But as he went the multitudes thronged him.

And a woman having
43 an issue of blood twelve years, which [3]had spent all her living upon physicians, and could not be healed of any, came be-
44 hind him, and touched the border of his garment: and immediately the issue of her blood stanched. And Jesus
45 said, Who is it that touched me? And when all denied, Peter said, [4]and they that were with him, Master, the multitudes press thee and crush *thee*. But Jesus
46 said, Some one did touch me: for I perceived that power had gone forth from me. And when the
47 woman saw that she was not hid, she came trem-

1 Gr. *demons.*
2 Or, *saved*
3 Some ancient authorities omit *had spent all her living upon physicians, and*
4 Some ancient authorities omit *and they that were with him.*

45. The question *Sayest thou who touched me?* is wanting here in the best manuscripts, but is reported in Mark's narrative. (Mark 5: 31.)

bling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immedi-
48 ately. And he said unto her, Daughter, thy faith hath [1]made thee whole; go in peace.
49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying, Thy daughter is dead; trouble not the [2]Master.
50 But Jesus hearing it, answered him, Fear not: only believe, and she shall be [3]made whole.
51 And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother. And 52 all were weeping, and bewailing her: but he said, Weep not; for she is not dead, but sleepeth. And 53 they laughed him to scorn, knowing that she was dead. But he, tak- 54 ing her by the hand, called, saying, Maiden, arise. And her spirit re- 55 turned, and she rose up immediately: and he commanded that *something* be given her to eat. And her parents 56 were amazed: but he charged them to tell no man what had been done.

9 And he called the twelve together, and gave them power and authority over all [4]devils, and to cure diseases. And he 2 sent them forth to preach the kingdom of God, and

1 Or, *saved thee*
2 Or, *Teacher*
3 Or. *saved*
4 Gr. *demons.*

56. The preaching and miracles of the Saviour produced a great excitement,—so great as sometimes to occasion serious inconvenience and difficulty. (Mark 1: 45.) He often found it necessary, therefore, to impose limits to the degree of publicity which was to be given to some of the transactions which were most likely to act strongly upon the public mind. Sometimes he encouraged giving publicity to a miraculous cure, as in v. 39, just before this transaction, when he was upon the other side of the lake, and in a more retired and quiet region. Now, however, the circumstances were different; for he had returned to the Galilean side, where there was already a great popular excitement; the crowd having been actually waiting for him upon the shore, when he came over. (v. 40.)

CHAPTER IX.

2. *To preach the kingdom of God;* probably to proclaim the approach of the Messiah's kingdom, but not to make known the fact that Jesus was himself the Messiah. This knowledge was only communicated very cautiously, even to his disciples, until after the resurrection.

3 to heal [1] the sick. And he said unto them, Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats.
4 And into whatsoever house ye enter, there abide, and thence depart.
5 And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against
6 them. And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.
7 Now Herod the tetrarch heard of all that was done: and he was much perplexed, because that it was said by some, that John was risen from the
8 dead; and by some, that Elijah had appeared; and by others, that one of the old prophets was risen again. And Herod
9 said, John I beheaded: but who is this, about whom I hear such things? And he sought to see him.

And the apostles, when
10 they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a city called Bethsaida. But
11 the multitudes perceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he healed. And
12 the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals: for we are here in a desert place.

1 Some ancient authorities omit *the sick.*

3. *Staff;* walking staves.—*Wallet;* a leathern bag for provisions.

7. *It was said by some.* According to Matthew and Mark, it was Herod himself who said that John the Baptist had risen. (Matt. 14: 1, 2. Mark 6: 14.) The influence of inspiration did not produce minute uniformity in the ac counts of the sacred writers. Like those of other human witnesses, their statements often vary in the details.

9. *And Herod said.* The word *said*, in this, as in a great many other similar cases, refers not so much to his words as to his state of mind. He *said to himself*, as it were. The thoughts and designs of the heart are often, in such cases, clothed in language by the historian.

11. *He welcomed them;* not, merely, as in the Old Version, *received them.* Although he was seeking retirement he welcomed the intrusion which gave him an opportunity to speak of the kingdom of God to the people.

13 But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy food
14 for all this people. For they were about five thousand men. And he said unto his disciples, Make them [1]sit down in companies, about fifty each.
15 And they did so, and made them all [1]sit down.
16 And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the
17 multitude. And they did eat, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.

18 And it came to pass, as he was praying alone, the disciples were with him: and he asked them, saying, Who do the multitudes say that I am?
19 And they answering said, John the Baptist; but others *say*, Elijah; and others, that one of the old prophets is risen
20 again. And he said unto them, But who say ye that I am? And Peter answering said, The Christ of God.

21 But he charged them, and commanded *them* to
22 tell this to no man; saying, The Son of man must

1 Gr. *recline.*

18. *Alone;* away from the multitudes.

20. We ourselves associate so strongly with every portion of the Saviour's life the idea that he was the Messiah, that it is difficult for us to realize that, thus far, there had been no positive evidence brought before the minds of the disciples that he was really the promised Redeemer. Even this conversation does not seem to contain an absolute and direct acknowledgment of it. John the Baptist had before sent some of his disciples to put the question to him, but they received an indirect answer. (Luke 7: 19–23.) The demoniacs were in some cases disposed to proclaim him as the Christ, or Messiah; but he always suppressed their intentions; so that, hitherto, a great uncertainty had hung over the minds of the disciples in respect to the person and character of their Master; and, from subsequent remarks made by the apostles, it would appear that all doubt on this subject was not even now entirely removed.

21–26. See note on parallel passage, Matt. 16: 25, 26. By these remarks,—addressed first (v. 22) to the disciples and then (v. 23–26) to all his followers, Jesus intends to check the worldly and ambitious aspirations which they might have been forming, now that they began really to believe that their Master was the Messiah;—supposing, too, that the kingdom of the Messiah was to be established in great outward splendor.

suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up.
23 And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me.
24 For whosoever would save his [1] life shall lose it; but whosoever shall lose his [1] life for my sake, the
25 same shall save it. For what is a man profited, if he gain the whole world, and lose or forfeit his own
26 self? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and *the glory* of the Father, and
27 of the holy angels. But I tell you of a truth, There be some of them that stand here, which shall in no wise taste of death, till they see the kingdom of God.
28 And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the mountain to pray.
29 And as he was praying, the fashion of his countenance was altered, and his raiment *became* white *and* dazzling.
30 And behold, there talked with him two men, which were
31 Moses and Elijah; who appeared in glory, and spake of his [2] decease which he was about to accomplish at Jerusalem.
32 Now Peter and they that were with him were heavy with sleep: but [3] when they were fully awake, they saw his glory, and the two men that stood with him.
33 And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three [4] tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said.
34 And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.
35 And a voice came out of the cloud,

1 Or, *soul*
2 Or, *departure*
3 Or, *having remained awake*
4 Or, *booths*

24. *Would save his life;* will seek to save it by sacrificing his duty.—*Shall lose his life;* be willing to lose it.

28. *About eight days;* a common expression for a week.

32. Whether the marginal reading or the reading of the text is adopted here, the imputation is the same; the disciples had not been asleep. The notion suggested by some sceptical critics that it was a dream, is refuted by the fact that all three saw the vision. A simultaneous dream by three persons was never heard of.

saying, This is [1]my Son, my chosen: hear ye him.
36 And when the voice [2]came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.
37 And it came to pass, on the next day, when they were come down from the mountain, a great multi-
38 tude met him. And behold, [a]a man from the multitude cried, saying, [3]Master, I beseech thee to look upon my son; for he is mine only child:
39 and behold, a spirit taketh him, and he suddenly crieth out; and it [4]teareth him that he foameth, and it hardly departeth from him, bruising him sorely.
40 And I besought thy disciples to cast it out; and they could not. And 41 Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son. And as he was 42 yet a coming, the [5]devil [6]dashed him down, and [7]tare *him* grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. And 43 they were all astonished at the majesty of God.

But while all were marvelling at all the things which he did, he said unto his disciples, Let 44 these words sink into your ears: for the Son of man shall be delivered up into the hands of men. But they understood not 45 this saying, and it was

1 Many ancient authorities read *my beloved Son.* See Matt. xvii. 5; Mark ix. 7.

2 Or, *was past*
3 Or, *Teacher*
4 Or, *convulseth*
5 Gr. *demon.*
6 Or, *rent him*
7 Or, *convulsed*

36. *My son, my chosen;* this reading is sustained by the best manuscripts, while that of the margin agrees with the other reports of the transfiguration in Matt. and Mark.—*And they held their peace;* having been enjoined to do so by Jesus himself, while they were coming down the mountain. (Matt. 17: 9.)

37. *On the next day, when they were come down.* This form of expression, and the disposition to sleep manifested by the three apostles, as mentioned in v 32, seems to imply that the transfiguration took place at night. It is not wonderful that the sublime circumstances of the scene should have strongly affected the ardent feelings of the apostle Peter. He alludes to the event long afterwards, (2 Peter 1: 16–18,) in language which shows that it made a deep and lasting impression upon his mind.

39. *A spirit taketh him.* In the account given by Matthew, this patient is spoken of as a lunatic. (Matt. 17: 15.)—*It teareth him;* agitates him with strong convulsions.

43. *At the majesty of God;* the original implies, not merely as in the Old Version the mighty power, but also the glory of God.

45. *That they should not per-*

concealed from them, that they should not perceive it: and they were afraid to ask him about this saying.

46 And there arose a reasoning among them, which of them should be
47 [1]greatest. But when Jesus saw the reasoning of their heart, he took a little child, and set him by his side, and said unto
48 them, Whosoever shall receive this litttle child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is [2]least among you all, the same is great.

49 And John answered and said. Master, we saw one casting out [3]devils in thy name; and we forbade him, because he followeth not with us. But
50 Jesus said unto him, Forbid *him* not: for he that is not against you is for you.

51 And it came to pass, when the days [4]were wellnigh come that he should be received up, he stedfastly set his face to go
52 to Jerusalem, and sent messengers before his

1 Gr. *greater.*
2 Gr. *lesser.*
3 Gr. *demons.*
4 Gr. *were being fulfilled.*

ceive it; it was not intended that the disciples should fully understand the facts concerning the crucifixion and resurrection, before these events occurred. The object of the prophecy was rather to reassure their hearts and prepare them for the events when they did occur.—*They were afraid to ask him,* &c. This and similar expressions, occasionally occurring, evince the deep reverence with which Jesus was regarded by his disciples, and the reserve which he maintained in his daily intercourse with them. And yet he was nearly of the same age with them, and they were by no means certain that he was the Messiah.

46. The claim of the Catholic church for the supremacy of the pope, rests in a great measure on the alleged official supremacy of Peter over the other apostles,—the Roman pontiff being considered his successor. But this verse seems to indicate that, thus far at least, no such preëminence of any one of their number was understood by the apostles themselves.

48. *Least among you;* most lowly and childlike in spirit.

51. *When the days were wellnigh come,* &c.; that is, towards the close of his life, long after the occurrences mentioned above. The incident seems to be narrated here, out of the order of time, for the purpose of introducing it, in connection with the other cases here related, in which the disciples were reproved by the Saviour. The passage 37–42 censures their want of faith; 46–48 reproves ambition; 49, 50, intolerance; and 51–56, resentment and anger.

52. *Samaritans.* The nearest route from Galilee to Jerusalem led through Samaria.

face: and they went, and entered into a village of the Samaritans, to make
53 ready for him. And they did not receive him, because his face was *as though he were* going to
54 Jerusalem. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven, and con-
55 sume them[1]? But he turned, and rebuked
56 them[2]. And they went to another village.
57 And as they went in the way, a certain man said unto him, I will follow thee whithersoever thou goest. And Jesus 58 said unto him, The foxes have holes, and the birds of the heaven *have* nests[3]; but the Son of man hath not where to lay his head. And he said unto another, 59 Follow me. But he said, Lord, suffer me first to go and bury my father. But he said unto him, 60 Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. And another also said, 61 I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus 62 said unto him, No man,

1 Many ancient authorities add *even as Elijah did.*
2 Some ancient authorities add *and said, Ye know not what manner of spirit ye are of.* Some, but fewer, add also *For the Son of man came not to destroy men's lives, but to save* them.
3 Gr. *lodging-places.*

53. There was a bitter theological controversy between the Jews and the Samaritans, on the question whether Jerusalem, or a mountain in Samaria, was the proper place for the national worship. (For other allusions to this controversy, see John 4: 9, 19.) Such contention and hatred, for such a cause, seem to us, at this day, sufficiently absurd. We have, however, an abundance of controversies of our own, of the same character; —disputes destroying the spirit of Christianity, in a merciless war about the *forms* in which it should be imbodied.

54–56. When we find in our hearts that our feelings towards those who oppose Christianity itself, or that particular form of it with which we are ourselves identified, are assuming the character of resentment or ill will, we may see the spirit which actuates us reflected here. The Old Version contained the clauses added here in the margin. They are wanting in many of the ancient manuscripts, but are regarded by some scholars as probably belonging to the original gospel of Luke, because they are in spirit so like the character of Christ.

57–62. [This incident has given rise to some perplexity in the minds of Bible students. A thoughtful study of the passage, however, will show, in the spirit of these would-be disciples, the reasons why they were turned back by Jesus,—the first being presumptuous and precipitate, the second procrastinating and delaying, and the third irresolute and uncertain. The practical

having put his hand to the plough, and looking back, is fit for the kingdom of God.

10 Now after these things the Lord appointed seventy [1]others, and sent them two and two before his face into every city and place, whither he himself 2 was about to come. And he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers 3 into his harvest. Go your ways: behold, I send you forth as lambs in the 4 midst of wolves. Carry no purse, no wallet, no shoes: and salute no man 5 on the way. And into whatsoever house ye shall [2]enter, first say, Peace *be* 6 to this house. And if a son of peace be there, your peace shall rest upon [3]him: but if not, it shall turn to you again. And 7 in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into 8 whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the 9 sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into what- 10 soever city ye shall enter, and they receive you not, go out into the streets

1 Many ancient authorities add *and two*: and so in ver. 17.

2 Or, *enter first, say*

3 Or, *it*

lesson is, that he who would follow Christ must count the cost, and then decide to follow him now and at whatever cost. —L. A.]

CHAPTER X.

4. *And salute no man on the way.* This, and the other directions given were not intended to be interpreted strictly and literally. This is proved by the fact that the expressions differ as recorded by the different evangelists, and are even inconsistent with each other, if pressed to a strict interpretation. The meaning is, that they were to go as they were, without making any special preparation, and that they were to give their time and attention wholly to their work, and not engage in social enjoyments, and in the interchange of the courtesies of society, in the places they should visit. The object of this mission seems to have been to disseminate generally some authentic knowledge of the Saviour's person and character as a messenger from heaven, and to call the attention of the community to the coming of the Messiah. They were not, however, instructed to say that Jesus was himself the Messiah. Like many of the other measures adopted by Jesus and the apostles, this mission of the seventy was suited to a local and temporary purpose, and is of course not of binding authority as a model for imitation.

11 thereof and say, Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the kingdom of God is
12 come nigh. I say unto you, It shall be more tolerable in that day for Sodom, than for that city.
13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the [1]mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and
14 ashes. Howbeit it shall be more tolerable for Tyre and Sidon in the judge-
15 ment, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Ha-
16 des. He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.
17 And the seventy returned with joy, saying, Lord, even the devils are subject unto us in thy name.
18 And he said unto them, I beheld Satan fallen as lightning from heaven.
19 Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you.
20 Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.
21 In that same hour he rejoiced [3]in the Holy Spirit, and said, I [4]thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; [5]for so it was well-pleasing in thy sight.
22 All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the

1 Gr. *powers.*
2 Gr. *demons.*
3 Or, *by*
4 Or, *praise*
5 Or, *that*

13. *Chorazin* and *Bethsaida;* villages in Galilee, where our Saviour had performed many of his mighty works.—*Tyre and Sidon;* Gentile cities north of Palestine, on the shores of the Mediterranean.

15. See note on parallel passage, Matt. 11: 23.

21. *In the Holy Spirit;* the meaning probably is that the thanksgiving uttered was the result of a special inspiration from his Heavenly Father.

22. *Willeth to reveal him;* other passages teach us very clearly that Christ wills to reveal the Father to all who come to him desiring a better knowledge of God.

THE PARABLE OF THE RICH MAN WHO SET UP GREATER BARNS.

ST. LUKE XII.

DAVID'S TOWER AT JERUSALEM.

Son, and he to whomsoever the Son willeth to
23 reveal *him*. And turning to the disciples, he said privately, Blessed *are* the eyes which see the things
24 that ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.
25 And behold, a certain lawyer stood up and tempted him, saying, [1]Master, what shall I do to inherit eternal life?
26 And he said unto him, What is written in the law? how readest thou?
27 And he answering said, Thou shalt love the Lord thy God [2]with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.
28 And he said unto him, Thou hast answered right: this do, and thou shalt live.
29 But he, desiring to justify himself, said unto Jesus, And who is my neighbour?
30 Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead.
31 And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.
32 And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side.
33 But a certain Samaritan,

1 Or, *Teacher*

2 Gr. *from*.

25. *A certain lawyer;* the word does not mean, as with us, an advocate or practitioner at the bar, but one versed in the laws of the Old Testament and the Rabbinical rules.

29. *Desiring to justify himself;* that is, in respect to the question which he had asked; to show that there was really some difficulty in it, and that it was not so easily solved as the Saviour's first answer might appear to indicate.

30. The road from Jerusalem to Jericho led through a wild and mountainous country, infested with robbers.

31. *By chance.* It is a morbid conscientiousness which scruples to use such expressions as *accidentally* and *by chance* in common conversation. They have a distinct and very proper meaning, and one which does not at all conflict with the idea of the constant and universal control of the overruling providence of God.

33. *A certain Samaritan.* The peculiar point of this parable consists in representing the priest and the Levite, persons of great reputation for sanctity among the Jews, as passing the wounded traveller, without compassion; while it was a Samaritan, a man whose whole nation

as he journeyed, came where he was: and when he saw him, he was mov-
34 ed with compassion, and came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took
35 care of him. And on the morrow he took out two [1]pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.
36 Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers?
37 And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.
38 Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. And she had 39 a sister called Mary, which also sat at the Lord's feet, and heard his word. But Martha was 40 [2]cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Lord an- 41 swered and said unto her, [3]Martha, Martha, thou art anxious and troubled about many things: [4]but 42 one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

11 And it came to pass, as he was praying in a cer-

1 See marginal note on Matt. xviii. 28.
2 Gr. *distracted.*
3 A few ancient authorities read *Martha, Martha, thou art troubled: Mary hath chosen &c.*
4 Many ancient authorities read *but few things are needful, or one.*

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were considered sinners and heretics, that stopped to relieve him.

35. *Two pence.* The denominations and the value of money were so different in ancient times from the present, that such expressions give us no idea of the amount intended. The true way of estimating the value of any sum of money, in any age of the world, is to ascertain its relation to the prices of food and clothing, and the other common necessaries of life. The apostles spoke of two hundred pence as the sum required to buy sufficient food to supply, for one occasion, the wants of five thousand men. Two pence would, in that proportion, have provided *once* for fifty; which shows that the sum was sufficient for the emergency.

38. *As they went;* that is, once as they were travelling.—*A certain village;* Bethany. (John 11: 1.)

40. *Cumbered;* busy and burdened.

CHAPTER XI.

1. The forms of prayer which

tain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his dis-
2 ciples. And he said unto them, When ye pray, say, [1]Father, Hallowed be thy name. Thy kingdom
3 come.[2] Give us day by
4 day [3]our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.[4]
5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for
6 a friend of mine is come to me from a journey, and I have nothing to set before him; and he from
7 within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto
8 you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him [5]as many as he needeth.

1 Many ancient authorities read *Our Father, which art in heaven.* See Matt. vi. 9.
2 Many ancient authorities add *Thy will be done, as in heaven, so on earth.* See Matt. vi. 10
3 Gr. *our bread for the coming day*
4 Many ancient authorities add *but deliver us from the evil* one (or, *from evil*). See Matt. vi. 13.
5 Or, *whatsoever things*

John taught his disciples, would have possessed peculiar interest, as the earliest forms under the Christian dispensation; but they have not been preserved.

4. In this passage, 2–4, Jesus prescribes a form; on other occasions he used extemporaneous prayer. Both are proper modes of addressing the Supreme Being. A form is suitable for occasions of the same kind, often recurring; and the relief which it affords, in respect to intellectual effort, is in many cases needed;—as in the daily devotions of a child, and sometimes in the religious services of a family. It has great advantages, too, as well as disadvantages, as a mode of public worship, on the Sabbath. There are, however, constantly occurring, exigencies in which the soul is urged to express its desires in its own spontaneous language. Both, therefore, are proper modes of prayer; and both are adopted, though in different degrees and proportions, by all denominations of Christians. Between the form of this prayer, as reported here and as reported by Matthew in the Sermon on the Mount, there are very considerable changes, this being much more abbreviated. As the reader will see by the marginal notes here some manuscripts give the report of the Lord's prayer in Luke very much as it is given in Matthew, and there is no doubt that Matthew's report is the more accurate of the two.

5. *At midnight;* in the night. Travellers were accustomed to avoid the heat of the day, and extend their journey late into the evening or night.

7. *With me in bed;* that is, my children, as well as myself, are in bed.

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be
10 opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it
11 shall be opened. And of which of you that is a father shall his son ask [1]a loaf, and he give him a stone? or a fish, and he for a fish give him a ser-
12 pent? Or *if* he shall ask an egg, will he give him
13 a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?
14 And he was casting out a [2]devil *which was* dumb. And it came to pass, when the [2]devil was gone out, the dumb man spake; and the multitudes marvelled. But some of them 15
said, By [3]Beelzebub the prince of the [4]devils casteth he out [4]devils. And 16
others, tempting *him*, sought of him a sign from heaven. But he, know- 17
ing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; [5]and a house *divided* against a house falleth. And if Satan also is di- 18
vided against himself, how shall his kingdom stand? because ye say that I cast out [4]devils [3]by Beelzebub. And if I [3]by 19
Beelzebub cast out [4]devils, by whom do your sons cast them out? therefore

1 Some ancient authorities omit *a loaf, and he give him a stone? or.*
2 Gr. *demon.*
3 Or, *In*
4 Gr. *demons.*
5 Or, *and house falleth upon house.*

13. *If ye then, being evil;* that is, if men, unfeeling and selfish as human nature is, &c.—*The Holy Spirit.* This expression seems to imply that Jesus considered it of course that these earnest requests of his disciples would be for spiritual favors. There cannot, in fact, be this eager and unhesitating importunity, in asking for temporal mercies, or for deliverance from temporal ills. There will always be, in a soul imbued with a right spirit, a certain reserve and qualification,—If it be possible, —or, Nevertheless, not my will, but thine, be done.

14. *Which was dumb;* that is, it made the man dumb.

16. *Sought of him*, &c. They pretended to consider the cures which he had effected as not satisfactory evidence of his divine mission, and they accordingly challenged him to bring to pass some great prodigy in the heavens, in order to display his power more conspicuously.

17. The verses which follow, to v. 22, are the Saviour's reply to the allegations in the 15th verse. The reply to the requisition made in the 16th is contained in 29–32.

shall they be your judges.
20 But if I by the finger of
God cast out [1]devils, then
is the kingdom of God
21 come upon you. When
the strong *man* fully
armed guardeth his own
court, his goods are in
22 peace: but when a
stronger than he shall
come upon him, and over-
come him, he taketh
from him his whole ar-
mour wherein he trusted,
and divideth his spoils.
23 He that is not with me
is against me; and he that
gathereth not with me
24 scattereth. The unclean
spirit when [2]he is gone out
of the man, passeth
through waterless places,
seeking rest; and finding
none, [2]he saith, I will turn
back unto my house
25 whence I came out. And
when he is come, [2]he find-
eth it swept and gar-
26 nished. Then goeth [2]he,
and taketh *to him* seven
other spirits more evil
than [3]himself; and they
enter in and dwell there:
and the last state of that
man becometh worse than
the first.

27 And it came to pass, as
he said these things, a
certain woman out of the
multitude lifted up her
voice, and said unto him,
Blessed is the womb that
bare thee, and the breasts
which thou didst suck.
28 But he said, Yea rather,
blessed are they that hear
the word of God, and keep
it.

29 And when the multi-
tudes were gathering to-
gether unto him, he be-
gan to say, This genera-
tion is an evil generation:
it seeketh after a sign;
and there shall no sign
be given to it but the
sign of Jonah. 30 For even
as Jonah became a sign

1 Gr. *demons.*

2 Or, *it* 3 Or, *itself*

21, 22. That is, the power of Satan could not be thus encoun tered and destroyed, but by an enemy, and an enemy stronger than the one thus overcome.

23. This seems to be a proverbial expression, meaning, generally, that they who act in opposition to one another, are enemies, not friends. In this view, its application to what precedes is obvious.

24–26. The class of sufferers here alluded to were sometimes, it would seem, apparently relieved by the acts of exorcists, and perhaps by medical treatment; but then it often occurred, in such cases, that after a short interval of rest and composure, the demoniacal frenzy would return with new and more terrible violence than before. So Jesus predicted that the Jewish nation, upon which his ministry produced a temporary good effect, would soon abandon itself to obduracy and wickedness again.

29. *Seeketh after a sign.* See v. 16.

30. This was an allusion to the Saviour's descent into the tomb, which could not have been fully understood until after his ascension.

unto the Ninevites, so shall also the Son of man
31 be to this generation. The queen of the south shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, [1]a greater than
32 Solomon is here. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, [1]a greater than Jonah is here.

33 No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see
34 the light. The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. Look 35 therefore whether the light that is in thee be not darkness. If there- 36 fore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

Now as he spake, a 37 Pharisee asketh him to [2]dine with him: and he went in, and sat down to meat. And when the 38 Pharisee saw it, he marvelled that he had not first washed before [2]dinner. And the Lord said 39 unto him, Now do ye Pharisees cleanse the outside of the cup and of

1 Gr. *more than.*

2 Gr. *breakfast.*

31. For the narrative here referred to, see 1 Kings 10.

34–36. As the light of the body comes through the eye, so the light of the soul comes through the understanding. When, therefore, the understanding is warped and depraved by wicked prejudices, as it was with these Jews, who had perverted all that Jesus had said, and misrepresented all that he had done, the whole soul is necessarily involved in darkness and error. An eye *single* represents an understanding free, honest, candid,—willing to see, and to know and admit the truth. The revisers have wisely changed *candle* to *lamp*,—candles being rarely, if ever, used in the East.

37. *Asketh him to dine with him;* with no friendly feelings, however, as would seem from the conversation which ensued.

39. *But your inward part*, &c.; that is, the inward part of the cup and the platter. The meaning is, that within they were filled with the fruits of injustice and wickedness. This is evident from the phraseology of the parallel passage. (Matt. 23:25, 26.)

the platter; but your inward part is full of extortion and wickedness.
40 Ye foolish ones, did not he that made the outside make the inside also?
41 Howbeit give for alms those things which [1]are within; and behold, all things are clean unto you.
42 But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over judgement and the love of God: but these ought ye to have done, and not to leave the other undone.
43 Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the
44 marketplaces. Woe unto you! for ye are as the tombs which appear not, and the men that walk over *them* know it not.
45 And one of the lawyers answering saith unto him, [2]Master, in saying this thou reproachest us also.
46 And he said, Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.
47 Woe unto you! for ye build the tombs of the prophets, and your fathers killed them.
48 So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build *their* tombs.
49 Therefore also said the wisdom of God, I will send unto them prophets and apostles; and *some* of them they shall kill

1 Or, *ye can*

2 Or, *Teacher*

40. *Foolish ones;* literally thoughtless ones: the word is different from that used in Matt. 5:22, and does not imply bitterness and contempt.

41. There is some difficulty about the proper explanation of this verse, which is only partially relieved by the clearer and more accurate translation given by the revisers. The meaning, however, appears to be, that charity out of a pure and sincere heart is more acceptable before God than any strictness of adherence to forms and ceremonies.

42. *Tithe mint*, &c.; ye are very scrupulous in paying tithes on garden herbs of trifling value.

45. *In saying this;* that is, not particularly by the last denunciation, but by the whole course of his remarks.

47–49. There is considerable difficulty in the interpretation of this passage, and commentators are not agreed respecting it. It would appear, however, from a comparison of this with the parallel passage, (Matt. 23:29–31,) that the meaning is, that, while they hypocritically professed to venerate the memory of the prophets, their whole conduct showed that they partook of the spirit which led their fathers to slay them.

50 and persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this
51 generation: from the blood of Abel unto the blood of Zachariah, who perished between the altar and the [1]sanctuary: yea, I say unto you, it shall be required of this
52 generation. Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.
53 And when he was come out from thence, the scribes and the Pharisees began to [2]press upon *him* vehemently, and to provoke him to speak of
54 [3]many things; laying wait for him, to catch something out of his mouth.

12 In the mean time, when [4]the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to [5]say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. But 2 there is nothing covered up, that shall not be revealed: and hid, that shall not be known. 3 Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. And I say 4 unto you my friends, Be not afraid of them which kill the body, and after

1 Gr. *house.*
2 Or, *set themselves vehemently against* him
3 Or, *more*
4 Gr. *the myriads of.*
5 Or, *say unto his disciples, First of all beware ye*

51. *Zachariah;* evidently, from the connection, one of the last of the prophets that had been slain; perhaps the person mentioned 2 Chron. 24: 20, 21.—*It shall be required of this generation;* that is, by perpetrating similar deeds, they had involved themselves in one common guilt with their fathers.

53. *And when he was come out from them;* there is some uncertainty respecting the text. According to the reading adopted by the revisers here, the meaning is, when Christ came out from dining with the Pharisee. —*To provoke him;* i. e., to endeavor to provoke him.

CHAPTER XII.

1. *In the mean time, when,* &c.; that is, at a time, when. The evangelists do not observe the same order in arranging the accounts which they give. The various instructions contained in this chapter are recorded by the other evangelists as having been given, respectively, on several different occasions.—*Leaven;* spirit.

that have no more that
5 they can do. But I will
warn you whom ye shall
fear: Fear him, which
after he hath killed hath
[1]power to cast into [2]hell;
yea, I say unto you, Fear
6 him. Are not five spar-
rows sold for two far-
things? and not one of
them is forgotten in the
7 sight of God. But the
very hairs of your head
are all numbered. Fear
not: ye are of more value
than many sparrows.
8 And I say unto you,
Every one who shall con-
fess [3]me before men, [4]him
shall the Son of man also
confess before the angels
9 of God: but he that de-
nieth me in the presence
of men shall be denied in
the presence of the angels
of God. And every one 10
who shall speak a word
against the Son of man,
it shall be forgiven him:
but unto him that blas-
phemeth against the Holy
Spirit it shall not be for-
given. And when they 11
bring you before the
synagogues, and the rul-
ers, and the authorities,
be not anxious how or
what ye shall answer, or
what ye shall say: for 12
the Holy Spirit shall
teach you in that very
hour what ye ought to
say.

And one out of the 13
multitude said unto him,
[5]Master, bid my brother
divide the inheritance
with me. But he said 14

1 Or, *authority*
2 Gr. *Gehenna.*
3 Gr. *in me.* 4 Gr. *in him.*
5 Or, *Teacher*

7. *Fear not;* that is, be not anxious about the result, when in situations of danger; leave it for God to decide. The ground of the Christian's peace of mind is not an assurance that his life will certainly be preserved, but that, although it may be lost, it can be lost only by God's direction. In sickness, in a storm at sea, or in a besieged city, he can never be sure but that his summons, as well as that of others, is about to come. His composure and happiness, therefore, rest, not on a groundless presentiment that he shall live, but on a conviction that it is God who will decide whether he shall live or die. In regard to the sparrows, it is not said that they are always saved, but that *not one of them is forgotten.*

10. *The Holy Ghost.* From the connection in which this appears, in Matt. 12: 32, where the circumstances which led to it are particularly detailed, it would seem that the sin which is made the subject of this terrible denunciation, is that of assuming towards Almighty God an attitude of direct and open hostility and defiance. See note there.

14. It was plainly improper for him to attempt to turn the authority of an inspired prophet of God, as he must have considered the Saviour, into an instrument for accomplishing his own private and pecuniary ends.

unto him, Man, who made me a judge or a di-
15 vider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: [1]for a man's life consisteth not in the abundance of the things which he possesseth.
16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plen-
17 tifully: and he reasoned within himself, saying, What shall I do, because I have not where to be-
18 stow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods.
19 And I will say to my [2]soul, [2]Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry.
20 But God said unto him, Thou foolish one, this night [3]is thy [3]soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that
21 layeth up treasure for himself, and is not rich toward God.

22 And he said unto his disciples, Therefore I say unto you, Be not anxious for *your* [4]life, what ye shall eat; nor yet for your body, what ye shall put on. For the [4]life is
23 more than the food, and the body than the raiment. Consider the ra-
24 vens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the
25 birds! And which of you by being anxious can add a cubit unto his [5]stature?
26 If then ye are not able to do even that which is least, why are ye anxious concerning the rest?
27 Consider the lilies, how they grow: they toil not,

1 Gr. *for not in a man's abundance consisteth his life, from the things which he possesseth.*

2 Or, *life*
3 Gr. *they require thy soul.*
4 Or, *soul*
5 Or, *age*

15. *A man's life;* his welfare, his happiness.

20. *Thou foolish one;* as in ch. 11: 40, *thou thoughtless one.*

22. *Be not anxious;* a much better translation of the original than the Old Version, *take no thought.* See note on Matt. 6: 25.

25, 26. The meaning is, that the vital principle is, after all, in the power of God alone; and, while we are industrious and faithful in doing what we can to preserve life, and secure the comfortable enjoyment of it, we must still feel that we are at God's disposal, and that the great weight of responsibility rests not upon ourselves, but upon him.

neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one 28 of these. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more *shall he clothe* you, O ye 29 of little faith? And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful 30 mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. 31 Howbeit seek ye [1]his kingdom, and these things shall be added unto you. 32 Fear not, little flock; for it is your Father's good pleasure to give you the 33 kingdom. Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. 34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and your lamps 36 burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto 37 him. Blessed are those [2]servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve 38 them. And if he shall come in the second watch, and if in the third, and find *them* so, blessed are 39 those *servants*. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and

1 Many ancient authorities read *the kingdom of God*.

2 Gr. *bondservants*.
3 Or, *But this ye know*

28. *Into the oven;* as fuel.

32. *The kingdom;* the peace and happiness of Christ's spiritual kingdom.

33. *Sell that ye have;* so far as, in the exercise of prudence and sound discretion, is found necessary to relieve the wants of the destitute.

35. *Be girded about.* From the peculiar nature of the Oriental dress, girding the loins became a necessary preliminary to the performance of labor or service. (See v. 37; also John 13:4.) The meaning is, "be always prepared."

38. *The third watch;* near the morning.

39. This is a new metaphor, entirely distinct from what precedes, and illustrating, by a different example, the necessity of faithful Christian vigilance.

not have left his house to
40 be [1]broken through. Be
ye also ready: for in an
hour that ye think not
the Son of man cometh.
41 And Peter said, Lord,
speakest thou this parable
unto us, or even unto all?
42 And the Lord said, Who
then is [2]the faithful and
wise steward, whom his
lord shall set over his
household, to give them
their portion of food in
43 due season. Blessed is
that [3]servant, whom his
lord when he cometh shall
44 find so doing. Of a truth
I say unto you, that he
will set him over all that
45 he hath. But if that [3]ser-
vant shall say in his heart,
My lord delayeth his
coming; and shall begin
to beat the menservants
and the maidservants, and
to eat and drink, and to
46 be drunken; the lord of
that [3]servant shall come
in a day when he expect-
eth not, and in an hour
when he knoweth not, and
shall [4]cut him asunder,
and appoint his portion
with the unfaithful. And 47
that [3]servant, which knew
his lord's will, and made
not ready, nor did ac-
cording to his will, shall
be beaten with many
stripes; but he that knew 48
not, and did things
worthy of stripes, shall be
beaten with few *stripes.*
And to whomsoever much
is given, of him shall much
be required: and to whom
they commit much, of
him will they ask the
more.
I came to cast fire upon 49
the earth; and what will
I, if it is already kindled?
But I have a baptism to 50
be baptized with; and
how am I straitened till
it be accomplished!
Think ye that I am come 51

1 Gr. *digged through.*
2 Or, *the faithful steward, the wise* man *whom &c.*
3 Gr. *bondservant.*
4 Or, *severely scourge him.*

42. *His lord;* his master.—*To give them their portion of food;* that is, to have the charge and oversight of the various family supplies. The sentiment is, "Who is the servant that may hope to be promoted to a station of trust and responsibility? The one who is found faithful and vigilant when his master is away." It does not seem to be a direct answer to Peter's question.

43. *So doing;* doing as described in v. 36–38.

46. *Shall cut him in sunder, and appoint him,* &c. These words strongly express the idea of utter ruin and destruction.

49. *Fire upon the earth;*—the terrible struggle and opposition by which the progress of the gospel was to be resisted.

50. *A baptism to be baptized with;* an overwhelming flood of sorrow and suffering to endure. —*How am I straitened;* oppressed, borne down, by the anticipation of these sufferings.

51. The meaning is, that the

to give peace in the earth? I tell you, Nay;
52 but rather division: for there shall be from henceforth five in one house divided, three against two and two against
53 three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.
54 And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass.
55 And when *ye see* a south wind blowing, ye say, There will be a [1]scorching heat; and it cometh to pass. Ye hypocrites, ye
56 know how to [2]interpret the face of the earth and the heaven; but how is it that ye know not how to [2]interpret this time?
57 And why even of yourselves judge ye not what
58 is right? For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hale thee unto the judge, and the judge shall deliver thee to the [3]officer, and the [3] officer shall cast thee
59 into prison. I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.

13 Now there were some present at that very sea-

1 Or, *hot wind*
2 Gr. *prove.*
3 Gr. *exactor.*

kingdom of Christ was not to be at once and peacefully established. Its coming was to give rise to a long and obstinate struggle.

58. It is better, as a general principle, to yield, or to compromise a difficulty than to contend. The context here, however, seems to indicate a somewhat different meaning, namely, the duty of judging for one's self what is right, and so avoiding judgment at the bar of God.

CHAPTER XIII.

1. Nothing is known of this occurrence except what is here stated. The altar, on which sacrifices to God were offered, was considered a sort of sanctuary, where human life was sacred, except in extreme cases of crime, such as demanded a sudden and terrible retribution. (See Ex. 21:14; also the narrative commencing 1 Kings 2:28.) It seems that Pilate, the Roman governor, exasperated by some sedition of certain Galileans who had come to Jerusalem to worship, had violated this sanctuary, and slain them in the very courts of the temple, mingling their blood with the blood of their sacrifices. The persons who came to Jesus with the tidings, expected, probably, that he would be betrayed into some

son which told him of the Galilæans, whose blood Pilate had mingled
2 with their sacrifices. And he answered and said unto them, Think ye that these Galilæans were sinners above all the Galilæans, because they have
3 suffered these things? I tell you, Nay: but, except ye repent, ye shall all in like manner perish.
4 Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were [1]offenders above all the men that dwell in
5 Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.
6 And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and
7 found none. And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground?
8 And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and
9 dung it: and if it bear fruit thenceforth, *well;* but if not, thou shalt cut it down.

10 And he was teaching in one of the synagogues on
11 the sabbath day. And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. And when Jesus
12 saw her, he called her, and said to her, Woman, thou art loosed from
13 thine infirmity. And he laid his hands upon her: and immediately she was

1 Gr. *debtors.*

expressions of abhorrence for this act of violence perpetrated against his countrymen, which might be made the means of involving him in difficulty with the Roman government. Instead of this, he simply deduces from the case a great moral truth, which is aptly illustrated by it, namely, that the calamities of this life are not to be understood as tests of guilt.

3. *In like manner;* also.

4. *Siloam;* a fountain near the walls of the city of Jerusalem. The tower might have been a part of the wall. (Neh. 3: 15.)

9. This parable is intended further to illustrate the truth expressed before, by showing that they who are spared while others perish, are often spared only in mercy, and in hope of their repentance.

11. *A spirit of infirmity.* This was a case, apparently, of spinal distortion; produced, according to the literal import of this language, by the agency of an evil spirit. So (v. 16) she is spoken of as bound by Satan.

made straight, and glori-
14 fied God. And the ruler
of the synagogue, being
moved with indignation
because Jesus had healed
on the sabbath, answered
and said to the multitude,
There are six days in
which men ought to work:
in them therefore come
and be healed, and not
on the day of the sab-
15 bath. But the Lord an-
swered him, and said,
Ye hypocrites, doth not
each one of you on the
sabbath loose his ox or
his ass from the [1]stall,
and lead him away to
16 watering? And ought
not this woman, being a
daughter of Abraham,
whom Satan had bound,
lo, *these* eighteen years,
to have been loosed from
this bond on the day of
17 the sabbath? And as he
said these things, all his
adversaries were put to
shame: and all the multi-
tude rejoiced for all the
glorious things that were
done by him.

He said therefore, Un- 18
to what is the kingdom
of God like? and where-
unto shall I liken it? It 19
is like unto a grain of
mustard seed, which a
man took, and cast into
his own garden; and it
grew, and became a tree;
and the birds of the heaven
lodged in the branches
thereof. And again he 20
said, Whereunto shall I
liken the kingdom of
God? It is like unto 21
leaven, which a woman
took and hid in three
[2]measures of meal, till it
was all leavened.

And he went on his 22
way through cities and
villages, teaching, and
journeying on unto Jeru-
salem. And one said un- 23
to him, Lord, are they
few that be saved? And
he said unto them, Strive 24
to enter in by the narrow
door: for many, I say un-
to you, shall seek to enter
in, and shall not be [3]able.
When once the master of 25
the house is risen up,

1 Gr. *manger.*
2 See marginal note on Matt. xiii. 33.
3 Or, *able, when once*

17. *All the multitude.* We observe that the common people seem every where to have been friendly to the Saviour. It was the Jewish rulers who were his enemies.

19–21. And thus the kingdom of Christ, from small and unnoticed beginnings, shall extend itself over the earth.

24. *Strive;* make earnest exertions. The original Greek word is one used to describe that kind of struggle in which those engaged who were contending for a prize in the public games in Greece and Rome.

25–27. The sentiment plainly is, that many persons will be disappointed in their expecta-

and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you
26 not whence ye are; then shall ye begin to say, We did eat and drink in thy presence, and thou didst
27 teach in our streets; and he shall say, I tell you, I know not whence ye are; depart from me, all ye
28 workers of iniquity. There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth
29 without. And they shall come from the east and west, and from the north and south, and shall [1]sit down in the kingdom of God. And behold, there
30 are last which shall be first, and there are first which shall be last.

In that very hour there
31 came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee. And he said unto
32 them, Go and say to that fox, Behold, I cast out [2]devils and perform cures to-day and to-morrow, and the third *day* I am perfected. Howbeit I
33 must go on my way to-day and to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem.
34 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them

1 Gr. *recline.*

2 Gr. *demons.*

tions of admission to the kingdom of heaven at last, because, although they may have been professed friends of the Saviour, they never really imbibed his spirit or obeyed his commands. If the punctuation indicated by the margin is adopted, then the passage will read that many will seek to enter in, but will not be able, after the master of the house has shut the door; i. e., after the opportunity for repentance has passed away.

30. *There are last;* those who enjoy few spiritual privileges, and who are little esteemed in this life.

31. They said this not as friends, but in a hostile and threatening manner.

32. *That fox.* This was Herod Antipas, the son of Herod the Great, and the one who slew John the Baptist. He did not possess the savage energy of his father, but as usual with those who are trained up under the immediate pressure of a merciless despotism, he was crafty, cunning, and indirect in his aims, though in heart unprincipled and cruel.—*To-day and to-morrow,* &c. He meant that he must go on with his labors of kindness and love for a little time longer, and that then his work would be done.

that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood under her wings, and ye
35 would not! Behold, your house is left unto you *desolate:* and I say unto you, Ye shall not see me, until ye shall say, Blessed *is* he that cometh in the name of the Lord.

14 And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him.
2 And behold, there was before him a certain man which had the dropsy.
3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the
4 sabbath, or not? But they held their peace. And he took him, and healed him, and let him go. And he said unto
5 them, Which of you shall have [1]an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day?
6 And they could not answer again unto these things.

7 And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying unto
8 them, When thou art bidden of any man to a marriage feast, [2]sit not down in the chief seat; lest haply a more honourable man than thou be
9 bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the
10 lowest place. But when thou art bidden, go and

1 Many ancient authorities read *a son.* See ch. xiii. 15.

2 Gr. *recline not.*

35. These words might have been considered as a prediction of the events related in Matt. 21:7–9, were it not that Matthew records the words as spoken after that time. (Matt. 23:37–39.) As it is, there is a difficulty in regard to their interpretation, unless we suppose, as some critics do, that the words here were inserted by Luke, out of their place, and are more correctly reported by Matthew.

CHAPTER XIV.

1. *To eat bread;* to dine or to sup. This seems to have been an entertainment where there were many invited guests; as appears from allusions in v. 3, 7, 12, 15, &c. The whole conversation takes its turn from the circumstances of the occasion; the images and illustrations being drawn from entertainments and invitations to guests.

10. *Then shalt thou have glory,* &c. This shows that it was not our Saviour's design, in these instructions, to teach men to be indifferent to the respect and

sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with
11 thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.
12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense
13 be made thee. But when thou makest a feast, bid the poor, the maimed,
14 the lame, the blind: and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. But
16 he said unto him, A certain man made a great supper; and he bade
17 many: and he sent forth his [1]servant at supper time to say to them that were bidden, Come; for *all* things are now ready.
18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused.
19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.
20 And another said, I have married a wife, and therefore I cannot
21 come. And the [1]servant came, and told his lord these things. Then the master of the house being

1 Gr. *bondservant.*

honorable regard of their fellowmen, but to show them the true way to attain it,—namely, by modest and unassuming deportment, and by treating others with respect.

12–14. That is, the kindness and hospitality, which the wealthy have it in their power to bestow, are not to be regarded as Christian virtues, except when they are rendered to those who cannot make any return.

16. *A great supper.* This supper represents the kingdom of God, to which the guest had alluded, in the preceding verse; so that the parable is a rejoinder to his remark, and is intended to show that the Jews, who were first invited, would reject the blessedness which this guest had spoken of, and that then the invitation would be extended to other nations.—*Bade;* invited.

angry said to his [1]servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and
22 lame. And the [1]servant said, Lord, what thou didst command is done, and yet there is room.
23 And the Lord said unto the [1]servant, Go out into the highways and hedges, and constrain *them* to come in, that my house
24 may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.
25 Now there went with him great multitudes: and he turned, and said
26 unto them, If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.
27 Whosoever doth not bear his own cross, and come after me, cannot be my disciple.
28 For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it?
29 Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him,
30 saying, This man began to build, and was not able to finish.
31 Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand?
32 Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace.
33 So therefore whosoever he be of you that renounceth not all that he hath, he

1 Gr. *bondservant.*

23. *And constrain them;* this better represents the true spirit of the original than the Old Version, *compel them.* The reluctance of the poor to come to a rich man's feast, would be overcome not by violence but by earnest persuasion.

26. *Hateth not his father,* &c.; be not willing to give up his dearest earthly friends. [It rather seems to me that Christ expresses here in a very strong and emphatic manner, the feeling which we ought to entertain toward any endeavor to divert us from following after Christ, no matter how dear the friend may be who makes the endeavor. His language here is interpreted by his own feeling toward Peter when Peter endeavored to dissuade him from his passion and death. See Matt. 16: 23. L. A.]

28. *Build a tower;* commence any great undertaking.

29. *Mock him;* ridicule him.

33. And, therefore, whoever

cannot be my disciple.
34 Salt therefore is good: but if even the salt have lost its savour, wherewith
35 shall it be seasoned? It is fit neither for the land nor for the dunghill: *men* cast it out. He that hath ears to hear, let him hear.

15 Now all the publicans and sinners were drawing near unto him for to hear
2 him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.
3 And he spake unto them this parable, say-
4 ing, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until
5 he find it? And when he hath found it, he layeth it on his shoulders,
6 rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep
7 which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, which need no repentance.

8 Or what woman having ten [1] pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she
9 find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say
10 unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 And he said, A certain man had two sons: and
12 the younger of them said to his father, Father, give me the portion of [2] *thy* substance that falleth to me. And he divided unto them his living. And not
13

1 Gr. *drachma*, a coin worth about eight pence.

2 Gr. *the*.

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will become the disciple of Christ, must consider how much is involved in the change.

34. Salt, without its savor, denotes the form and semblance of piety without its spirit.

CHAPTER XV.

1. *Were drawing near;* i. e., were accustomed to draw near to him.

3. *He spake unto them this parable*, &c., in order to explain and illustrate the nature of the interest which he felt in the publicans and sinners who were disposed to listen to him.

13. *Gathered all together;* the property of various kinds which

many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous
14 living. And when he had spent all, there arose a mighty famine in that country; and he began
15 to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed
16 swine. And he would fain have been filled with [1]the husks that the swine did eat: and no man gave
17 unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hun-
18 ger! I will arise and go to my father, and will say unto him, Father, I have sinned against heav-
19 en, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired ser-
20 vants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and [2]kissed him. And the son said
21 unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son[3]. But the
22 father said to his [4]servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring
23 the fatted calf, *and* kill it, and let us eat, and make merry: for this my
24 son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his
25 elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.
26 And he called to him one of the [4]servants, and inquired what these
27 things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and

1 Gr. *the pods of the carob tree.*
2 Gr. *kissed him much.*
3 Some ancient authorities add *make me as one of thy hired servants.* See ver. 19.
4 Gr. *bondservants.*

his father had bestowed upon him.

25. The elder son represents the Pharisees, and indeed all who are possessed of the Pharisaic spirit of pride and self-satisfaction in their own righteousness. One important object of the parable is to teach us the spirit with which we should receive sinners when they truly repent of their sins and desire to reform.

28 sound. But he was angry, and would not go in: and his father came out,
29 and intreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and *yet* thou never gavest me a kid, that I might make merry
30 with my friends: but when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted
31 calf. And he said unto him, [1]Son, thou art ever with me, and all that is mine is thine. But it
22 was meet to make merry and be glad: for this thy brother was dead, and is alive *again;* and *was* lost, and is found.

16 And he said also unto the disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting
2 his goods. And he called him, and said unto him, What is this that I hear of thee? render the ac-

1 Gr. *Child.*

32. The story of the prodigal son stands prominent, if not foremost, among the parables of our Saviour. So touching, so simple, so true to nature, and coming home so closely to the experience and the feelings of every parent and child, and also placing, as it does, in so clear a light, those traits in the divine character on which the fate of every sinner depends, it is, perhaps, the greatest of all written compositions. The subject which it is the last and highest attainment in theology to understand, —the mercy of God in the forgiveness of sin,—it places, once for all, in such a position, that the whole world can see, and the very humblest understand it; and yet the sublime and affecting truth is so protected by its very defencelessness, that the most determined unbeliever cannot make it the subject of either question or cavil. In every age, it has touched and awakened the careless, raised the despairing, and established the penitent in hope and happiness; and perhaps the page on which the parable is recorded has exerted more influence upon mankind than any other page that ever was penned.

CHAPTER XVI.

1. This parable of the unjust steward has given a great deal of perplexity to Bible students, largely owing to some unfortunate expressions in the translation of the Old Version. These are removed in the New Version, and the whole parable is made very much more intelligible. It was, and still is, customary in the East for large land-owners to give their property and business affairs almost entirely into the charge of stewards, who collected the rents, dealt with the tenants, and accounted to the land owner from time to time. Here, as elsewhere in the New Testament, God is compared to such a land-owner, and man to a steward.

2. *Render the account;* prepare the accounts for settlement.

count of thy stewardship; for thou canst be no
3 longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I
4 am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their
5 houses. And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? And he said, A hundred [1]measures of oil. And he said
6 unto him, Take thy [2]bond, and sit down quickly and write fifty. Then said he
7 to another, And how much owest thou? And he said, A hundred [3]measures of wheat. He saith unto him, Take thy [2]bond, and write fourscore. And
8 his lord commended [4]the unrighteous steward because he had done wisely: for the sons of this [5]world are for their own generation wiser than the sons
9 of the light. And I say unto you, Make to yourselves [6]friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. He that
10

1 Gr. *baths*, the bath being a Hebrew measure. See Ezek. xlv. 10, 11, 14.
2 Gr. *writings*.
3 Gr. *cors*, the cor being a Hebrew measure. See Ezek. xlv. 14.
4 Gr. *the steward of unrighteousness*.
5 Or, *age*
6 Gr. *out of*.

4. *I have not strength to dig;* i. e., he had not the physical ability to earn his living by hard labor.

6, 7. The measure of oil or bath contained about sixty pints. The measure of wheat a little over eleven bushels. The value would be considerably over one hundred dollars in each case.—*Thy bond*, or writing; the tenant was to alter the agreement specifying the amount of oil and wheat which he was to pay for rent, so as to reduce the rent; this was ordinarily paid not in money, but in products of the soil. The oil here mentioned is oil from the olive, which was extensively used by the Jews for food, and for various other purposes.

8. *His lord commended;* not, as the Old Version seemed to imply, Christ praised the unjust steward. As a part of the parable, Christ said that the landlord praised the steward for having done shrewdly, though dishonestly. It was his shrewdness only, in thus employing his power, while it lasted, to secure favors for himself when it should be gone, that his lord praised.

9. *Friends by means of the mammon of unrighteousness.* Here again the meaning is much clearer in the New Version than in the Old. Wealth is to be used by its possessors as a means of making friends who will receive them, and bear witness to their benevolence, when the wealth itself shall be forever gone.—*The eternal tabernacles;* the heavenly home.

is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous
11 also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true
12 *riches?* And if ye have not been faithful in that which is another's, who will give you that which
13 is [1]your own? No [2]servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.
14 And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him.
15 And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. The 16 law and the prophets *were* until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. But it is easier for heaven 17 and earth to pass away, than for one tittle of the law to fall. Every one 18 that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

Now there was a cer- 19 tain rich man, and he was clothed in purple and fine linen, [3]faring sumptuously every day: and 20 a certain beggar named Lazarus was laid at his gate, full of sores, and 21 desiring to be fed with the *crumbs* that fell from the rich man's table; yea, even the dogs came and licked his sores. And it 22 came to pass, that the

1 Some ancient authorities read *our own.*
2 Gr. *household-servant.*
3 Or, *living in mirth and splendour every day*

11. *In the unrighteous mammon;* that is, in the care of money.

15. *Is an abomination;* that is, is often abomination.

16–18. The connection between these remarks and those which precede is not obvious. Matthew records them as having been spoken on different occasions, (Matt. 11: 12. 5: 18. 19: 9,) where their meaning and connection are obvious.

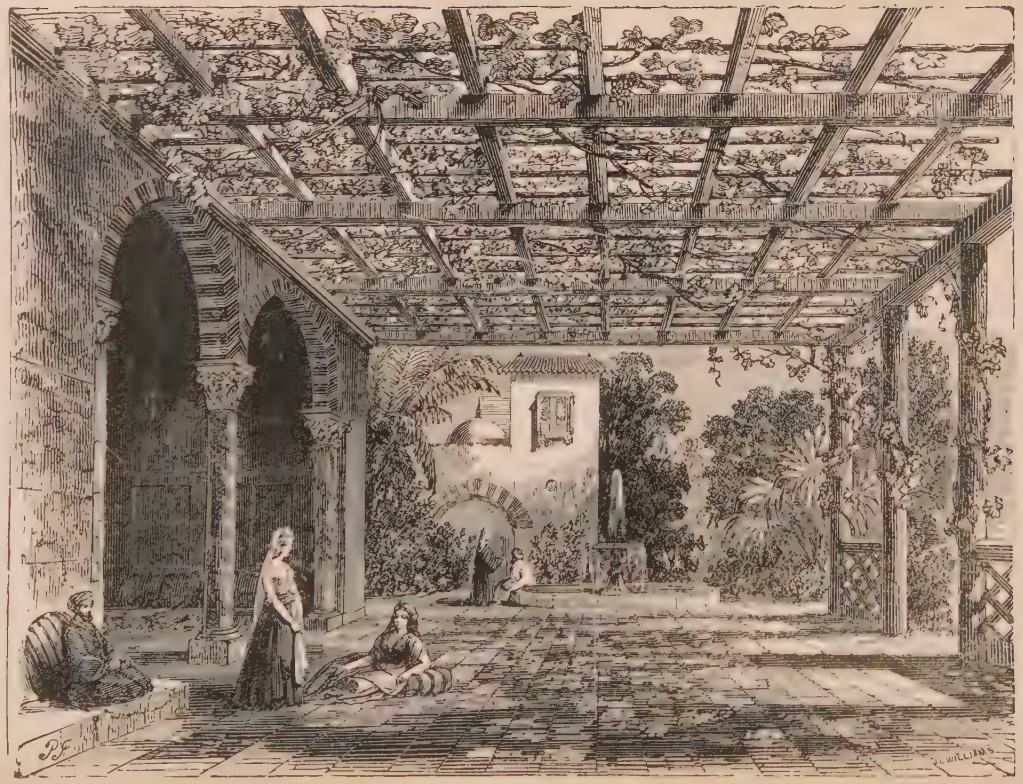
18. *Putteth away his wife;* that is, for ordinary causes. (Matt. 19: 9.)

19. *Purple;* worn only by persons of very high rank.

20, 21. A very graphic description of extreme helplessness and misery.

22. *Abraham's bosom;* into his presence and society.

IESUS AND THE DOCTORS.



SITTING UNDER THE VINE.

beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried.
23 And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus
24 in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.
25 But Abraham said, [1]Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou
26 art in anguish. And [2]besides all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I
27 pray thee therefore, father, that thou wouldest send him to my father's house; for I have five
28 brethren; that he may testify unto them, lest they also come into this place of torment. But
29 Abraham saith, They have Moses and the prophets: let them hear them. And he said, Nay,
30 father Abraham: but if one go to them from the dead, they will repent.
31 And he said unto him, If they hear not Moses and

1 Gr. *Child.*

2 Or, *in all these things*

23. *In Hades;* not in Hell, but in the place of the dead. This is represented according to the Jewish belief of that time, as divided into a place of punishment and reward, where the righteous and the wicked awaited the day of general judgment.

31. The meaning is, that the change necessary to prepare the soul for heaven is a change in the affections and feelings of the heart; and any extraordinary revelations from heaven, or marvels of any kind, though they might produce wonder or alarm, would have no tendency to awaken love. — We must not allow the material images, which our Saviour uses in this parable, to fix themselves permanently in our minds, and give form to our conceptions of the world of spirits. In this our present state of being, we can form no eorrect ideas of that world. The Saviour teaches, in this parable, only certain spiritual truths, employing very striking imagery to give vividness and emphasis to the expression of them. These truths are, 1. That the conditions of men in this life do not correspond with their characters, and will often be reversed in the world to come; 2. That the ruin in which the sinner will then find himself involved is a permanent ruin, admitting of no restoration or remedy; and, 3. That the change necessary to prepare the impenitent for heav-

the prophets, neither will they be persuaded, if one rise from the dead.

17 And he said unto his disciples, It is impossible but that occasions of stumbling should come: but woe unto him, through whom they 2 come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stum- 3 ble. Take heed to yourselves: if thy brother sin, rebuke him; and if he re- 4 pent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith. And the Lord 6 said, If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you. But 7 who is there of you, having a [1]servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; and will 8 not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he 9 thank the [1]servant because he did the things that were commanded? Even so ye also, when ye 10 shall have done all the things that are commanded you, say, We are unprofitable [2]servants; we have done that which it was our duty to do.

And it came to pass, 11

1 Gr. *bondservant.*

2 Gr. *bondservants.*

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en, is a moral change, which can be produced only by moral influences.

CHAPTER XVII.

1. *Occasions of stumbling;* temptations. — *Unto him,* &c.; that is, unto him who tempts or entices others to sin.

2. *Cause one of these little ones to stumble;* lead any one of the humble disciples of Christ away into sin.

3. *Rebuke him;* that is, state your complaint frankly to him; and not, as is usual, go to others, when he is absent, with your censures and reproaches.

6. *Faith as a grain of mustard-seed;* that is, a very small degree of faith.

9. The words *I trow not* are added in the Old Version, but are wanting in the best manuscripts. Christ asks the question, but leaves his hearers to answer it in their own minds.

10. *We have done that;* we have done *only* that, &c.

11. Samaria lay between Galilee and Judea.

[1]as they were on the way to Jerusalem, that he was passing [2]through the midst of Samaria and
12 Galilee. And as he entered into a certain village there met him ten men that were lepers,
13 which stood afar off: and they lifted up their voices, saying, Jesus, Master, have mercy on
14 us. And when he saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass, as they went, they were cleansed.
15 And one of them, when he saw that he was healed, turned back, with a loud voice glorifying
16 God; and he fell upon his face at his feet, giving him thanks: and he
17 was a Samaritan. And Jesus answering said, Were not the ten cleansed? but where are the nine? [3]Were there
18 none found that returned to give glory to God, save this [4]stranger? And he
19 said unto him, Arise, and go thy way: thy faith hath [5]made thee whole.

20 And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation:
21 neither shall they say, Lo, here! or, There! for lo, the kingdom of God is [6]within you.

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they
23 shall say to you, Lo, there! Lo, here! go not away, nor follow after *them:*
24 for as the lightning, when it lighteneth out of the

1 Or, *as he was*
2 Or, *between*
3 Or, *There were none found...save this stranger.*
4 Or, *alien*
5 Or, *saved thee*
6 Or, *in the midst of you*

12. *Stood afar off.* Lepers were required to avoid communication with others on account of the contagiousness of their disease.

14. *Show yourselves*, &c.; for examination. The leper, when healed, was required to go to the priest, to have his cure officially ascertained.

20. *With observation;* with circumstances of pomp and ceremony.

21. *Is within you.* It is a spiritual kingdom, having its seat in the feelings and affections of the soul.

23–27. [These verses, it seems to me, are probably a condensed and imperfect report of the discourse, more fully reported by Matthew, in ch. 24, and contain references both to the destruction of Jerusalem and also to the second coming of Christ and the end of the world. See notes on Matthew. L. A.]

24. And thus the kingdom of Christ is a spiritual light, springing up in the minds of

one part under the heaven, shineth unto the other part under heaven; so shall the Son of man
25 be [1]in his day. But first must he suffer many things and be rejected of
26 this generation. And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man.
27 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and de-
28 stroyed them all. Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they build-
29 ed; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and
30 destroyed them all: after the same manner shall it be in the day that the Son of man is revealed.
31 In that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back.
32 Remember Lot's wife.
33 Whosoever shall seek to gain his [2]life shall lose it: but whosoever shall lose *his* [2]*life* shall [3]preserve it.
34 I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left.
35 There shall be two women grinding together; the one shall be taken, and the other shall be left.[4]
37 And they answering say unto him, Where, Lord? And he said unto them, Where the body *is*, thither will the [5]eagles also be gathered together.

1 Some ancient authorities omit *in his day*.
2 Or, *soul*
3 Gr. *save it alive*.
4 Some ancient authorities add ver. 36 *There shall be two men in the field; the one shall be taken, and the other shall be left.*
5 Or, *vultures*

men, so that those who seek it need not look far away, but will see it at once within them and around them.

27. *They ate, they drank*, &c.; that is, they lived at ease, and in fancied security.

30. *After the same manner shall it be;* that is, the coming of the Son of man, by which is meant the establishment of the Redeemer's spiritual kingdom upon the earth, shall be attended with a period of great and sudden calamity to the Jews. The result corresponded with this and similar predictions. The great historical event which, perhaps, more than any other, attended and marked the early establishment of Christianity, was the destruction of Jerusalem, and the ruin of the Jewish state,—accompanied by circumstances of confusion and terror graphically exhibited by the images presented in the remaining verses of the chapter.

18 And he spake a parable unto them to the end that they ought always to pray, and not to faint;
2 saying, There was in a city a judge, which feared not God, and regarded not
3 man: and there was a widow in that city; and she came oft unto him, saying, [1]Avenge me of
4 mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard
5 man; yet because this widow troubleth me, I will avenge her, lest she [2]wear me out by her con-
6 tinual coming. And the Lord said, Hear what [3]the unrighteous judge saith.
7 And shall not God avenge his elect, which cry to him day and night, and he is long suffering over
8 them? I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find [4]faith on the earth?

9 And he spake also this parable unto certain which trusted in themselves that they were righteous, and set [5]all others at naught:
10 Two men went up into the temple to pray; the one a Pharisee, and the other a
11 publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican.
12 I fast twice in the week; I give tithes of all that I
13 get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, [6]be merciful to me [7]a sinner.
14 I say unto you,

1 Or, *Do me justice of:* and so in ver. 5, 7, 8.
2 Gr. *bruise.*
3 Gr. *the judge of unrighteousness.*
4 Or, *the faith*
5 Gr. *the rest.*
6 Or, *be propitiated*
7 Or, *the sinner*

CHAPTER XVIII.

1. *To faint;* to be discouraged.

5. *Avenge her;* hear and judge her cause.—*Wear me out;* literally, beat *or bruise* me.

7. *His own elect;* his own chosen friends.—*Bear long with them;* delay long to answer their prayers.

8. The meaning of this parable is, that if even an unjust judge can be made to listen to the petitions of a poor widow, much more a just God and loving Father will attend to the cry of his children.

11. The Pharisees were a very proud and self-complacent class of men, who had a high reputation for sanctity. The publicans or tax-gatherers, on the other hand, were despised.

12. *Of all that I get;* not, as in the Old Version, *of all that I possess.* It was one tenth of the income, not of the property, which the Old Testament required to be given to religious purposes.

14. *Justified;* in the sight of God.

This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

15 And they brought unto him also their babes, that he should touch them: but when the disciples saw it,
16 they rebuked them. But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for of such is the
17 kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good [1] Master, what shall I do to inherit eternal life?
19 And Jesus said unto him, Why callest thou me good? none is good, save
20 one, *even* God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and mother. And
21 he said, All these things have I observed from my youth up. And when
22 Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. But when he heard
23 these things, he became exceeding sorrowful; for he was very rich. And
24 Jesus seeing him said, How hardly shall they that have riches enter into the kingdom of God! For
25 it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God. And they that
26 heard it said, Then who can be saved? But he said,
27 The things which are impossible with men are possible with God. And
28 Peter said, Lo, we have left [2] our own, and followed thee. And he said unto
29 them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or

1 Or, *Teacher*

2 Or, *our own homes*

16. *For of such*, &c. Childhood is docile, lowly-minded, contented, and happy, and thus is an emblem of the Christian character.

18–23. This incident is related in language slightly varied in Matt. 19: 16–22, and in Mark 10: 17. The difficulties which arise in the interpretation of this incident are considered in the notes on Matt. and Mark.

24. *And Jesus seeing him*; i. e., looking upon him and observing his sadness.

children, for the kingdom
30 of God's sake, who shall
not receive manifold more
in this time, and in the
[1]world to come eternal life.
31 And he took unto him
the twelve, and said unto
them, Behold, we go up
to Jerusalem, and all the
things that are written
[2]by the prophets shall be
accomplished unto the
32 Son of man. For he shall
be delivered up unto the
Gentiles, and shall be
mocked, and shamefully
entreated, and spit upon:
33 and they shall scourge
and kill him: and the
third day he shall rise
34 again. And they under-
stood none of these
things; and this saying
was hid from them, and
they perceived not the
things that were said.
35 And it came to pass, as
he drew nigh unto Jericho,
a certain blind man sat by
36 the way side begging: and
hearing a multitude going
by, he inquired what this
37 meant. And they told
him, that Jesus of Naza-
38 reth passeth by. And he
cried, saying, Jesus, thou
son of David, have mercy
39 on me. And they that
went before rebuked him,
that he should hold his
peace: but he cried out
the more a great deal,
Thou son of David, have
40 mercy on me. And Jesus
stood, and commanded
him to be brought unto
him: and when he was
come near, he asked him,
41 What wilt thou that I
should do unto thee? And
he said, Lord, that I may
42 receive my sight. And
Jesus said unto him,
Receive thy sight: thy
faith hath [3]made thee
43 whole. And immediately
he received his sight, and
followed him, glorifying
God: and all the people,
when they saw it, gave
praise unto God.

19 And he entered and was
2 passing through Jericho.
And behold, a man called

1 Or, *age*

2 Or, *through* 3 Or, *saved thee*

31. *Shall be accomplished unto the Son of man;* i. e., the various prophecies of his sufferings and death should be fulfilled.

32. *The Gentiles.* The Romans were the Gentiles to whose power Jesus was delivered. (Luke 23: 1, 2.)

34. *Was hid from them;* its meaning was not understood.

39. *Rebuked him;* they thought it unseemly that a king who was going to establish the kingdom of God, which they thought would immediately appear, should be appealed to by a blind beggar.

42. *Hath made thee whole;* or, as in the Old Version, and in the margin, *hath saved thee;* i. e., from thy blindness. Christ does not here refer to a spiritual salvation.

CHAPTER XIX.

2. *Chief publican;* a head officer of the customs or taxes.

by name Zacchæus; and he was a chief publican,
3 and he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was
4 little of stature. And he ran on before, and climbed up into a sycomore tree to see him: for he was to
5 pass that way. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy
6 house. And he made haste, and came down, and received him joyfully.
7 And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.
8 And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.
9 And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of
10 Abraham. For the Son of man came to seek and to save that which was lost.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear. He said there-
12 fore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.
13 And he called ten [1]ser-

[1] 1 Gr. *bondservants.*

7. *A sinner.* It seems that he had been habitually guilty of injustice and extortion in his office.

8. *I give to the poor; I restore him fourfold:* that is, I *will* do so. It was a promise of immediate and entire amendment of life, the result, probably, of conversation with the Saviour not recorded. *If I have wrongfully exacted aught of any man;* i. e., whatever I have wrongfully taken I will restore.

11. *Was immediately to appear;* should immediately be established, as a worthy kingdom, at Jerusalem, whither they were going.

12. *A kingdom;* that is, kingly authority. Such cases were not uncommon under the Roman emperors. Men who, by hereditary succession, or in other ways, acquired claims to the government of a province, or a country, went to Rome to be invested with authority, and then returned to enter upon their administration. Of course, during such an absence, plots were often formed against them, as represented in v. 14.

13. The ten servants represent the disciples and followers of Jesus, who received the communications of divine truth from him, as a sacred treasure, which they were bound to improve and to disseminate in a faithful manner, during his approaching absence from them.—*Trade ye*

vants of his, and gave them ten [1]pounds, and said unto them, Trade ye
14 *herewith* till I come. But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign
15 over us. And it came to pass, when he was come back again, having received the kingdom, that he commanded these [2]servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading.
16 And the first came before him, saying, Lord, thy pound hath made ten
17 pounds more. And he said unto him, Well done, thou good [3]servant: because thou wast found faithful in a very little, have thou authority over
18 ten cities. And the second came, saying, Thy pound, Lord, hath made five pounds. And he said unto 19 him also, Be thou also over five cities. And 20 [4]another came, saying, Lord, behold, *here is* thy pound, which I kept laid up in a napkin: for I 21 feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. He saith unto him, 22 Out of thine own mouth will I judge thee, thou wicked [3]servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow; then wherefore gavest 23 thou not my money into the bank, and [5]I at my coming should have required it with interest? And he said unto them 24 that stood by, Take away from him the pound, and give it unto him that hath the ten pounds. And 25

1 *Mina*, here translated a pound, is equal to one hundred drachms. See ch. xv. 8.
2 Gr. *bondservants.*
3 Gr. *bondservant.*
4 Gr. *the other.*
5 Or, *I should have gone and required*

herewith; the Old Version reads, *Occupy till I come.* In the old English, occupy is sometimes used in the sense of employ,—and that is undoubtedly the meaning here.

14. *But his citizens;* the people of the province over whom he was to reign. They represent the Jews generally.

17. *Have thou authority,* &c.; that is, having been faithful to the trust reposed in them by the prince in his private capacity, they were promoted to stations of authority under his government when he became invested with power.

23. *With interest;* the Old Version read *usury,* that being, in old English, synonymous with interest, and not having, two centuries ago, the meaning now attached to it, of exorbitant or illegal interest.

they said unto him, Lord,
26 he hath ten pounds. I say
unto you, that unto every
one that hath shall be
given; but from him that
hath not, even that which
he hath shall be taken
27 away from him. Howbeit
these mine enemies, which
would not that I should
reign over them, bring
hither, and slay them
before me.
28 And when he had thus
spoken, he went on be-
fore, going up to Jerusa-
lem.
29 And it came to pass,
when he drew nigh unto
Bethphage and Bethany,
at the mount that is call-
ed *the mount* of Olives,
he sent two of the disci-
30 ples, saying, Go your
way into the village over
against *you;* in the which
as ye enter ye shall find
a colt tied, whereon no
man ever yet sat: loose
him, and bring him.
31 And if any one ask you,
Why do ye loose him?
thus shall ye say, The
Lord hath need of him.

1 Gr. *powers.*

And they that were sent 32
went away, and found
even as he had said unto
them. And as they were 33
loosing the colt, the own-
ers thereof said unto
them, Why loose ye the
colt? And they said, 34
The Lord hath need of
him. And they brought 35
him to Jesus: and they
threw their garments
upon the colt, and set
Jesus thereon. And as 36
he went, they spread
their garments in the
way. And as he was 37
now drawing nigh, *even*
at the descent of the
mount of Olives, the
whole multitude of the
disciples began to rejoice
and praise God with a
loud voice for all the
[1]mighty works which
they had seen; saying, 38
Blessed *is* the King that
cometh in the name of
the Lord: peace in heav-
en, and glory in the high-
est. And some of the 39
Pharisees from the mul-
titude said unto him,
[2]Master, rebuke thy dis-

2 Or, *Teacher*

27. The general idea of the parable is, that Jesus was not then about to establish his kingdom, as they had supposed. (v. 11.) He was going to leave the world for a time, to reappear again, at a future day, fully invested with power. In the meantime, he was to leave in the hands of his friends and followers the revelations of divine truth which he had made, as a private trust, for the faithful exercise of which they would be called to a strict account, when he should come again in power. A parable somewhat similar to this in form, but yet very different in its intent and import, was given by our Saviour on another occasion, as recorded Matt. 25: 14–30.

28. *Going up to Jerusalem.* Up

40 ciples. And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

41 And when he drew nigh, he saw the city and
42 wept over it, saying, [1]If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid
43 from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a [2]bank about thee, and compass thee round, and keep thee in on every side,
44 and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he entered into the temple, and began to cast out them that sold, saying unto them, It is 46 written, And my house shall be a house of prayer: but ye have made it a den of robbers.

And he was teaching 47 daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him: and they 48 could not find what they might do; for the people all hung upon him, listening.

20 And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; and they 2 spake, saying unto him, Tell us: By what authority doest thou these

1 Or, *O that thou hadst known*

2 Gr. *palisade.*

from Jericho, which stood nearly six hundred feet below the level of the Mediterranean, while Jerusalem is some two thousand feet above the Mediterranean.

43, 44. A graphic prophetic description of the siege and destruction of Jerusalem.

45. *And he entered into the temple;* on the following day, as is distinctly stated by Mark, (11:12, 15;) so that the buyers and sellers, in submitting to this ejection, were not overawed by the multitude which followed Jesus, but they yielded voluntarily, from consciousness of wrong, and through veneration for the personal character of Jesus, whom they doubtless regarded as a prophet.

48. *Hung upon him;* a very graphic description of their entranced interest in and attention to his words.

CHAPTER XX.

2. *These things;* referring, perhaps, both to his public teaching in the temple, and to his expulsion of the buyers and sellers.

things? or who is he that gave thee this authority?
3 And he answered and said unto them, I also will ask you a [1]question;
4 and tell me: The baptism of John, was it from heaven, or from men?
5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why did ye not believe him?
6 But if we shall say, From men; all the people will stone us: for they be persuaded that John was a prophet.
7 And they answered, that they knew not whence
8 *it was.* And Jesus said unto them, Neither tell I you by what authority I do these things.
9 And he began to speak unto the people this parable: A man planted a vineyard, and let it out to husbandmen, and went into another country for
10 a long time. And at the season he sent unto the husbandmen a [2]servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.
11 And he sent yet another [2]servant: and him also they beat, and handled him shamefully, and sent him away empty.
12 And he sent yet a third: and him also they wounded, and cast him forth.
13 And the lord of the vineyard said, What shall I do? I will send my beloved son: it may be they will reverence him.
14 But when the husbandmen saw him, they reasoned one with another, saying, This is the heir: let us kill him, that the inheritance may be ours.
15 And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them?
16 He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, [3]God forbid.
17 But he looked upon them, and said,

1 Gr. *word.* 2 Gr. *bondservant.* 3 Gr. *Be it not so.*

14. *That the inheritance may be ours;* after they had killed the heir they would seize on his inheritance; it would not be theirs except as violence would give them possession of it.

16. *God forbid.* They meant by this exclamation, not to object to the punishment of such husbandmen, in the imaginary case, but to express their dissent in respect to the religious truth intended by it, viz., that the Messiah would be rejected by the Jewish people, and that they would consequently be destroyed. Hence the force of the Saviour's reply in the two succeeding verses.

What then is this that is written,

The stone which the builders rejected,
The same was made the head of the corner?

18 Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.

19 And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against 20 them. And they watched him, and sent forth spies, which feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the 21 governor. And they asked him, saying, [1]Master, we know that thou sayest and teachest rightly, and acceptest not the person *of any*, but of a truth teachest the way 22 of God: Is it lawful for us to give tribute unto Cæsar, or not? But he 23 perceived their craftiness, and said unto them, Shew 24 me a [2]penny. Whose image and superscription hath it? And they said, Cæsar's. And he said 25 unto them, Then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they 26 were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.

And there came to him 27 certain of the Sadducees, they which say that there is no resurrection; and they asked him, saying, 28 [1]Master, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. There 29 were therefore seven brethren: and the first took a wife, and died childless; and the second; 30 and the third took her; and likewise the seven 31 also left no children, and

1 Or, *Teacher*

2 See marginal note on Matt. xviii. 28.

18. *It will scatter him as dust.* A more graphic representation of the utter destruction that would come upon them even than that of the Old Version, *it will grind him to powder.*

20. *Righteous;* men honestly desirous of instruction. [They were seeking some excuse for accusing him to the Roman governor, Pilate.]

22. *Is it lawful,* &c. They hoped to lead him to say something which the Roman government might consider seditious or treasonable.

32 died. Afterward the
33 woman also died. In the
resurrection therefore
whose wife of them shall
she be? for the seven had
34 her to wife. And Jesus
said unto them, The sons
of this [1]world marry, and
are given in marriage:
35 but they that are ac-
counted worthy to attain
to that [1]world, and the re-
surrection from the dead,
neither marry, nor are
36 given in marriage: for
neither can they die any
more: for they are equal
unto the angels; and are
sons of God, being sons
37 of the resurrection. But
that the dead are raised,
even Moses shewed, in
the place concerning the
Bush, when he calleth
the Lord the God of
Abraham, and the God
of Isaac, and the God of
38 Jacob. Now he is not
the God of the dead, but
of the living: for all live
39 unto him. And certain
of the scribes answering
said, [2]Master, thou hast
40 well said. For they durst
not any more ask him
any question.

41 And he said unto them,
How say they that the
Christ is David's son?
42 For David himself saith
in the book of Psalms,

The Lord said unto
my Lord,
Sit thou on my right
hand,
43 Till I make thine ene-
mies the footstool of
thy feet.

44 David thereforth calleth
him Lord, and how is he
his son?

45 And in the hearing of
all the people he said
46 unto his disciples, Beware
of the scribes, which de-
sire to walk in long robes,
and love salutations
in the marketplaces, and
chief seats in the syna-
gogues, and chief places
47 at feasts; which devour
widows' houses, and for
a pretence make long
prayers: these shall re-
ceive greater condemna-
tion.

21 And he looked up, [3]and
saw the rich men that

1 Or, *age*
2 Or, *Teacher*

3 Or, *and saw them that..treasury, and they were rich.*

37. *In the place concerning the Bush;* i. e., in the passage in the Old Testament, relating the interview between Moses and God at the burning bush. Ex. 3: 2–6.

38. *Unto him;* that is, in his view. When men die, they die only to those who survive them. In the sight of God, they continue to live, changing only the scene of existence.

47. *Greater condemnation,* the guilt of their actual ungodliness being aggravated by their hypocritical pretensions to piety.

CHAPTER XXI.

1. *Gifts;* the object of this contribution, it is supposed, was

were casting their gifts
2 into the treasury. And
he saw a certain poor
widow casting in thither
3 two mites. And he said,
Of a truth I say unto you,
This poor widow cast in
4 more than they all: for
all these did of their
superfluity cast in unto
the gifts: but she of
her want did cast in
all the living that she
had.

5 And as some spake of
the temple, how it was
adorned with goodly
stones and offerings, he
6 said, As for these things
which ye behold, the
days will come, in which
there shall not be left
here one stone upon an-
other, that shall not be
7 thrown down. And they
asked him, saying, [1]Mas-
ter, when therefore shall
these things be? and
what *shall be* the sign
when these things are
about to come to pass?
And he said, Take heed 8
that ye be not led astray:
for many shall come in
my name, saying, I am *he;*
and, The time is at hand:
go ye not after them.
And when ye shall hear 9
of wars and tumults, be
not terrified: for these
things must needs come
to pass first; but the end
is not immediately.

Then said he unto them, 10
Nation shall rise against
nation, and kingdom
against kingdom: and 11
there shall be great earth-
quakes, and in divers
places famines and pesti-
lences; and there shall
be terrors and great signs
from heaven. But be- 12
fore all these things, they
shall lay their hands on
you, and shall persecute
you, delivering you up
to the synagogues and
prisons, [2]bringing you be-
fore kings and governors

1 Or, *Teacher*

2 Gr. you *being brought.*

to sustain the expenses of the religious services of the temple.

3. *Cast in more than they all;* has made a greater effort and sacrifice. The poor, however, as well as the rich, are bound to exercise prudence and sound discretion in making religious or charitable contributions.

4. *Of their superfluity;* not merely as in the Old Version, of their abundance. They gave, as people are very apt to do, what they really had no use for.

6. *Not one stone upon another;* a phrase indicating complete and utter destruction.

7. This discourse, 7–36, is more fully reported in Matt. ch. 24. See notes there. There is a great difference of opinion among commentators, respecting its proper interpretation. Some regard its prophecies as completely fulfilled at the destruction of Jerusalem, others think it is prophetic of a second coming of Christ, and of events which are to accompany, or immediately precede, that coming.

13 for my name's sake. It shall turn unto you for a
14 testimony. Settle it therefore in your hearts, not to meditate beforehand
15 how to answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to
16 gainsay. But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and *some* of you [1]shall they cause to be put to
17 death. And ye shall be hated of all men for my
18 name's sake. And not a hair of your head shall
19 perish. In your patience ye shall win your [2]souls.
20 But when ye see Jerusalem compassed with armies, then know that her desolation is at hand.
21 Then let them that are in Judæa flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. For these are days of 22
vengeance, that all things which are written may be fulfilled. Woe unto them 23
that are with child and to them that give suck in those days! for there shall be great distress upon the [3]land, and wrath unto this people. And 24
they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And 25
there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men [4]fainting for fear, 26
and for expectation of the things which are coming on [5]the world: for the powers of the heavens shall be shaken. And 27
then shall they see the

1 Or, *shall they put to death*
2 Or, *lives* 3 Or, *earth*
4 Or, *expiring*
5 Gr. *the inhabited earth.*

13. That is, it was to be in that way that the disciples were to give their testimony to the gospel.

18. Nothing really valuable to them should be lost or destroyed; but, amidst all these trials and dangers, their ultimate welfare and happiness were perfectly secure.

19. The Old Version read, *in your patience possess ye your souls;* the New Version gives, it will be seen, a different significance to the text. The meaning is that the Christian wins his life not by attempting to avoid trouble, but by patiently enduring it.

25–28. [For reasons which I have stated in my commentary on Luke, I believe these verses describe the signs which shall accompany the second coming of Christ. L. A.]

Son of man coming in a cloud with power and
28 great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.
29 And he spake to them a parable: Behold the fig tree, and all the trees:
30 when they now shoot forth, ye see it and know of your own selves that the summer is now nigh.
31 Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh.
32 Verily I say unto you, This generation shall not pass away, till all things
33 be accomplished. Heaven and earth shall pass away: but my words shall not pass away.
34 But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as
35 a snare: for *so* shall it come upon all them that dwell on the face of all the earth. But watch ye 36
at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

And every day he was 37
teaching in the temple; and every night he went out, and lodged in the mount that is called *the mount* of Olives. And 38
all the people came early in the morning to him in the temple, to hear him.

Now the feast of un- **22**
leavened bread drew nigh, which is called the Passover. And the chief 2
priests and the scribes sought how they might put him to death; for they feared the people.

And Satan entered into 3
Judas who was called Iscariot, being of the number of the twelve. And he went away, and 4
communed with the chief priests and captains, how he might deliver him unto

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32. [*This generation shall not pass away;* i. e., the Jewish nation shall not pass away. See note on Matt. 24: 34. L. A.]

34. *Come on you suddenly as a snare.* Christians are warned to be watchful that the coming of the Lord may not find them unprepared, as it will find the unconverted.

36. *Watch ye at every season;* not literally always, but in all times, both of prosperity and adversity.

37. *Every night he went out,* &c.; for safety, to avoid the conspiracies which might be formed against his life.

CHAPTER XXII.

4. *Captains;* that is, officers of the temple. (v. 52.)—*Communed with;* consulted with them privately.

them. And they were glad, and covenanted to give him money. And he consented, and sought opportunity to deliver him unto them [1]in the absence of the multitude.

And the day of unleavened bread came, on which the passover must be sacrificed. And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat. And they said unto him, Where wilt thou that we make ready? And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth. And ye shall say unto the goodman of the house, The [2]Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover.

And when the hour was come, he sat down, and the apostles with him. And he said unto them, With desire I have desired

1 Or, *without tumult*

2 Or, *Teacher*

7. Unleavened bread was used for seven days, in connection with the celebration of the passover, in commemoration of the haste in which the children of Israel fled from Egypt, which prevented the proper preparation of bread. (Ex. 12: 14–20, 34.)

11. *The goodman of the house;* the master of the house, the other being a servant.—*The Master.* This expression seems to imply that the person thus applied to was a disciple.

12. *Furnished.* Many rooms were undoubtedly thus prepared in Jerusalem to accommodate the great number of strangers that were accustomed to resort to the city on such occasions.

13, 14. These verses convey the impression very strongly, that it was the passover which Jesus celebrated at this time with his disciples, on what we should call Thursday evening, as he was crucified on the following day, which was the day before the Jewish Sabbath,—our Saturday. But, from several allusions in John's Gospel, particularly John 13: 1, 29; 18: 28; 19: 14, it would seem the passover was not celebrated by the Jews till the following day, that is, Friday. Several ingenious hypotheses have been advanced by the learned to account for this discrepancy. It is, perhaps, on the whole, most probable that the allusions in John refer, not to the eating of the paschal lamb, which took place on the first evening, but to the services of the remaining seven days, during which the feast of the passover continued. Some, not satisfied with this explanation, suppose that Jesus anticipated the time one day, on account of his approaching crucifixion.

to eat this passover with
16 you before I suffer: for I
say unto you, I will not
eat it, until it be fulfilled
in the kingdom of God.
17 And he received a cup,
and when he had given
thanks, he said, Take this,
and divide it among your-
18 selves: for I say unto you,
I will not drink from
henceforth of the fruit of
the vine, until the king-
dom of God shall come.
19 And he took [1]bread, and
when he had given thanks,
he brake it, and gave to
them, saying, This is my
body [2]which is given for
you: this do in re-
20 membrance of me. And
the cup in like manner
after supper, saying, This
cup is the new [3]covenant
in my blood, *even* that
which is poured out for
you. But behold, the 21
hand of him that betray-
eth me is with me on the
table. For the Son of 22
man indeed goeth, as it
hath been determined:
but woe unto that man
through whom he is
betrayed! And they be- 23
gan to question among
themselves, which of them
it was that should do this
thing.

And there arose also a 24
contention among them,
which of them is ac-
counted to be [4]greatest.
And he said unto them, 25

1 Or, *a loaf*
2 Some ancient authorities omit *which is given for you...which is poured out for you.*
3 Or, *testament*
4 Gr. *greater.*

20. *This cup is the new covenant;* that is, the wine, representing blood, is the symbol of the new covenant, by which God grants remission of sins through the atoning sufferings of Jesus. The Roman Catholic church understands the expressions, "This is my body," and "This is my blood," (Mark 14:24,) literally, and maintain that when the bread and wine are consecrated by their priests, they become really and truly the body and blood of Christ, although to the senses they remain as before. They accordingly sometimes bear their consecrated elements in processions, and pay divine honors to them.

22. In all ages of the world, the Gordian knot of moral philosophy has been the seeming incompatibility of an absolute overruling power on the part of the Creator, with the moral accountability of man. How can everything that comes to pass be prearranged by the power and purpose of God, while yet the moral responsibility of the human acts, by which his will is accomplished, rests with guilty instruments alone? Yet Jesus calmly states the fact that it is so, in this, the strongest case imaginable.

24. This is the third occasion on which a similar controversy arose. (See Matt. 20: 20–28. Luke 9:46–48.) As the disciples must have referred to Christ's kingdom on earth, the fact that these discussions arose seems to be wholly inconsistent with the idea that Jesus assigned the official superiority to Peter, as some contend.

The kings of the Gentiles have lordship over them; and they that have authority over them are
26 called Benefactors. But ye *shall* not *be* so: but he that is the greater among you, let him become as the younger: and he that is chief, as he
27 that doth serve. For whether is greater, he that [1]sitteth at meat, or he that serveth? is not he that [1]sitteth at meat? but I am in the midst of you as he that serveth.
28 But ye are they which have continued with me
29 in my temptations; and [2]I appoint unto you a kingdom, even as my Father appointed unto me,
30 that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.
31 Simon, Simon, behold, Satan [3]asked to have you, that he might sift you as
32 wheat: but I made supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, stablish thy brethren.
33 And he said unto him, Lord, with thee I am ready to go both to prison and to
34 death. And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.
35 And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing.
36 And he

1 Gr. *reclineth.*
2 Or, *I appoint unto you, even as my Father appointed unto me a kingdom, that ye may eat and drink &c.*
3 Or, *obtained you by asking*

28. *Temptations;* trials and sufferings.

30. That is, be associated with their Redeemer in sacred enjoyments and trusts.

31. Sifting, being performed by a rough and violent shaking, is a proper emblem of any malevolent injury.

32. *When once thou hast turned again.* The phraseology of the Old Version, *when thou art converted*, was misleading, because it might give to the reader the impression that Peter was not then a Christian. Christ, foreseeing Peter's denial, urges him, when he has repented of that sin, to use his own experience of weakness and restoration, as a means of strengthening others.

35, 36. *And he that hath none;* i. e., no purse, not as in the Old Version, no sword. The language of Christ is figurative. The first mission of the disciples was a peaceful one, and pursued through a region where they everywhere found friends, on whose hospitality they could safely rely. Now, however, Jesus teaches them, by this strong, figurative language, that they were about to enter upon a service full of difficulty and danger, in which they would have to put in requisition all their resources and means of

said unto them, But now, he that hath a purse, let him take it, and likewise a wallet: [1]and he that hath none, let him sell his cloke, and buy a
37 sword. For I say unto you, that this which is written must be fulfilled in me, And he was reckoned with transgressors: for that which concerneth me hath [2]fulfilment.
38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.
39 And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also fol-
40 lowed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was parted 41
from them about a stone's cast; and he kneeled down and prayed, saying, 42
Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. [3]And 43
there appeared unto him an angel from heaven, strengthening him. And 44
being in an agony he prayed more earnestly: and his sweat became as it were great drops of blood falling down upon the ground. And when he 45
rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, and 46
said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.

1 Or, *and he that hath no sword, let him sell his cloke, and buy one.*
2 Gr. *end.*
3 Many ancient authorities omit ver. 43, 44.

self-protection, referring, however, under a figure taken from military life, undoubtedly to moral measures alone; though his disciples seem to have understood him literally.

38. *It is enough;* not *they* are enough; that is, he did not refer to the swords which they presented, but only terminated the conversation, finding, apparently, that they were not in a state of mind to understand his meaning.

44. *Became as it were great drops of blood;* not mere drops of perspiration, but drops of a bloody perspiration, produced by the great agony of the sufferer. There has been much speculation upon this passage, but to little purpose; since, in any case, the description is plainly intended to denote something preternaturally awful in this agony. The expression ceases to be surprising, when we consider that the mental anguish here endured was undoubtedly a part of that mysterious and protracted series of sufferings which commenced at Gethsemane, and ending upon the cross, constituted, in the closing scenes of the Saviour's life, a great expiatory sacrifice to atone for the sins of the world.

45. *Sleeping for sorrow;* exhausted with anxiety and sorrow.

47 While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss
48 him. But Jesus said unto him, Judas, betrayest thou the Son of man with
49 a kiss? And when they that were about him saw what would follow, they said, Lord, shall we smite
50 with the sword? And a certain one of them smote the [1]servant of the high priest, and struck off his
51 right ear. But Jesus answered and said, Suffer ye thus far. And he touched his ear, and
52 healed him. And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against him, Are ye come out, as against a robber, with
53 swords and staves! When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.

54 And they seized him, and led him *away*, and brought him into the high priest's house. But Peter
55 followed afar off. And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the
56 midst of them. And a certain maid seeing him as he sat in the light *of the fire*, and looking stedfastly upon him, said, This man also was with
57 him. But he denied, saying, Woman, I know him
58 not. And after a little while another saw him, and said, Thou also art *one* of them. But Peter said, Man, I am not.
59 And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him: for he is a Galilæan. But
60 Peter said, Man, I know not what thou sayest. And immediately, while

1 Gr. *bondservant.*

50. *One of them;* Peter.

52. These were all Jewish forces.

55. *In the midst of them;* among the servants who had kindled the fire. The examination of Jesus was going forward before the high priest at another part of the hall.

56. *In the light of the fire;* a more graphic as well as a more accurate rendering of the original than that of the Old Version, *by the fire.*—*Looking steadfastly upon him;* indistinctly recognizing him as the disciple whom she had admitted at John's request. (John 18: 16, 17.)

59. *He is a Galilean;* they judged from some peculiarity of his language. The Galilean dialect having some marked characteristics, which distinguished it from that of the inhabitants of Judea.

he yet spake, the cock
61 crew. And the Lord
turned, and looked upon
Peter. And Peter re-
membered the word of
the Lord, how that he
said unto him, Before
the cock crow this day,
thou shalt deny me thrice.
62 And he went out, and
wept bitterly.
63 And the men that held
[1]*Jesus* mocked him, and
64 beat him. And they
blindfolded him, and
asked him, saying, Pro-
phesy: who is he that
65 struck thee? And many
other things spake they
against him, reviling him.
66 And as soon as it was
day, the assembly of the
elders of the people was
gathered together, both
chief priests and scribes;
and they led him away
67 into their council, saying,
If thou art the Christ,
tell us. But he said un-
to them, If I tell you, ye
68 will not believe: and if I
ask *you*, ye will not an-
swer. But from hence- 69
forth shall the Son of
man be seated at the
right hand of the power
of God. And they all 70
said, Art thou then the
Son of God? And he
said unto them, [2]Ye say
that I am. And they 71
said, What further need
have we of witness? for
we ourselves have heard
from his own mouth.

23 And the whole com-
pany of them rose up,
and brought him before
Pilate. And they began 2
to accuse him, saying,
We found this man per-
verting our nation, and
forbidding to give tribute
to Cæsar, and saying that
he himself is [3]Christ a
king. And Pilate asked 3
him, saying, Art thou
the King of the Jews?
And he answered him
and said, Thou sayest.
And Pilate said unto the 4
chief priests and the mul-

1 Gr. *him.*

2 Or, *Ye say* it, *because I am.*
3 Or, *an anointed king*

63. *Mocked him;* mocked and ridiculed his alleged claim to the character of king.

66. *The assembly of the elders of the people;* i. e., the Sanhedrim—the great Jewish court.

69. *But from henceforth;* not merely *hereafter.* He clearly foresaw that his death was near, and declared to the council that their putting him to death would simply restore him again to the right hand of God.

CHAPTER XXIII.

2. *To accuse him.* They changed the accusation now that they had brought him before Pilate. The charge before their council was blasphemy; now, it is disaffection towards the Roman government.

4. *I find no fault,* &c. The conversation with Jesus, by which Pilate was satisfied of his innocence, is given in detail, John 18: 29–38.

titudes, I find no fault in
5 this man. But they were
the more urgent, saying,
He stirreth up the peo-
ple, teaching throughout
all Judæa, and beginning
from Galilee even unto
6 this place. But when
Pilate heard it, he asked
whether the man were a
7 Galilæan. And when he
knew that he was of
Herod's jurisdiction, he
sent him unto Herod,
who himself also was at
Jerusalem in these days.
8 Now when Herod saw
Jesus, he was exceeding
glad: for he was of a
long time desirous to see
him, because he had
heard concerning him;
and he hoped to see some
[1]miracle done by him.
9 And he questioned him
in many words; but he
answered him nothing.
10 And the chief priests and
the scribes stood, vehe-
mently accusing him.
11 And Herod with his sol-
diers set him at nought,
and mocked him, and
arraying him in gorgeous
apparel sent him back to
Pilate. And Herod and 12
Pilate became friends
with each other that very
day: for before they were
at enmity between them-
selves.

And Pilate called to- 13
gether the chief priests
and the rulers and the
people, and said unto
them, Ye brought unto 14
me this man, as one that
perverteth the people:
and behold, I, having ex-
amined him before you,
found no fault in this
man touching those
things whereof ye accuse
him: no, nor yet Herod: 15
for he sent him back unto
us; and behold, nothing
worthy of death hath
been done by him. I 16
will therefore chastise
him, and release him.[2]
But they cried out all to- 18
gether, saying, Away
with this man, and re-
lease unto us Barabbas:

1 Gr. *sign.*
2 Many ancient authorities insert ver. 17 *Now he must needs release unto them at the feast one* prisoner. Others add the same words after ver. 19.

7. *Herod's jurisdiction;* Herod Antipas, son of old King Herod, who had ordered Jesus to be destroyed in infancy.

8. *Had heard concerning him.* See Matt. 14: 1.

11. *Set him at nought;* mocked and ridiculed him.

14. *That perverteth the people,* —from their allegiance to the Roman government.

15. *No, nor yet Herod;* though Herod treated him with indignity and ridicule, he acquitted him of all criminal designs.—*For he sent him back unto us; I sent you to him,* was the reading in the Old Version; there is good manuscript authority for either, and both statements are true.

THE PARABLE OF THE MARRIAGE SUPPER.

St LUKE XIV

MIRACLE AT NAIN.

19 one who for a certain insurrection made in the city, and for murder, was
20 cast into prison. And Pilate spake unto them again, desiring to release
21 Jesus; but they shouted, saying, Crucify, crucify
22 him. And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him.
23 But they were instant with loud voices, asking that he might be crucified. And their voices
24 prevailed. And Pilate gave sentence that what they asked for should be
25 done. And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.
26 And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

27 And there followed him a great multitude of the people, and of women who bewailed and
28 lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For
29 behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave
30 suck. Then shall they begin to say to the mountains, Fall on us; and to
31 the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry?

32 And there were also two others, malefactors, led with him to be put to death.

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20. *Desiring to release Jesus;* he was not merely, as represented by the Old Version, willing to do so, he desired to do so, but he had not the courage to act upon his own convictions against the clamors of the mob.

22. *I will therefore chastise him.* This proposal to subject Jesus to the punishment of scourging was intended as a compromise. Pilate did not consider him as really deserving of any punishment at all.

25. *To their will;* not to their custody, but to that of his own soldiers, to be dealt with *according to* their will.

26. *Coming from the country;* that is, they met him as they were going out of the city. At first Jesus bore the cross himself. (John 19: 17.)

31. *In the dry.* Our Saviour here seems to refer to the terrible calamities which were to come upon the Jewish nation, at the approaching siege and destruction of Jerusalem.

33 And when they came unto the place which is called [1]The skull, there they crucified him, and the malefactors, one on the right hand and the
34 other on the left. [2]And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among
35 them, they cast lots. And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen.
36 And the soldiers also mocked him, coming to him, offering him vinegar,
37 and saying, If thou art the King of the Jews, save
38 thyself. And there was also a superscription over him, THIS IS THE KING OF THE JEWS.
39 And one of the malefactors which were hanged railed on him, saying, Art not thou the Christ? save thyself and us. But the
40 other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And
41 we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.
42 And he said, Jesus, remember me when thou comest [3]in thy kingdom.
43 And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

44 And it was now about the sixth hour, and a darkness came over the whole [4]land until the
45 ninth hour, [5]the sun's light failing: and the veil of the [6]temple was rent in the midst. [7]And when
46

1 ccording to the Latin, *Calvary*, which has the same meaning.
2 Some ancient authorities omit *And Jesus said, Father, forgive them; for they know not what they do.*
3 Some ancient authorities read *into th kingdom.*
4 Or, *earth*
5 Gr. *the sun failing.*
6 Or, *sanctuary*
7 Or, *And Jesus, crying with a loud voice, said*

33. *The skull;* the word Golgotha, Matt. 27: 33, is Hebrew, and the word Calvary is an English form of a Latin word, both meaning skull. The hill received this name, perhaps, from its form, perhaps, because the skulls of those who were executed lay about; the site is not known with certainty.

35. *The Christ of God, his chosen;* God's Messiah. To them it doubtless seemed perfectly conclusive that he could not be the Messiah, else he would have been miraculously delivered from their hands.

38. This inscription was written in Hebrew and in Latin and in Greek. (John 19: 20.)

39. *Art not thou the Christ;* an ironical and derisive question.

44. *Sixth hour;* noon.

45. *The sun's light failing;* or *the sun was darkened*, as in the Old Version. Some manuscripts have one reading, some the other. The cause of the darkness is not explained.

Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said this, he gave
47 up the ghost. And when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.
48 And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their
49 breasts. And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.
50 And behold, a man named Joseph, who was a councillor, a good man
51 and a righteous (he had not consented to their counsel and deed), *a man* of Arimathæa, a city of the Jews, who was looking for the kingdom of God: this man went to
52 Pilate, and asked for the body of Jesus. And he
53 took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain.
54 And it was the day of the Preparation, and the sabbath [1]drew on. And
55 the women, which had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid.
56 And they returned, and prepared spices and ointments.

And on the sabbath they rested according to the commandment.

24 But on the first day of the week, at early dawn,

1 Gr. *began to dawn.*

47. *The centurion;* the Roman officer who had charge of the execution.

48. *And all the multitudes,* &c. It appears from v. 27, that a large portion of the populace regarded Jesus with friendly feelings, and strongly deprecated these proceedings. They who cried, "Crucify him," were probably comparatively few, and were instigated to their hostility by the Jewish leaders.

50. *A councillor;* a member of the Jewish council or Sanhedrim, mentioned in 22 : 66.

51. *Was looking for,* &c.; was interested in looking for its approach.

54. *The Preparation;* that is, for the Sabbath.

55. Mark (15 : 40) mentions their names.

56. *Prepared spices and ointments;* making arrangements in part for the embalming of the body. These preparations were not completed until after the Sabbath. (Mark 16 : 1.)

CHAPTER XXIV.

1. *They came unto the tomb.* The incidents here related are very different from those recorded by Matthew and Mark, as attending the visit to the sepulchre, which the latter evangelists describe. Hence it

they came unto the tomb, bringing the spices which 2 they had prepared. And they found the stone rolled away from the 3 tomb. And they entered in, and found not the body [1]of the Lord Jesus. 4 And it came to pass, while they were perplexed thereabout, behold, two men stood by them in 5 dazzling apparel: and as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye [2]the living among the 6 dead? [3]He is not here, but is risen: remember how he spake unto you when he was yet in Gali- 7 lee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise 8 again. And they re- 9 membered his words, and returned [4]from the tomb, and told all these things to the eleven, and to all 10 the rest. Now they were Mary Magdalene, and Joanna, and Mary the *mother* of James: and the other women with them told these things unto the apostles. And these 11 words appeared in their sight as idle talk; and they disbelieved them. 12 [5]But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he [6]departed to his home, wondering at that which was come to pass.

13 And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. 14 And they communed with each other of all these things which had happened. 15 And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him. 17 And he said unto them, [7]What com-

1 Some ancient authorities omit *of the Lord Jesus*.
2 Gr. *him that liveth*.
3 Some ancient authorities omit *He is not here, but is risen*.
4 Some ancient authorities omit *from the tomb*.
5 Some ancient authorities omit ver. 12.
6 Or, *departed, wondering with himself*
7 Gr. *What words are these that ye exchange one with another*.

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has been supposed that this was a different party, which came to the sepulchre after Mary Magdalene had gone away.

10. *Joanna*. She is mentioned, Luke 8: 3, as the wife of Chuza, Herod's steward.

17. *They stood still looking sad*. The words, *they stood still*, are wanting in the Old Version, and from some of the ancient manuscripts.

munications are these that ye have one with another, as ye walk? And they stood still, looking
18 sad. And one of them, named Cleopas, answering said unto him, [1]Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these
19 days? And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the peo-
20 ple: and how the chief priests and our rulers delivered him up to be condemned to death, and
21 crucified him. But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. Moreover 22
certain women of our company amazed us, having been early at the tomb; and when they 23
found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And cer- 24
tain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. And 25
he said unto them, O foolish men, and slow of heart to believe [2]in all that the prophets have spoken! Behoved it not 26
the Christ to suffer these things, and to enter into his glory? And beginning 27
from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. And 28
they drew nigh unto the

1 Or, *Dost thou sojourn alone in Jerusalem, and knowest thou not the things*
2 Or, *after*

18. *Cleopas.* His wife, the sister of Mary, the mother of Jesus, is mentioned John 19: 25. —*Dost thou alone sojourn.* The meaning is as in the Old Version, Are you merely a sojourner or stranger.

21. *Should redeem.* The disciples, it seems, had, to this time, no other idea of redemption, than that of deliverance from their political subjugation to the Roman power.

25. *O foolish men;* thoughtless men: the word is different from that in Matt 5: 22, and does not imply bitterness or contempt.

26. *Behoved it not the Christ,* &c.; that is, was it not so predicted concerning him?

27. *He interpreted to them,* &c. He explained to them that the kingdom of the Messiah was to be a spiritual one, and that, according to the predictions referring to him, he was to suffer death by the hands of his enemies. —*Concerning himself;* that is, concerning Christ. He did not make himself personally known to them until afterwards. (v. 31, 32.)

village, whither they were going: and he made as though he would go fur-
29 ther. And they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to abide
30 with them. And it came to pass, when he had sat down with them to meat, he took the [1]bread, and blessed it, and brake,
31 and gave to them. And their eyes were opened, and they knew him; and he vanished out of their
32 sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scrip-
33 tures? And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that
34 were with them, saying, The Lord is risen indeed, and hath appeared to
35 Simon. And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.

36 And as they spake these things, he himself stood in the midst of them, [2]and saith unto them, Peace *be* unto you.
37 But they were terrified and affrighted, and supposed that they beheld a
38 spirit. And he said unto them, Why are ye troubled? and wherefore do reasonings arise in
39 your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having.
40 [3]And when he had said this, he shewed them his
41 hands and his feet. And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to
42 eat? And they gave him a piece of a broiled fish[4].
43 And he took it, and did eat before them.

44 And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must

1 Or, *loaf*
2 Some ancient authorities omit *and saith unto them, Peace* be *unto you.*
3 Some ancient authorities omit ver. 40.
4 Many ancient authorities add *and a honeycomb.*

34. *Saying;* that is, the eleven were saying.—*Simon;* Peter.

39. *See my hands and my feet;* with the marks of the wounds upon them.

44. *These are my words;* this is the fulfilment of the words. Jesus had often predicted these events, but the disciples either had not understood, or did not believe him.

needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concern-
45 ing me. Then opened he their mind, that they might understand the
46 scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the
47 third day; and that repentance [1]and remission of sins should be preached in his name unto all the [2]nations, beginning
48 from Jerusalem. Ye are witnesses of these things.
49 And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

50 And he led them out until *they were* over against Bethany: and he lifted up his hands, and
51 blessed them. And it came to pass, while he blessed them, he parted from them, [3]and was carried up into heaven. And
52 they [4]worshipped him, and returned to Jerusalem with great joy: and
53 were continually in the temple, blessing God.

1 Some ancient authorities read *unto.*
2 Or, *nations. Beginning from Jerusalem, ye are witnesses*

3 Some ancient authorities omit *and was carried up into heaven.*
4 Some ancient authorities omit *worshipped him, and.*

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45. *The Scriptures;* in relation to this subject, the character and coming of the Messiah.

50. *And he led them out;* not at this time, but on another occasion, a considerable time afterwards; for Jesus had interviews with his disciples in Galilee, and continued to meet them, from time to time, for the space of forty days after his resurrection. (Acts 1: 3.)

THE GOSPEL ACCORDING TO

ST. JOHN.

Among the disciples who were more immediately attendant upon the Saviour during the continuance of his ministry, there were three who appear to have occupied a very prominent position—Peter, James, and John. They were all Galileans. James and John were the sons of Zebedee and Salome. They are first mentioned Matt. 4:21, where is contained the account of their being called to leave their occupation upon the Sea of Galilee, and attend upon the ministry of Jesus. From that time, they are very prominent actors in the events which take place, until James is put to death by Herod, as recorded in Acts 12:1, 2. From this period, John also disappears from the sacred history, excepting that, in the book of Revelation, (1:9,) he alludes to himself as then residing, in exile, in the Isle of Patmos. This is a small island in the Egean Sea, nearly opposite to Miletus. A tradition has come down from ancient times, that he spent many years of his life in Ephesus, before his banishment, and that he afterwards returned to Ephesus, where he died, at a great age. It was this John who was the author of the following history.

The narrative of the incidents in our Saviour's life, and the record of his sayings, which John has given, are strikingly different, in the genius and spirit which characterize the composition, from those of the other three Evangelists. His mind was of a very different turn from theirs, so that a class of events and conversations which they have passed by, seem to have been those which most interested him. And, in fact, the gentleness of his cast of character, and the refinement and cultivation of his mind,—the qualities apparently, which endeared him to the Saviour, as a personal companion,—have made him, as an author, the general favorite among readers of the Bible, in every age.

CHAPTER I.

1, 2. This very remarkable language unequivocally establishes, in one clause, an identity

1 In the beginning was the Word, and the Word was with God, and the Word was God. The2

same was in the beginning
3 with God. All things were made [1]by him; and without him [2]was not anything made that hath been
4 made. In him was life; and the life was the light
5 of men. And the light shineth in the darkness; and the darkness [3]appre-
6 hended it not. There came a man, sent from God, whose name was
7 John. The same came for witness, that he might bear witness of the light, that all might believe
8 through him. He was not the light, but *came* that he might bear witness of the light. [4]There was 9
the true light, *even the light* which lighteth [5]every man, coming into the world. He was in the 10
world, and the world was made [1]by him, and the world knew him not. He 11
came unto [6]his own, and they that were his own received him not. But as 12
many as received him, to them gave he the right to become children of God, *even* to them that believe on his name: which were 13
[7]born, not of [8]blood, nor of the will of the flesh,

1 Or, *through*
2 Or, *was not anything made. That which hath been made was life in him; and the life &c.*
3 Or, *overcame.* See ch. xii. 35 (Gr.).
4 Or, *The true light, which lighteth every man, was coming*
5 Or, *every man as he cometh*
6 Gr. *his own things.*
7 Or, *begotten*
8 Gr. *bloods.*

between the existence called the Word and the supreme Jehovah; and in another, it as clearly marks a contradistinction between them. We are forced, therefore, upon the alternative of either admitting some incomprehensible distinction in the oneness of the Godhead, or else peremptorily rejecting this testimony. And if we were prepared to take the responsibility of doing the latter in any case, we most certainly could not do it in this, relating, as it does, to the nature, and to the personal identity, of the Supreme Being—subjects more than all others beyond the cognizance and comprehension of man.

5. *And the light*, &c. The meaning is, that the light shone into this world of darkness and sin, but the world would not receive it.

7. *Bear witness of the Light;* announce the coming of the Light.

9. There is some doubt as to the proper construction of the original here. The margin gives the meaning more clearly than the text. John says that John the Baptist was not the light, but only a witness of it, that the true light which lighteth every man was coming into the world at the time when John began his ministry.

11. *Unto his own;* unto the world, which was his own.

12. *To them gave he the right to become children of God;* made them the children of God; that is, like God in the spirit and temper of their minds. The word here rendered *right*, but in the Old Version, *power*, signifies both right and power, and is elsewhere in the New Version translated authority.

13. *Which were born;* that is,

nor of the will of man,
14 but of God. And the
Word became flesh, and
[1]dwelt among us (and we
beheld his glory, glory as
of [2]the only begotten from
the Father), full of grace
15 and truth. John beareth
witness of him, and crieth,
saying, [3]This was he of
whom I said, He that
cometh after me is become
before me: for he was
16 [4]before me. For of his
fulness we all received,
17 and grace for grace. For
the law was given [5]by
Moses; grace and truth
came [5]by Jesus Christ.
No man hath seen God at 18
any time; [6]the only be-
gotten Son, which is in
the bosom of the Father,
he hath declared *him*.

And this is the witness 19
of John, when the Jews
sent unto him from Jeru-
salem priests and Levites
to ask him, Who art thou?
And he confessed, and 20
denied not; and he con-
fessed, I am not the Christ.
And they asked him, 21
What then? Art thou

1 Gr. *tabernacled.*
2 Or, *an only begotten from a father*
3 Some ancient authorities read (*this was he that said*).
4 Gr. *first in regard of me.*
5 Or, *through*
6 Many very ancient authorities read *God only begotten.*

as sons of God.—*Not of blood*, &c.: that is, not by nature, but by the grace of God.

14. *Became flesh;* became man. The statement here made, taken in connection with what is said of the Word in the opening verses of the chapter, seems to be so direct and unequivocal, that the doctrine of the inhering of a divine nature in the person of Jesus Christ, and that of the inspiration of the Word of God, must be received or rejected together. It seems impossible to reject the one without removing the other. The New Version gives the meaning of the parenthetical sentence better than the old one. The glory to which the apostle refers, is that of Christ's character, as manifested in his life of self-sacrifice.

15. *Is become before me;* not merely is *preferred* before me, but really is superior to me, higher than I am.—*He was before me;* he existed before me.

18. *Hath seen God;* known God.—*In the bosom of the Father;* closely conjoined with him.—*Hath declared him;* made him known; revealed him to mankind.

19. *The witness;* the testimony.

20. Some persons, in those days, were inclined to believe that John the Baptist was himself the Messiah. This is intimated in Luke 3:15; and decisive evidence of it is contained in the writings of the early Christians. It was to meet and refute this error, that the evangelist thus repeatedly and emphatically adduces the testimony of John the Baptist in favor of Jesus. (Comp. v. 8 and 15.)

21. *I am not;* that is, he was not Elias, or Elijah, in a literal and personal sense. The Jews understood the prophecy, Mal. 4:5, to mean that Elias himself was to rise from the dead, and reappear upon earth; whereas the meaning was, that a new prophet should arise, with the

Elijah? And he saith, I am not. Art thou the prophet? And he an-
22 swered, No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest
23 thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah
24 the prophet. [1]And they had been sent from the
25 Pharisees. And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet?
26 John answered them, saying, I baptize [2]with water: in the midst of you standeth one whom ye
27 know not, *even* he that cometh after me, the latchet of whose shoe I am not worthy to unloose.
28 These things were done in [3]Bethany beyond Jordan, where John was baptizing.

29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which [4]taketh away the sin of
30 the world! This is he of whom I said, After me cometh a man which is become before me: for he was [5]before me. And I
31 knew him not; but that he should be made manifest to Israel, for this cause came I baptizing [2]with water. And John
32 bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew
33

1 Or, *And* certain *had been sent from among the Pharisees.*
2 Or, *in*
3 Many ancient authorities read *Bethabarah*, some, *Betharabah*.
4 Or, *beareth the sin*
5 Gr. *first in regard of me.*

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bold and energetic character of Elijah, as is expressed by the angel, Luke 1:17.—*The prophet.* It is not certain to what expectation of the Jews this question refers. From Matt. 16:14, it seems that the reappearance of Jeremiah might have been looked for as a prelude to the coming of Christ. In Deut. 18:15, the coming of a prophet is mentioned; and this may have been the prediction referred to here.

25. *Why then baptizest thou,* &c. Baptism seems to be here spoken of as a customary religious rite, which any distinguished religious teacher might be expected to perform.

26. *In the midst of you standeth one;* that is, there is one now living among you.

29. This language seems unequivocally to represent the Redeemer to us in the light of a great sacrifice offered for sin.

30. *Of whom I said;* as stated in v. 15.

31. *I knew him not;* that is, as the Messiah. It is evident, from Matt. 3:14, 15, that Jesus was personally known to John when he came to be baptized; as, in fact, considering the relation subsisting between their mothers, arising out of the circum-

him not: but he that sent me to baptize [1] with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth [1] with the Holy Spirit.
34 And I have seen, and have borne witness that this is the Son of God.
35 Again on the morrow John was standing, and
36 two of his disciples; and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God!
37 And the two disciples heard him speak, and they followed Jesus.
38 And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, [2] Master),
39 where abidest thou? He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. One of
40 the two that heard John *speak*, and followed him, was Andrew, Simon Peter's brother. He find-
41 eth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, [3]Christ). He brought him unto Jesus. Jesus looked upon him,
42 and said, Thou art Simon the son of [4]John: thou shalt be called Cephas (which is by interpretation, [5]Peter).

On the morrow he was
43 minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me.
44 Now Philip was from Bethsaida, of the city of Andrew and Peter.
45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.
46 And Nathanael

1 Or, *in* 2 Or, *Teacher*
3 That is, *Anointed*. 4 Gr. *Joanes*: called in Matt. xvi. 17 *Jonah*. 5 That is, *Rock* or *Stone*.

stances related by Luke, (1: & 2:) must almost necessarily have been the case. He knew him, however, *only as a devout and holy man*, until after the baptismal ceremony was performed; when it was revealed to him that he was the Messiah, in the manner specified in the two following verses.— *But that*, &c. The meaning is, that he knew only that the Messiah was about to appear.

39. *The tenth hour*; the latter part of the afternoon.

43. *Into Galilee*, where he had another interview with Peter and Andrew, and called them to be his disciples, as related Matt. 4: 18–20, and more particularly Luke 5: 1–11.

46. Nazareth was an obscure

said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.
47 Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no
48 guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw
49 thee. Nathanael answered him, Rabbi, thou art the Son of God; thou art King
50 of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. And 51
he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

And the third day there 2
was a marriage in Cana of Galilee; and the mother of Jesus was there:
and Jesus also was bid- 2
den, and his disciples, to the marriage. And when 3
the wine failed, the mother of Jesus saith unto him, They have no wine.
And Jesus saith unto her, 4
Woman, what have I to do with thee? mine hour is not yet come. His 5

village of Galilee, and the whole region was held in very little esteem. It was remote from Jerusalem, thinly peopled, mountainous, and wild; and connected, in many ways, with the various Gentile nations around it.

51. What Jesus intended by this declaration, and when and how it was fulfilled, is not known. Some commentators regard the language as figurative, supposing it to mean only that Nathanael should see Jesus, in various circumstances of life, the object of the special protection of Heaven. This does not, however, seem to be a very natural construction.

CHAPTER II.

1. *Cana of Galilee;* not far from Capernaum.

2. *Bidden;* invited.

3. *When the wine failed.* The deficiency in the supply indicated that the scene of the occurrence was in humble life; and yet, when all the circumstances of the invitation to this wedding are considered, they show that Mary's condition was not one of absolute poverty and destitution, as is sometimes supposed.

4. *Woman.* According to the usage of those times, this was a respectful and proper mode of address. There is some difficulty in the interpretation of Christ's language here, which seems to imply a refusal and yet evidently was not understood as a refusal, for she directed the servants to do his bidding.

5. *Whatsoever,* &c. The mother of Jesus appears to have been in expectation of some extraordinary interposition from her son on this occasion; but what

mother saith unto the servants, Whatsoever he saith unto you, do it.
6 Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece.
7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.
8 And he saith unto them, Draw out now, and bear unto the [1]ruler of the feast. And they bare it.
9 And when the ruler of the feast tasted the water [2]now become wine, and knew not whence it was (but the servants which had drawn the water
10 knew), the ruler of the feast calleth the bridegroom, and saith unto him, Every man setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse: thou hast kept the good wine until now.
11 This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.
12 After this he went down to Capernaum, he, and his mother, and *his* brethren, and his disciples: and there they abode not many days.
13 And the passover of the Jews was at hand, and Jesus went up to Jerusalem.
14 And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:
15 and he made a

1 Or, *steward*

2 Or, *that it had become*

were the particular grounds of this expectation does not appear, for no previous instance of the exercise of his miraculous powers had occurred.

6. *After the Jews' manner*, &c. The ceremonial ablutions enjoined by Jewish laws and usages, required, in an entertainment to which many guests were invited, a large quantity of water. These vases seem to have been used as reservoirs, furnishing, when filled, a sufficient supply at hand. Clauses of explanation, like this, occurring frequently in John's Gospel, corroborate the supposition that it was written, or at least intended to be read, beyond the limits of Judea.

8. *The ruler of the feast;* the person who presided at the table.

10. *Have drunk freely;* so that the taste is less critical.

12. *Capernaum;* a large town upon the shores of the Lake of Galilee.—*His brethren.* This expression is used to designate some near relatives of Jesus, particularly James the Less and Joses.

14. *In the temple;* in one of the courts, or outer enclosures of the temple. The oxen, sheep, and doves, were for sacrifices. The changers of money were men who furnished the kind of coin necessary for offerings. (Ex. 30: 13.)

15. *A scourge of cords;* as an

scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables;
16 and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise.
17 His disciples remembered that it was written, The zeal of thine house shall
18 eat me up. The Jews therefore answered and said unto him, What sign shewest thou unto us, seeing that thou doest
19 these things? Jesus answered and said unto them, Destroy this [1]temple, and in three days I
20 will raise it up. The Jews therefore said, Forty and six years was this [1]temple in building, and wilt thou raise it up in three days?
21 But he spake of the [1]temple of his body.
22 When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs
24 which he did. But Jesus did not trust himself unto
25 them, for that he knew all men, and because he needed not that any one should bear witness con-

1 Or, *sanctuary*

emblem, not an instrument, of authority. Such a scourge, as a weapon of offence against numbers, would be useless; so that the buyers and sellers are to be understood as yielding, not to force, but to the authority which Jesus assumed as a prophet—an authority always held by the Jews in the highest veneration.

16. An expulsion of the buyers and sellers from the temple, very similar to this, is described by the other evangelists as taking place near the close of our Saviour's ministry. (Matt. 21:12. Luke 19:45, 46.) It is not quite certain whether Jesus performed this work twice, or whether this is the same transaction, related, as is often the case in St. John's history, out of the order of time.

17. *Shall eat me up;* consume me; meaning that he was wholly absorbed in zeal for the honor of the house of God.

18. *What sign;* what proof that you are entitled to the authority of a prophet, which you assume.

20. Some have supposed that Jesus indicated by a gesture that he referred to his own body, and that the Jews wilfully perverted his meaning. But this is a conjecture which, instead of improving, destroys the force and beauty of the reply. It was undoubtedly intended as an enigma which time was to explain; for it is clear, from v. 22, that even his disciples did not understand him.

cerning 'man; for he himself knew what was in man.

3 Now there was a man of the Pharisees, named Nicodemus, a ruler of the
2 Jews: the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except
3 God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born [2]anew, he cannot see the kingdom of God.
4 Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus an- 5 swered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born 6 of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel 7 not that I said unto thee, Ye must be born [2]anew. [3]The wind bloweth where 8 it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one

1 Or, *a man; for...the man*
2 Or, *from above*

3 Or, *The Spirit breatheth*

CHAPTER III.

2. *By night;* secretly, for fear of his associates and friends.

3. *Jesus answered*, &c. There is no apparent connection between the reply of Jesus and the words of Nicodemus. Undoubtedly much of the conversation was omitted.—*Be born anew;* altogether and entirely changed in the temper and disposition of the mind.

4. *How can a man*, &c. We are not to suppose that Nicodemus seriously understood our Lord as using the language in its literal signification; but, not knowing precisely what he did intend, he employs these expressions as an emphatic mode of asking an explanation. In fact, the Saviour's reply, seems to indicate, not so much that Nicodemus misunderstood what he meant to say, as that he was surprised at its extraordinary import.

5. *Of water and the Spirit.* Water is emblematical of the public profession of repentance, and the Spirit is the agent that produces the inward change. The meaning, therefore, is, that an entire change in the spiritual condition of the soul must be *openly avowed* and *truly experienced*, to fit the sinner for the kingdom of heaven.

6. The meaning seems to be, that the qualities which are inherited by natural birth are earthly and sensual, and that nothing less than a great change, to be wrought only by the Holy Spirit, will make man heavenly-minded and pure.

8. *Where it listeth;* where it will.—*Thou hearest*, &c.; that is, we see the effect produced, but we cannot understand the operation of the cause.

that is born of the Spirit.
9 Nicodemus answered and said unto him, How can
10 these things be? Jesus answered and said unto him, Art thou the teacher of Israel, and understand-
11 est not these things? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our wit-
12 ness. If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly
13 things? And no man hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, [1]which is in
14 heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever
15 [2]believeth may in him have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For
17 God sent not the Son into the world to judge the world; but that the world should be saved through him. He that believeth
18 on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And
19 this is the judgment, that the light is come into the

1 Many ancient authorities omit *which is in heaven.*

2 Or, *believeth in him may have*

10. He ought to have known them, for the power of God, in respect to the renewal of the heart, is often recognized in the Old Testament, especially in the book of Psalms.

14. *Be lifted up.* It is uncertain whether the meaning is *exalted in honor*, as expressed Matt. 28:18, or whether the reference is to his being raised upon the cross in ignominy, as in John 12:32–34.

15. The reading of the margin is that of the Old Version. There is really very little difference in the spiritual significance of the two, since it is by believing in Christ that we have life in and through Christ

16. With the fifteenth verse appears to end our Saviour's conversation with Nicodemus; the remarks which follow, to v. 21, inclusive, being probably the comments made by John upon the conversation; for they resemble very much, both in sentiment and diction, the composition of the evangelist, while they are unlike the sayings of the Saviour. Other similar cases of this character hereafter occur. For evidence of the effect which this conversation, and the Saviour's ministry in general, produced on Nicodemus, see John 7:50, 51. 19:39.

19. *The judgment;* the ground upon which they are judged. Judgment here is equivalent to adverse judgment, or, as in the Old Version, *condemnation.* Compare verses 19:20, 21 with 1:1–14, for evidence that these are the remarks of the evangelist, and not of Jesus.

world, and men loved the darkness rather than the light; for their works
20 were evil. For every one that [1]doeth ill hateth the light, and cometh not to the light, lest his works
21 should be [2]reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, [3]that they have been wrought in God.

22 After these things came Jesus and his disciples into the land of Judæa; and there he tarried with
23 them, and baptized. And John also was baptizing in Ænon near to Salim, because there [4]was much water there: and they came, and were baptized.
24 For John was not yet
25 cast into prison. There arose therefore a questioning on the part of John's disciples with a Jew about purifying.
26 And they came unto John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men
27 come to him. John answered, and said, A man can receive nothing, except it have been given
28 him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him.
29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth

1 Or, *practiseth*
2 Or, *convicted*
3 Or, *because*
4 Gr. *were many waters.*

22. From ch. 4: 2, it appears that Jesus himself did not administer the rite of baptism.

24. *For John was not yet cast into prison.* From the first three Evangelists one would naturally conclude that our Lord's public ministry only began after the Baptist's imprisonment. But here, about six months, probably, after our Lord had entered upon his public ministry, we find the Baptist still at his work of preaching and baptizing. How much longer this continued cannot be determined with certainty; but probably not very long. For the great importance of this little verse for the right harmonizing of the Gospels, and determining the probable duration of our Lord's ministry, see on Matt. iv. 12.

26. They expected to have excited a feeling of displeasure in the mind of John, that Jesus, who had been among his disciples, and was baptized by him, and indebted to him for a public testimonial in his favor, should now be advancing beyond John in popular regard.

29. *This my joy;* that is, the joy of the friend of the bridegroom. John means to say that he rejoiced in the success and celebrity of the Saviour's ministry, instead of regarding it, as his disciples had anticipated, with envy and chagrin.

greatly because of the bridegroom's voice: this my joy therefore is ful-
30 filled. He must increase, but I must decrease.
31 He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: [1] he that cometh from heaven
32 is above all. What he hath seen and heard, of that he beareth witness; and no man receiveth his
33 witness. He that hath received his witness hath set his seal to *this*, that God is true. For he
34 whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure.
35 The Father loveth the Son, and hath given all
36 things into his hand. He that believeth on the Son hath eternal life; but he that [2] obeyeth not the Son shall not see life, but the wrath of God abideth on him.

4 When therefore the Lord knew how that the Pharisees had heard that Jesus was making and

1 Some ancient authorities read *he that cometh from heaven beareth witness of what he hath seen and heard.*
2 Or, *believeth not.*

31. It has been considered uncertain whether the words which follow, to the end of the chapter, are a continuation of the conversation of John the Baptist, or the remarks of St. John, the author of this Gospel. On the one hand, there is nothing to mark a transition; but, then, on the other hand, the remaining verses exhibit strikingly the style and mode of expression characteristic of the evangelist. It is, perhaps, most probable that they are intended to represent the general *sentiments* of the speaker, but clothed in language by the writer,—and thus exhibiting the peculiarities of his diction.—*He that is of the earth, is of the earth.* This seems like a tautological expression; the meaning, however, is not, as in the Old Version, that every man who comes from the earth is earthly in his nature, but that, since John the Baptist was earth-born he could speak only of that which an earthly experience taught him, while Christ, being incarnate, descended from heaven, could speak directly of spiritual things, which transcend all human and earthly experience.

32. *And no man receiveth*, &c.; a remark more likely to be made by John the evangelist, when writing his history long after our Saviour's death, and when he had been so decidedly rejected by the Jews, than by John the Baptist, just at the commencement of his ministry, when, as it is expressed in v. 26, all men were coming unto him.

34. *By measure;* the words *unto him* were added by the translators in the Old Version, but they weaken the sense of the original. The meaning is that God always gives in abundance. Compare Eph. 3: 20.

CHAPTER IV.

1. *How that the Pharisees had heard*, &c.; and were consequently beginning to manifest feelings of envy and opposition.

baptizing more disciples
2 than John (although
Jesus himself baptized
not, but his disciples),
3 he left Judæa, and de-
parted again into Galilee.
4 And he must needs pass
5 through Samaria. So he
cometh to a city of Sa-
maria, called Sychar, near
to the parcel of ground
that Jacob gave to his
6 son Joseph: and Jacob's
[1] well was there. Jesus
therefore, being wearied
with his journey, sat
[2] thus by the [1] well. It
was about the sixth hour.
There cometh a woman 7
of Samaria to draw water:
Jesus saith unto her,
Give me to drink. For 8
his disciples were gone
away into the city to buy
food. The Samaritan 9
woman therefore saith
unto him, How is it that
thou, being a Jew, askest
drink of me, which am a
Samaritan woman? ([3] For
Jews have no dealings
with Samaritans.) Jesus 10
answered and said unto
her, If thou knewest the
gift of God, and who it
is that saith to thee, Give

1 Gr. *spring*; and so in ver. 14; but not in ver. 11, 12.
2 Or, *as he was*

3 Some ancient authorities omit *For Jews have no dealings with Samaritans.*

3. *Into Galilee;* as a place of greater retirement and safety.

4. *Samaria;* a country lying between Judea and Galilee.

6. *Jacob's well.* This well is not mentioned in the Old Testament, but its memory has been preserved from the time of our Saviour to the present day. It is an object of great interest to travellers in Palestine. It is near the foot of Mount Gerizim, on the great road from Jerusalem to Galilee. The city of Sychar, called, in the Old Testament, *Shechem*, afterwards, by the Romans, *Neapolis*, and now *Nablus*, lies about half an hour's walk from the well, by a road passing westerly up a narrow valley between Gerizim and Ebal. At the foot of the mountain, east of the well, there extends, for miles, a very fertile plain, whose harvests may have suggested the image in v. 35. The lower part of the well is excavated in the solid rock, the mouth being covered with a vaulted chamber of solid masonry. Some hundred years after Christ, as if fearing that the place might be forgotten, the Christians built a monumental church over the spot, to perpetuate its memory. The church has long since crumbled away and disappeared; but the simple subterranean architecture, which it was intended to commemorate, remains apparently unchanged.—*Thus;* therefore, on that account.—*The sixth hour;* noon.

8. *Food*,—intending to eat it at the well in the open air.

9. *No dealings;* no friendly dealings, of the nature of social intercourse. There was a bitter religious controversy between them, as specified in v. 20.

10. *The gift of God;* which she was then receiving; that is, the favor bestowed upon her in granting her this interview.

me to drink; thou wouldest have asked of him, and he would have given thee living water.
11 The woman saith unto him, [1] Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou
12 that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle?
13 Jesus answered and said unto her, Every one that drinketh of this water
14 shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal
15 life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. Jesus
16 saith unto her, Go, call thy husband, and come hither. The woman an-
17 swered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband: for thou hast
18 had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly. The
19 woman saith unto him, [1] Sir, I perceive that thou art a prophet. Our fa-
20 thers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith
21 unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that
22 which ye know not: we

1 Or, *Lord*

14. *A well of water, springing up*, &c.; that is, a fountain of perpetual life, peace, and happiness.

15. *All the way hither;* the wells in Palestine are often quite a distance from the village, and the painful and burdensome duty of going out to the well, and bringing back the water, is devolved upon the women as a part of their household work.

19. Her faith rested on somewhat insufficient grounds,—as there are many modes by which a stranger might have become accidentally acquainted with the circumstances of her life. It is important that we should believe not only right, but for right reasons.

20. *In this mountain;* Mount Gerizim. It is interesting, though melancholy, to see how entirely all the great spiritualities of religion are thrown out of her view, by the prominence of this question of her sect,—a mere question of ritual.—*To worship;* referring to public national worship.

22. *Ye worship that which ye*

worship that which we know: for salvation is
23 from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: [1]for such doth the Father seek to be his
24 worshippers. [2]God is a Spirit: and they that worship him must worship in spirit and truth.
25 The woman saith unto him, I know that Messiah cometh (which is called Christ): when he is come, he will declare
26 unto us all things. Jesus saith unto her, I that speak unto thee am *he*.
27 And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her?
28 So the woman left her waterpot, and went away into the city, and saith to the men, Come, see a 29
man, which told me all things that *ever* I did: can this be the Christ? They went out of the 30
city, and were coming to him. In the mean while 31
the disciples prayed him, saying, Rabbi, eat. But 32
he said unto them, I have meat to eat that ye know not. The disciples there- 33
fore said one to another, Hath any man brought him *aught* to eat? Jesus 34
saith unto them, My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, There are yet 35
four months, and *then* cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are [3]white already
unto harvest. He that 36
reapeth receiveth wages, and gathereth fruit unto

1 Or, *for such the Father also seeketh.*
2 Or, *God is spirit*

3 Or, *white unto harvest. Already he that reapeth &c.*

know not; i. e., their worship was an ignorant, superstitious, and unintelligent worship. This verse indicates the contrast between Pagan and Christian worship, the one being paid to an unknown God, the other to a God whose nature has been revealed.

27. *With a woman*: not as in the Old Version, *the* woman. The disciples were surprised that Christ should condescend to give instruction to a woman, for the women were thought by Jewish Rabbis to be incapable of receiving religious instruction. Their household duties did not permit them to become theologians.

35. *Lift up your eyes*, &c.; that is, survey the moral and spiritual condition of the world, the image being drawn, perhaps, from the appearance of the fertile plain, spread out before them.

life eternal; that he that soweth and he that reapeth may rejoice together.
37 For herein is the saying true, One soweth, and
38 another reapeth. I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour.
39 And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that *ever* I did.
40 So when the Samaritans came unto him, they besought him to abide with them: and he abode
41 there two days. And many more believed be-
42 cause of his word; and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

43 And after the two days he went forth from thence into Galilee. 44 For Jesus himself testified, that a prophet hath no honour in his own country. 45 So when he came into Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

46 He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain 1nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and be-

1 Or, *king's officer*

38. *Others have labored*, &c.; the prophets and other religious teachers of the Jews, whose instructions might be considered as preparatory to the publication of the gospel of Christ.

39. In the suburbs of Nabulus, at the foot of Gerizim, travellers still find a small remnant of the Samaritans, adhering, as tenaciously as ever, to the tenets and customs of their fathers. They retain their ancient copies of the Pentateuch, their synagogue, and their priests; and they continue to ascend, four times a year, in solemn processions, to offer sacrifices among the sacred ruins upon the summit of the mountain.

44. *In his own country.* Nazareth was the home of Joseph and Mary. The statement that a prophet hath no honor in his own country, appears to be inserted in explanation of the statement following, that the Galileans received him because of the works performed in Jerusalem. His metropolitan reputation gave him a reputation in Galilee.

47. *Unto him*; that is, he came up from Capernaum to Cana.

sought *him* that he would come down, and heal his son; for he was at the
48 point of death. Jesus therefore said unto him, Except ye see signs and wonders, ye will in no
49 wise believe. The [1]nobleman saith unto him, [2]Sir, come down ere my child
50 die. Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and
51 he went his way. And as he was now going down, his [3]servants met him, saying, that his son
52 lived. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him.
53 So the father knew that *it was* at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.
54 This is again the second sign that Jesus did, having come out of Judæa into Galilee.

5 After these things there was [4]a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew [5]Bethesda, having five porches.
3 In these

1 Or, *king's officer*
2 Or, *Lord*
3 Gr. *bondservants.*

4 Many ancient authorities read *the feast.*
5 Some ancient authorities read *Bethsaida*, others *Bethzatha.*

51. *Going down;* to Capernaum, his residence, which was upon the shore of the lake.

CHAPTER V.

1. *A feast;* perhaps the passover.

2. *Porches.* These seem to have been small erections for the accommodation of the sick that resorted to the water.

3, 4. The Old Version contained the words added in the margin, which were undoubtedly inserted by some very ancient copyist, for the purpose of explaining why these cripples were waiting in the porches about the Pool. The external as well as the internal evidence is against its authenticity, and it is rejected by nearly all the best scholars, though it probably correctly states what was the popular belief among the Jews at the time. The original note on this passage is worth inserting here, as an indication of one of the reasons for believing that the passage itself is no part of the inspired narrative. "That God would really thus miraculously interpose, to throw down, from time to time, a single boon among a company of cripples, to be seized by the most forward, selfish, and eager, leaving those most discouraged, helpless, and miserable, to be overwhelmed again and again with bitter disappointment, is a supposition not admissible. The periodical agitations observed in the water were produced, perhaps, by a

THE PARABLE OF THE PRODIGAL SON.

LUKE XV.

THE ROYAL RIDE INTO JERUSALEM

lay a multitude of them that were sick, blind, halt, withered[1]. And a certain man was there, which had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith unto him, Wouldest thou be made whole? The sick man answered him, [2] Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Arise, take up thy bed, and walk. And straightway the man was made whole, and took up his bed and walked.

Now it was the sabbath on that day. So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed. But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. They asked him, Who is the man that said unto thee, Take up *thy bed*, and walk? But he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in the place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee. The man went away, and told the Jews that it was Jesus which had made him whole. And for this cause did the Jews persecute Jesus, because he did these things on the sabbath. But Jesus answered them, My Father worketh even until now, and I work. For this cause therefore

1 Many ancient authorities insert, wholly or in part, *waiting for the moving of the water; 4 for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden.*

2 Or, *Lord*

bubbling up, at intervals, from the fountain, as is not unusual with springs to which medical virtues are attributed; and the popular belief respecting them is stated, apparently, in order to explain the reply of the sick man to Jesus in v. 7."

13. *Had conveyed himself away*, to avoid the danger of a tumult.

16. *And for this cause did the Jews persecute Jesus.* It was with this design that they inquired, (v. 12;) but the man, in giving them the information, did not intend this result. He spoke (v. 15) to honor Jesus, not to betray him, as is indicated by the form of his expression. If the latter had been his design, he would have told the Jews that it was Jesus who *directed him to take up his bed and walk*, not that it was Jesus who had *made him whole*.

18. *Called God his own Father;*

the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

19 Jesus therefore answered and said unto them,

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth
20 in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him,
21 that ye may marvel. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will. For neither doth 22
the Father judge any man, but he hath given all judgement unto the Son; that all may honour 23
the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent him. Verily, verily, I say un- 24
to you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life. Verily, verily, 25
I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as 26
the Father hath life in himself, even so gave he to the Son also to have

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not merely *Said that God was his Father*. The original implies a special or particular claim of sonship. It may be rendered freely, *had spoken of God, as particularly his Father*.

19. *Can do nothing of himself*. Not merely nothing counter to the will of the Father, but nothing independent of the Father; all that he does he does as a manifestation of the Father, and by the power which the Father imparts to him.

20. *Greater works than these;* greater miracles than Christ had yet done he would do through the power of the Father working in him, in order that men might glorify the Son, and the Father through the Son.

21. To *quicken* is to restore the dead to life.

24. *Out of death;* spiritual death.—*Cometh not into judgement;* not merely *Cometh not into condemnation*. He is not judged; he is accounted as a Son of God, through Christ, without trial, judgment, or condemnation, as the Prodigal Son was accepted without any previous trial.

25. *The dead;* the spiritually dead. The sense in which the term is used is fixed by the last clause of the preceding verse.

26. *To have life;* to have the power of giving life.

27 life in himself: and he gave him authority to execute judgement, because he is [1]the Son of
28 man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice,
29 and shall come forth; they that have done good, unto the resurrection of life; and they that have [2]done ill, unto the resurrection of judgement.
30 I can of myself do nothing: as I hear, I judge: and my judgement is righteous; because I seek not mine own will, but the will of him that
31 sent me. If I bear witness of myself, my witness is
32 not true. It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.
33 Ye have sent unto John, and he hath borne witness unto the truth. But the
34 witness which I receive is not from man: howbeit I say these things, that ye may be saved. He was
35 the lamp that burneth and shineth: and ye were willing to rejoice for a season in his light. But
36 the witness which I have is greater than *that of* John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me.
37 And the Father which sent me, he hath borne

1 Or, *a son of man*

2 Or, *practised*

27. *Because he is the Son of man;* that is, the Messiah; the phrase "the Son of man" being one of the forms of expression known among the Jews as a designation of the Messiah.

28. *Marvel not at this;* at what was said in v. 25, in respect to the power of the Son to bestow spiritual life; for, as he proceeds to say, the time is coming when those who are literally dead shall be raised by his voice; the expression, "all that are in the graves," referring to those whose bodies are dead.

30. *Of myself;* separate from and independent of the Father. The idea is, that all the aims and designs of the Father and of the Son are one and inseparable, as the remaining clauses show.—*As I hear;* that is, perceive and understand the will of the Father.

31. *If I,* &c.; meaning that such an objection might be advanced by his enemies.

32. *Another;* not John, mentioned in the next verse,—for he says (v. 34) that he will not appeal to the testimony of John,—but the Father, as stated below (v. 36.)

34. *The witness which I receive is not from man;* that is, my claim to be the Messiah, the Son of the living God, depends not on human testimony, but on the witness of the Spirit of God. Compare Matt. 16:17.

37. *Ye have neither heard his voice,* &c.; that is, You have not been willing to listen to him, or to see him, nor (v. 38) to obey his word.

witness of me. Ye have neither heard his voice at any time, nor seen his
38 form. And ye have not his word abiding in you: for whom he sent, him ye
39 believe not. [1]Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear
40 witness of me; and ye will not come to me, that
41 ye may have life. I receive
42 not glory from men. But I know you, that ye have not the love of God in
42 yourselves. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.
44 How can ye believe, which receive glory one of another, and the glory that *cometh* from [2]the only God ye seek not?
45 Think not that I will accuse you to the Father: there is one that accuseth you, *even* Moses, on whom ye have set your hope.
46 For if ye believed Moses, ye would believe me; for he wrote of me.
47 But if ye believe not his writings, how shall ye believe my words?

6 After these things Jesus went away to the

1 Or, *Search the scriptures*

2 Some ancient authorities read *the only* one.

39. The rendering of this passage is much better in the New Version than in the Old. The reading of the latter is given in the margin. Christ did not exhort the Pharisees to search the Scriptures; they were already great students of the Scripture. He declared that in all their Scripture study they failed to find the witness of Christ, or to come to him to whom the Scriptures pointed them. The practical lesson to us is, that it is of no avail to study the Bible, unless, as a result of that study, we come to the Saviour, whom the Bible reveals to us.

43. *Another shall come;* some false Christ.

44. *From the only God;* not as in the Old Version, *From God only.* The reference is to such passages as Ex. 8:10; 9:14; 20:3; etc.

45. *Moses;* referring to the prediction of Moses in respect to the Messiah, which they would not receive.—*On whom ye have set your hope.* The Pharisees built all their hope of God's approval, and of eternal life, on a strict observance of the Mosaic Law.

CHAPTER VI.

1–21. The other evangelists have also given accounts of these transactions. (Matt. 14:13–34. Mark 6:30–53. Luke 9:10–17.) There are only two or three other instances, with the exception of the events connected with the closing scenes of the Saviour's life, in which John narrates incidents which the other evangelists have recorded.

1. *Went away;* probably to avoid the hostility of Herod, as it was immediately after he had beheaded John the Baptist. (Matt. 14:12, 13.)

other side of the sea of Galilee, which is *the sea* 2 of Tiberias. And a great multitude followed him, because they beheld the signs which he did on 3 them that were sick. And Jesus went up into the mountain, and there he sat with his disciples. 4 Now the passover, the feast of the Jews, was at 5 hand. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy [1]bread, that 6 these may eat? And this he said to prove him: for he himself knew what he 7 would do. Philip answered him, Two hundred [2]pennyworth of [1]bread is not sufficient for them, that every one may take 8 a little. One of his disciples, Andrew, Simon Peter's brother, saith un- 9 to him, There is a lad here, which hath five barley loaves, and two fishes: but what are these among 10 so many? Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. Jesus therefore 11 took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. And when 12 they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. So they 13 gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten. When 14 therefore the people saw the [3]sign which he did, they said, This is of a truth the prophet that cometh into the world.

Jesus therefore perceiving that they were 15 about to come and take him by force, to make him king, withdrew again into the mountain himself alone.

And when evening 16

1 Gr. *loaves.*
2 See marginal note on Matt. xviii. 28.
3 Some ancient authorities read *signs.*

9. *A lad here;* perhaps an attendant employed to carry provisions.

14. *The Prophet;* meaning the Messiah, as appears by their design of raising an insurrection against Herod, to make him king in his stead.

16–21. The variations in the narrative here make the account much more pictorial, as well as a more accurate representation of the original, than did the language of the Old Version. The disciples entered into a *boat*, not into a *ship;* the sea was still

came, his disciples went
17 down unto the sea; and
they entered into a boat,
and were going over the
sea unto Capernaum.
And it was now dark,
and Jesus had not yet
18 come to them. And the
sea was rising by reason
of a great wind that blew.
19 When therefore they had
rowed about five and
twenty or thirty fur-
longs, they behold Jesus
walking on the sea, and
drawing nigh unto the
boat: and they were
20 afraid. But he saith un-
to them, It is I; be not
21 afraid. They were will-
ing therefore to receive
him into the boat: and
straightway the boat was
at the land whither they
were going.
22 On the morrow the
multitude which stood on
the other side of the sea
saw that there was none
other [1]boat there, save
one, and that Jesus en-
tered not with his disci-
ples into the boat, but
that his disciples went
away alone (howbeit there 23
came [2]boats from Tibe-
rias nigh unto the place
where they ate the bread
after the Lord had given
thanks): when the mul- 24
titude therefore saw that
Jesus was not there, nei-
ther his disciples, they
themselves got into the
[2]boats, and came to Ca-
pernaum, seeking Jesus.
And when they found 25
him on the other side of
the sea, they said unto
him, Rabbi, when camest
thou hither? Jesus an- 26
swered them and said,
Verily, verily, I say unto
you, Ye seek me, not be-
cause ye saw signs, but
because ye ate of the
loaves, and were filled.
Work not for the meat 27
which perisheth, but for
the meat which abideth
unto eternal life, which
the Son of man shall give
unto you: for him the
Father, *even* God, hath
sealed. They said there- 28
fore unto him, What
must we do, that we may
work the works of God?

1 Gr. *little boat.*

2 Gr. *little boats.*

rising, when they perceived Christ. At first they would have avoided him, but after he spoke, they were *willing* to receive him.

17. *Jesus had not yet come to them;* having remained behind to allay the excitement among the people.

22. *On the other side;* that is, on the side where the miracle had been performed.

25. *When camest thou hither?* as there had been no boat in which he could have been conveyed from the opposite shore; though John says, (v. 23,) that other boats afterwards arrived, in which they themselves probably embarked.

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom [1]he
30 hath sent. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what
31 workest thou? Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to
32 eat. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my father giveth you the true bread out of
33 heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the
34 world. They said therefore unto him, Lord, evermore give us this bread.
35 Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall
36 never thirst. But I said unto you, that ye have seen me, and yet believe not. All that which the 37
Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. For 38
I am come down from heaven, not to do mine own will, but the will of him that sent me. And 39
this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is 40
the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and [2]I will raise him up at the last day.

The Jews therefore mur- 41
mured concerning him, because he said, I am the bread which came down out of heaven. And they 42
said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven? Jesus an- 43
swered and said unto them, Murmur not among yourselves. No man can 44

1 Or, *he sent*

2 Or, *that I should raise him up*

30. *They said;* they and others of the people of Capernaum, who, perhaps, had not witnessed the miracle of feeding the five thousand.

32. The meaning is, Moses did not give the manna; it was given by God; and was a type or prophecy of that spiritual food which God gives to the believer, through Christ.

35. *Shall not hunger and—never thirst;* never suffer the want of spiritual food.—To *come unto* Christ, and to *believe* on him, are the same.

come to me, except the Father which sent me draw him: and I will raise him up in the last day.
45 It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me.
46 Not that any man hath seen the Father, save he which is from God, he hath seen the Father.
47 Verily, verily, I say unto you, He that believeth
48 hath eternal life. I am
49 the bread of life. Your fathers did eat the manna in the wilderness, and
50 they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not
51 die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.

52 The Jews therefore strove one with another, saying, How can this man give us his flesh to eat?
53 Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves.
54 He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day.
55 For my flesh is [1]meat indeed, and my blood is [2]drink indeed.
56 He that eateth my flesh and drinketh my blood abideth in me, and I in him.
57 As the living Father sent me, and I live be-

1 Gr. *true meat.*

2 Gr. *true drink.*

45. *Every one that hath heard,* etc. The Pharisees *heard*, for they had the revelation of God, but they did not *learn* that which God would teach them.

47. The words *on me* are added in the Old Version, but are wanting in the best manuscripts. The meaning appears to be: he that has faith has eternal life; a faith which may be, and sometimes is, exercised by those who have never known Christ. (See Rom. 2:7, and Isaiah 55:67.)

51. *Which I will give,* &c.; referring to the sacrifice of himself upon the cross.

53. *Eat the flesh of the Son of man, and drink his blood;* in a spiritual sense; that is, become thoroughly imbued with the spiritual influences arising out of the instructions, the example, the dying sufferings, and more than all the direct personal and abiding presence of the Redeemer. See John 15:4, &c.—*Ye have not life in yourselves;* i. e., ye have not in you the spring or source of eternal life.

56. This explains what Christ means by the metaphor of eating his flesh and drinking his blood. It is spiritual participation with him, not a physical eating of his body to which he refers. This is made yet more clear by the next verse.

cause of the Father; so he that eateth me, he also shall live because of me.
58 This is the bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live for
59 ever. These things said he in [1] the synagogue, as he taught in Capernaum.
60 Many therefore of his disciples, when they heard *this*, said, This is a hard saying; who can hear [2] it?
61 But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble?
62 *What* then if ye should behold the Son of man ascending where he was
63 before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. But there are 64 some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him. And 65 he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

Upon this many of his 66 disciples went back, and walked no more with him. Jesus said therefore unto 67 the twelve, Would ye also go away? Simon Peter 68 answered him, Lord, to whom shall we go? thou [3] hast the words of eternal life. And we have be- 69 lieved and know that thou art the Holy One of God. Jesus answered them, 70 Did not I choose you the

1 Or, *a synagogue*

2 Or, *him*

3 Or, *hast words*

59. *In the synagogue;* either as an address to a congregation, at public worship, or in conversation with bystanders. The synagogue was a place of general resort on all occasions, and the synagogue service was in some respects less formal than public religious instruction is in our Sabbath service.

60. *A hard saying;* i. e., a harsh or repulsive saying.

63. *It is the spirit that quickeneth;* it is spiritual food which gives true and real life; the flesh—that is, what relates to the body—is of little value.

67. *Would ye also,* &c.; that is, Do you wish or desire to go away? The Jews were expecting a temporal kingdom, and when Christ disappointed this expectation, and told them that he had come to give to them spiritual life, and that, through sacrifice and suffering, a great many who were at first attracted to be his disciples, abandoned him. Christ evidently felt this abandonment keenly, and pathetically asked his chosen twelve, whether they also would desert him.

69. *The Holy One of God;* i.e., the Messiah. The difference in language between the old Version and the New is due to a difference in the manuscripts,

twelve, and one of you is
71 a devil? Now he spake of
Judas *the son* of Simon
Iscariot, for he it was that
should betray him, *being*
one of the twelve.

7 And after these things
Jesus walked in Galilee:
for he would not walk in
Judæa, because the Jews
2 sought to kill him. Now
the feast of the Jews, the
feast of tabernacles, was
3 at hand. His brethren
therefore said unto him,
Depart hence, and go into
Judæa, that thy disciples
also may behold thy
works which thou doest.
4 For no man doeth any-
thing in secret, [1]and
himself seeketh to be
known openly. If thou
doest these things, mani-
fest thyself to the world.
For even his brethren did 5
not believe on him. Jesus 6
therefore saith unto them,
My time is not yet come;
but your time is alway
ready. The world cannot 7
hate you; but me it
hateth, because I testify
of it, that its works are
evil. Go ye up unto the 8
feast: I go not up [2]yet
unto this feast; because
my time is not yet ful-
filled. And having said 9
these things unto them,
he abode *still* in Galilee.

But when his brethren 10
were gone up unto the
feast, then went he also

1 Some ancient authorities read *and seeketh it to be known openly.*

2 Many ancient authorities omit *yet.*

the reading of the New Version being adopted by the best scholars.

71. *The son of Simon Iscariot.* The name Iscariot is also elsewhere applied to Judas himself. The meaning, probably, is a man of Kerioth, which was a town of Judea.

CHAPTER VII.

1. *Walked in Galilee;* continued there,—as it was in Galilee that the occurrences described in the last chapter took place.—*The Jews sought to kill him.* They formed the design when he was in Jerusalem, as stated 5: 16–18.

2. *Feast of Tabernacles;* an annual celebration commemorative of the dwelling of the Israelites in tents or tabernacles. It was held in the autumn, the passover occurring in the spring. It continued several days, (v. 37,) during which time the people assembled at Jerusalem, and lived in tents and booths, and imitated the modes of life and usages of their fathers in the wilderness, as particularly described in Neh. 8: 13–18. For other allusions to this feast in the Old Testament, see Lev. 23: 34–36. Deut. 16: 13–15.

3. *His brethren;* his younger brothers, sons of Joseph and Mary.

4. *Manifest thyself to the world.* Galilee was a retired and mountainous region, and thinly peopled, while Jerusalem was the great centre of movement and attraction.

6. *Your time is alway ready.* The meaning is, that they might go in safety at any time, as they were not, like him, objects of hate and conspiracy.

up, not publicly, but as
11 it were in secret. The
Jews therefore sought
him at the feast, and said,
12 Where is he? And there
was much murmuring
among the multitudes
concerning him: some
said, He is a good man;
others said, Not so, but
he leadeth the multitude
13 astray. Howbeit no man
spake openly of him for
fear of the Jews.
14 But when it was now
the midst of the feast
Jesus went up into the
15 temple, and taught. The
Jews therefore marvelled,
saying, How knoweth
this man letters, having
16 never learned? Jesus
therefore answered them,
and said, My teaching
is not mine, but his that
17 sent me. If any man
willeth to do his will, he
shall know of the teaching, whether it be of God, or *whether* I speak from myself. He that speaketh 18
from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you 19
the law, and *yet* none of you doeth the law? Why seek ye to kill me? The 20
multitude answered, Thou hast a [1]devil: who seeketh to kill thee? Jesus answered and said 21
unto them, I did one work, and ye all [2]marvel. For this cause hath Moses 22
given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. If a man re- 23
ceiveth circumcision on

1 Gr. *demon.*

2 Or, *marvel because of this. Moses hath given you circumcision*

11. *Jews;* Jewish rulers. The state of opinion among the common people is described in the next verse. The expression *the Jews* is used in this manner repeatedly by John, as, for example, in v. 13, where it is limited, by its connection, to this signification.

17. The New Version makes the meaning of this important and oft-quoted text much clearer than it was before. He that purposes in his heart to do God's will, shall know of Christ's teaching, whether it is of divine or of human origin. He who is not determined to do God's will is not in a condition of mind to form any judgment respecting the divine claims of Christianity.

18. *He that speaketh from himself;* that is, of his own accord and on his own responsibility.

20. *Thou hast a devil.* The people, not knowing the secret plots which the rulers had formed, attributed his fears to a disordered mind, produced, as they supposed, by an evil spirit.

21. *Marvel;* express surprise and displeasure.

22. *Not—of Moses;* not originally instituted by Moses, though by him enacted into law.

23. The reference is to the

the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath?
24 Judge not according to appearance, but judge righteous judgement.
25 Some therefore of them of Jerusalem said, Is not this he whom they seek
26 to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that
27 this is the Christ? Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he
28 is. Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true,
29 whom ye know not. I know him; because I am from him, and he sent me. They sought there- 30
fore to take him: and no man laid his hand on him, because his hour was not yet come. But of the 31
multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done? The 32
Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. Jesus there- 33
fore said, Yet a little while am I with you, and I go unto him that sent me. Ye shall seek me, 34
and shall not find me: and where I am, ye cannot come. The Jews 35
therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion [1] among the Greeks, and teach the Greeks? What 36
is this word that he said,

1 Gr. *of*.

healing of the impotent man at the pool of Bethesda, recorded in ch. 5.

26. *Can it be?* The failure of the rulers to carry out their designs, notwithstanding the boldness of Christ, leads the people to question whether the rulers may not secretly believe that he is the Messiah.

27. *Whence he is;* his parentage and origin.

30. *His hour;* the time predetermined for his sufferings and death.

31. *But of the multitude;* in contrast with the rulers.

33. *Jesus therefore said;* unto the people.

35. *Unto the Dispersion*, &c.; i. e., unto the Jews who were dispersed throughout the Grecian world.

36. *What is this word;* what is the meaning of it.

Ye shall seek me, and shall not find me: and where I am, ye cannot come?

37 Now on the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me,
38 and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.
39 But this spake he of the Spirit, which they that believed on him were to receive: [1]for the Spirit was not yet *given;* because Jesus was not yet
40 glorified. *Some* of the multitude therefore, when they heard these words, said, This is of a truth
41 the prophet. Others said, This is the Christ. But some said, What, doth the Christ come out of
42 Galilee? Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village
43 where David was? So there arose a division in the multitude because of him. And some of them
44 would have taken him; but no man laid hands on him.

45 The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him?
46 The officers answered, Never man so spake.
47 The Pharisees therefore answered them, Are ye
48 also led astray? Hath any of the rulers believed on him, or of the Pharisees?
49 But this multitude which knoweth not the law are accursed.
50 Nicodemus saith unto them (he that came to him before, being one of them),
51 Doth our law judge a man, except it first hear from himself and know what he doeth?
52 They answered and said unto him, Art thou also of Galilee? Search, and [2]see that out of Galilee ariseth no prophet.

53 [3][And they went every man unto his own house:

1 Some ancient authorities read *for the Holy Spirit was not yet given.*

2 Or, *see; for out of Galilee &c.*
3 Most of the ancient authorities omit

38. *Shall flow*, &c.; an image very similar to that expressed 4: 14.

42. They supposed that Jesus had been born where he had resided from infancy, in Nazareth of Galilee.

49. *This multitude;* the common people, whom they looked down upon with contempt.

52. *Ariseth no prophet;* no prophet has ever arisen.

53. *The Mount of Olives;* an extended elevation of land, east of Jerusalem, where there were several retired villages.

8 but Jesus went unto the
2 mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught
3 them. And the scribes and the Pharisees bring a woman taken in adultery; and having set her
4 in the midst, they say unto him, [1]Master, this woman hath been taken in adultery, in the very
5 act. Now in the law Moses commanded us to stone such: what then
6 sayest thou of her? And this they said, [2]tempting him, that they might have *whereof* to accuse him. But Jesus stooped down, and with his finger wrote on the ground. But
7 when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
8 And again he stooped down, and with his finger wrote on the ground.
9 And they, when they heard it, went out one by one, beginning from the eldest, *even* unto the last: and Jesus was left alone, and the woman, where she was, in the midst.
10 And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn
11 thee? And she said, No man, Lord. And Jesus said, Neither do I con-

John vii. 53—viii. 11. Those which contain it vary much from each other.

1 Or, *Teacher*
2 Or, *trying*

CHAPTER VIII.

5. *Now in the law.* Lev. 20: 10. This law had, however, been a dead letter for a long time.

7. *Without sin;* pure in respect to the charge which they had brought against the woman.

9. *Eldest;* those of highest rank and dignity.—*Alone;* alone in the place where the accusers had stood. Other spectators probably remained around.

[11. Whether this passage (vers. 1–11) was really written by John or not, is a question upon which Biblical critics differ. As stated in the margin, most of the ancient manuscripts do not contain it, and in those manuscripts which do contain it, there are great variations of form and expression. Moreover, the style and character of the narrative in the original is strikingly unlike John. On the other hand, the act is very like Jesus. It is impossible to believe that any monk could have conceived this incident, and have added it to the narrative, while it is quite probable that monkish copyists might have thought it to contain dangerous and loose teaching, and so have either altered it or left it out altogether. The most probable opinion is, that the story was a tradition, perhaps originally a part of one of the lost Gospels, and was added to John's Gospel either in his lifetime or shortly after his death. For a full discussion of this whole question, see my Commentary on John.—L. A.]

demn thee: go thy way; from henceforth sin no more.]

12 Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have 13 the light of life. The Pharisees therefore said unto him, Thou bearest witness of thyself; thy 14 witness is not true. Jesus answered and said unto them, even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, 15 or whither I go. Ye judge after the flesh; I 16 judge no man. Yea and if I judge, my judgement is true; for I am not alone, but I and the Fa- 17 ther that sent me. Yea and in your law it is written, that the witness 18 of two men is true. I am he that beareth witness of myself, and the Father that sent me beareth witness of me. They said 19 therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. These words spake 20 he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

He said therefore again 21 unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come. The Jews there- 22 fore said, Will he kill himself, that he saith, Whither I go, ye cannot come? And he said un- 23 to them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I 24 said therefore unto you, that ye shall die in your sins: for except ye believe that [1]I am *he*, ye shall die in your sins. They said therefore un- 25 to him, Who art thou? Jesus said unto them, [2]Even that which I have

1 Or *I am*

2 Or, How is it *that I even speak to you at all?*

13. *Is not true;* not to be relied upon.

17. *In your law;* referring, probably, to Deut. 19:15.

20. *The treasury;* a public court within the enclosures of the temple.—*Because his hour was not yet come;*—and in the meantime, the evil passions of his enemies were entirely under divine regulation and control.

24. In the phrase *I am* there is a reference to Exodus 3:14. See verse 58.

25. Scholars are not agreed in the interpretation of this verse,

also spoken unto you
26 from the beginning. I
have many things to
speak and to judge con-
cerning you: howbeit he
that sent me is true; and
the things which I heard
from him, these speak I
27 [1]unto the world. They
perceived not that he
spake to them of the Fa-
28 ther. Jesus therefore
said, When ye have lifted
up the Son of man, then
shall ye know that [2]I am
he, and *that* I do nothing
of myself, but as the
Father taught me, I speak
29 these things. And he
that sent me is with me;
he hath not left me alone;
for I do always the things
that are pleasing to him.
30 As he spake these things,
many believed on him.
31 Jesus therefore said to
those Jews which had be-
lieved him, If ye abide in
my word, *then* are ye
32 truly my disciples; and
ye shall know the truth,
and the truth shall make
you free. They answered 33
unto him, We be Abra-
ham's seed, and have
never yet been in bond-
age to any man: how
sayest thou, Ye shall be
made free? Jesus an- 34
swered them, Verily,
verily, I say unto you,
Every one that commit-
teth sin is the bondser-
vant of sin. And the bond- 35
servant abideth not in
the house for ever: the
son abideth for ever. If 36
therefore the Son shall
make you free, ye shall
be free indeed. I know 37
that ye are Abraham's
seed; yet ye seek to kill
me, because my word
[3]hath not free course in
you. I speak the things 38
which I have seen with
[4]*my* Father: and ye also
do the things which ye
heard from *your* father.
They answered and said 39
unto him, Our father is
Abraham. Jesus saith

1 Gr. *into.*
2 Or, *I am* Or, *I am* he: *and I do*
3 Or, *hath no place in you*
4 Or, *the Father: do ye also therefore the things which ye heard from the Father.*

two of the most commonly received renderings, being those given in the text and in the margin. Christ does not seem to give a direct answer to their question.

31. *If ye abide.* Many, who had for a time believed on him, afterwards left him, and went away, as is stated John 6:66.

33. *Seed;* descendants.—*Never—in bondage.* Their pride and self-conceit blinded them to their political as well as to their moral condition; for their whole nation had long been under the iron yoke of the Romans. The distinctive characteristic of a Pharisee was an absurd and boundless self-complacency, which nothing could disturb.

37. *Hath not free course in you;* i. e., makes no progress in you.

unto them, If ye [1]were Abraham's children, [2]ye would do the works of
40 Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abra-
41 ham. Ye do the works of your father. They said unto him, We were not born of fornication; we have one Father, *even*
42 God. Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent
43 me. Why do ye not [3]understand my speech? *Even* because ye cannot
44 hear my word. Ye are of *your* father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and [4]stood not in the truth, because there is no truth in him. [5]When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But be- 45
cause I say the truth, ye believe me not. Which 46
of you convicteth me of sin? If I say truth, why do ye not believe me? He 47
that is of God heareth the words of God: for this cause ye hear *them* not, because ye are not of God. The Jews an- 48
swered and said unto him, Say we not well that thou art a Samaritan, and hast a [6]devil? Jesus answered, I have 49
not a [6]devil; but I honour my Father, and ye dishonour me. But I 50
seek not mine own glory: there is one that seeketh and judgeth. Verily, 51
verily, I say unto you, If a man keep my word, he shall never see death. The Jews said unto him, 52
Now we know that thou hast a [6]devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. Art thou greater 53
than our father Abra-

1 Gr. *are.*
2 Some ancient authorities read *ye do the works of Abraham.*
3 Or, *know*
4 Some ancient authorities read *standeth.*
5 Or, *When* one *speaketh a lie, he speaketh of his own: for his father also is a liar.*
6 Gr. *demon.*

43. *Cannot hear;* will not receive.

44. *Stood not in the truth;* he was in high position, but because truth was not his foundation, he did not stand.

46. *Convicteth me of sin;* not *convinceth*, as in the Old Version. The meaning is, Who of you can prove me guilty of any sin, a question which infidelity has never yet been able to answer.

51. *Shall never see death;* that is, shall enjoy eternal life and happiness.

ham, which is dead? and the prophets are dead: whom makest thou thy-
54 self? Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he
55 is your God; and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word.
56 Your father Abraham rejoiced [1]to see my day; and he saw it, and was
57 glad. The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen
58 Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham [2]was, I am. They took up stones 59
therefore to cast at him: but Jesus [3]hid himself, and went out of the temple[4].

9 And as he passed by, he saw a man blind from his
2 birth. And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind?
3 Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. We must work
4 the works of him that sent me, while it is day: the night cometh, when no man can work.
5 When I am in the world, I am the light of the world.
6 When he had thus spo-

1 Or, *that he should see*
2 Gr. *was born.*
3 Or, *was hidden, and went &c.*

4 Many ancient authorities add *and going through the midst of them went his way, and so passed by.*

56. *To see my day;* to foresee it.

57. *Hast thou seen Abraham?* He had not said that he had seen Abraham, but that Abraham saw his day. They wilfully perverted his words.

58. The marginal reading is more accurate—*Before Abraham was, I am.* There is an implied reference to the name which Jehovah gave to himself, in Ex. 3: 14, and this appears to have been seen and understood by the Jews, for they saw in the words a claim of divinity.

CHAPTER IX.

1. *And as he passed by;* or, *was passing by*, not necessarily at this time. It does not seem probable that, while he was escaping from the mob, he would have stopped to heal a blind man, or, indeed, that he could have done so without being overtaken by the mob.

3. *Neither did this man sin, nor his parents;* that is, as the cause of his blindness.

4. *While it is day;* while I have opportunity. This seems to be mentioned as a reason why he should not postpone relieving the blind man on account of its being the Sabbath. (v. 14.)

6, 7. We are left entirely uninformed in respect to the ob-

ken, he spat on the ground, and made clay of the spittle, [1]and anointed
7 his eyes with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed,
8 and came seeing. The neighbours therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that
9 sat and begged? Others said, It is he: others said. No, but he is like him.
10 He said, I am *he*. They said therefore unto him, How then were thine eyes
11 opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I re-
12 ceived sight. And they said unto him, Where is he? He saith, I know not.
13 They bring to the Pharisees him that aforetime
14 was blind. Now it was the sabbath on the day when Jesus made the clay, and opened his eyes. Again therefore the 15
Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do see. Some therefore 16
of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them. They say 17
therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet. The Jews therefore did 18
not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, Is 19
this your son, who ye say was born blind? how then doth he now see? His par- 20
ents answered and said,

1 Or, *and with the clay thereof anointed* his *eyes*

ject and design of these measures. We observe, however, that, by thus doing something himself which might be considered as work, and requiring some action on the part of the patient, he came more directly into collision with the superstitious punctiliousness of the Pharisees, in respect to the observance of the Sabbath day.—*Siloam;* a fountain and basin of water in Jerusalem, very highly esteemed.

8. *A beggar;* the best manuscripts have here the word *beggar;* not, as in the Old Version, the word *blind*.

16. *A sinner;* an impostor.

We know that this is our
son, and that he was born
21 blind: but how he now
seeth, we know not; or
who opened his eyes, we
know not: ask him; he
is of age; he shall speak
22 for himself. These things
said his parents, because
they feared the Jews: for
the Jews had agreed al-
ready, that if any man
should confess him *to be*
Christ, he should be put
out of the synagogue.
23 Therefore said his par-
ents, He is of age; ask
24 him. So they called a
second time the man that
was blind, and said unto
him, Give glory to God,
We know that this man
25 is a sinner. He therefore
answered, Whether he be
a sinner, I know not: one
thing I know, that, where-
as I was blind, now I see.
26 They said therefore unto
him, What did he to thee?
how opened he thine eyes?
27 He answered them, I told
you even now, and ye did
not hear: wherefore would
ye hear it again?
Would ye also become
his disciples? And they 28
reviled him, and said,
Thou art his disciple;
but we are disciples
of Moses. We know that 29
God hath spoken unto
Moses: but as for this
man, we know not whence
he is. The man answered 30
and said unto them, Why,
herein is the marvel, that
ye know not whence he
is, and *yet* he opened
mine eyes. We know that 31
God heareth not sinners:
but if any man be a wor-
shipper of God, and do
his will, him he heareth.
Since the world began it 32
was never heard that any
one opened the eyes of a
man born blind. If this 33
man were not from God,
he could do nothing. They 34
answered and said unto
him, Thou wast alto-
gether born in sins, and
dost thou teach us? And
they cast him out.
Jesus heard that they 35
had cast him out; and

22. *Be put out of the synagogue;* by excommunication, which was a very much more serious penalty in its consequences than it is in our time.

23. Thus referring them to their son, in order to avoid the responsibility of expressing an opinion themselves.

24. *Give glory to God;* that is, fear God, and confess that this is an imposture. See Josh. 7: 19, for a similar expression.

27. *Did not hear;* did not regard it.

30. *Herein is the marvel;* not, merely, *a marvellous thing.* He speaks as though the unbelief of the Pharisees was stranger even than the miraculous cure.

34. *Born in sins;* born marked with visible tokens, as they supposed, of the divine displeasure. —*Cast him out;* i. e., they excommunicated him.

35. *And finding him;* the implication is that Jesus looked for him, and hunted him out.

finding him, he said, Dost thou believe on [1]the
36 Son of God? He answered and said, And who is he, Lord, that I may believe
37 on him? Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee.
38 And he said, Lord, I believe. And he worshipped
39 him. And Jesus said, For judgement came I into this world, that they which see not may see; and that they which see
40 may become blind. Those of the Pharisees which were with him heard these things, and said unto him, Are we also
41 blind? Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

10 Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But 2 he that entereth in by the door is [2]the shepherd of the sheep. To him the 3 porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When 4 he hath put forth all his own, he goeth before them, and the sheep fol-

1 Many ancient authorities read *the Son of man.*

2 Or, *a shepherd*

36. *Who is he, Lord?* perhaps not knowing that Jesus was the one who had restored him; for, as he had not seen him before, he could not now have recognized him, except by his voice.

39. *Which see not;* which think they see not; that is, are aware of their blindness and ignorance. — *They which see;* think they see.—*Become blind;* convinced of their ignorance, and made humble and lowly-minded.

41. *If ye were blind;* conscious of your blindness and ignorance.

CHAPTER X.

1. *He that entereth not by the door;* that is, by Christ. (v. 7.) The condemnation is applied to those religious teachers, who, like the Pharisees, are destitute of the spirit of Christ, and teach salvation otherwise than through him. Climbing up some other way, refers to *spiritual* characteristics, not to a want of compliance with the forms of organization and office; for the Pharisees were punctilious, in the extreme, in respect to the latter.

2. *The shepherd of the sheep;* the marginal reading is unquestionably the correct one, *a shepherd of the sheep.* The meaning is, that whoever enters into Christ's fold, is thereby appointed to become a shepherd of others. It is illustrated by Christ's instruction to Peter in John 21: 15–17.

3. *The porter;* the person employed to keep the door of the fold.

4. *When he hath put forth all his own;* the true shepherd neglects none, leaves none behind.

low him: for they know
5 his voice. And a stranger
will they not follow, but
will flee from him: for
they know not the voice
6 of strangers. This [1] parable spake Jesus unto
them: but they understood not what things
they were which he spake
unto them.
7 Jesus therefore said
unto them again, Verily,
verily, I say unto you, I
am the door of the sheep.
8 All that came before me
are thieves and robbers:
but the sheep did not hear
9 them. I am the door:
by me if any man enter
in, he shall be saved, and
shall go in and go out,
and shall find pasture.
10 The thief cometh not, but
that he may steal, and
kill, and destroy: I came
that they may have life,
and may [2] have *it*
abundantly. I am the 11
good shepherd: the good
shepherd layeth down
his life for the sheep. He 12
that is a hireling, and not
a shepherd, whose own
the sheep are not, beholdeth the wolf coming,
and leaveth the sheep,
and fleeth, and the wolf
snatcheth them, and
scattereth *them: he fleeth* 13
because he is a hireling,
and careth not for the
sheep. I am the good 14
shepherd; and I know
mine own, and mine own
know me, even as the 15
Father knoweth me, and
I know the Father; and I
lay down my life for the
sheep. And other sheep 16
I have, which are not of
this fold: them also I

1 Or, *proverb*

2 Or, *have abundance*

8. This verse is somewhat difficult of construction, and very difficult of interpretation; for many revered and inspired teachers came before Christ, Moses, Isaiah, &c. Perhaps the meaning is, All who have put themselves before me; i. e., *above* me.

9. *Pasture;* food, spiritual support.

10. This verse strikingly contrasts true and false religious teaching. False religions prevent spiritual life, the true religion promotes it.

12. *Hireling;* that is, a man employed for wages, and influenced chiefly by his expected reward.

15. The New Version makes the meaning of this passage much clearer than it was before. Christ knows his own, and his own know him, in the same way in which the Father knows Christ, and Christ knows the Father. The knowledge is that of sympathy and love. Compare John 17: 21.

16. *Of this fold;* the Jewish nation.—*One flock, one shepherd;* not one fold, one shepherd, as in the Old Version. "Not one exclusive inclosure of an outward church," says Dean Alford; "but one flock, all knowing the one shepherd, and known of him."

must [1]bring, and they shall hear my voice; and [2]they shall become one flock, one shepherd.
17 Therefore doth the Father love me, because I lay down my life, that I
18 may take it again. No one [3]taketh it away from me, but I lay it down of myself. I have [4]power to lay it down, and I have [4]power to take it again. This commandment received I from my Father.
19 There arose a division again among the Jews because of these words.
20 And many of them said, He hath a [5]devil, and is mad; why hear ye him?
21 Others said, These are not the sayings of one possessed with a [5]devil. Can a [5]devil open the eyes of the blind?

22 [6]And it was the feast of the dedication at Jerusalem: it was winter; and
23 Jesus was walking in the temple in Solomon's
24 porch. The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly.
25 Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these bear witness
26 of me. But ye believe not, because ye are not of
27 my sheep. My sheep hear my voice, and I know them, and they follow me:
28 and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand.
29 [7]My Father, which hath given *them*

1 Or, *lead*
2 Or, *there shall be one flock*
3 Some ancient authorities read *took it away.*
4 Or, *right*
5 Gr. *demon.*
6 Some ancient authorities read *At that time was the feast.*
7 Some ancient authorities read *That which my Father hath given unto me.*

18. *This commandment;* this power.

22. *The feast of the dedication.* This feast commemorated the renovation and purifying of the temple, after it had been desolated and polluted by foreign armies.

23. *Solomon's porch;* an extensive piazza, or covered walk, on the eastern side of the temple.

24. *How long dost thou hold us in suspense;* a more accurate rendering of the original than the Old Version, *how long dost thou make us to doubt.* They desired to make Christ declare himself distinctly. What effect would have been produced by such a declaration, is very clear from their outbreak against him, as guilty of blasphemy, when in his trial before the council he declared himself to be the Messiah, the Son of the living God.

26. The words, *as I said unto you*, are added in the Old Version.

29. *I and the Father are one.* This is even a stronger and more emphatic declaration of Christ's power and authority, than the

unto me, is greater than all; and no one is able to snatch [1]*them* out of the
30 Father's hand. I and the
31 Father are one. The Jews took up stones again to
32 stone him. Jesus answered them, Many good works have I shewed you from the Father; for which of those works do
33 ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself
34 God. Jesus answered them, Is it not written in your law, I said, Ye are
35 gods? If he called them gods, unto whom the word of God came (and the scripture cannot be bro-
36 ken), say ye of him, whom the Father [2]sanctified and sent into the world, Thou blasphemest; because I said, I am *the* Son of God?
37 If I do not the works of my Father, believe me not.
38 But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father.
39 They sought again to take him: and he went forth out of their hand.
40 And he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode.
41 And many came unto him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true.
42 And many believed on him there.

11 Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha.
2 And it was that Mary which anointed the Lord

1 Or, aught

2 Or, *consecrated*

erroneous rendering of the Old Version, *I and my Father*.

34. Ps. 82:6.

35. *Unto whom the word of God came;* that is, the commission of God; meaning those commissioned by him to execute his will.—*Cannot be broken;* cannot be pronounced wrong.

36. *Sanctified;* consecrated to the work, viz., of redemption. In the reply of our Saviour contained in this and in the two preceding verses, we observe that he neither affirms nor denies the charge advanced against him by the Pharisees, (v. 33,) of making himself divine. He shows that his language is to be justified, on any supposition which may be made in regard to his character.

CHAPTER XI.

1. *Bethany;* a village near Jerusalem.—*Mary and her sister Martha.* They are mentioned Luke 10:38–42.

2. *Which anointed the Lord,* &c.; afterwards, as narrated 12:3–9.

THE PARABLE OF THE LOST SHEEP.

LUKE XV.

JESUS TEACHING.

with ointment, and wiped his feet with her hair, whose brother Lazarus
3 was sick. The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick.
4 But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be
5 glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus.
6 When therefore he heard that he was sick, he abode at that time two days in the place where
7 he was. Then after this he saith to the disciples, Let us go into Judæa
8 again. The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again?
9 Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But 10
if a man walk in the night, he stumbleth, because the light is not in him. These things spake 11
he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep. The disciples 12
therefore said unto him, Lord, if he is fallen asleep, he will [1]recover. Now 13
Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. Then Jesus 14
therefore said unto them plainly, Lazarus is dead. And I am glad for your 15
sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Thomas therefore, who is 16
called [2]Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.

1 Gr. *be saved.*

2 That is, *Twin.*

6. *He abode*, &c.; to allow time for the results of the sickness of Lazarus to be fully developed.

8. *Seeking to stone thee;* as described 10: 31, and 39.

9. *Are there not twelve hours*, &c. The meaning seems to be that man may go forward in the discharge of his duty, at the proper time for its performance, safely and without fear. There is a *light* which will protect and guide him. It is when he attempts to walk in the night,—that is, to go where, or to do what, he ought not,—that he must expect to stumble and fall.

15. *That I was not there;* to heal him of his sickness, instead of, as now, restoring him from the dead.

16. *Didymus;* the twin.—*That we may die with him;* with Jesus, who, he supposed, was going into the extreme of danger, Bethany being very near to Jerusalem.

17 So when Jesus came, he found that he had been in the tomb four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; 19 and many of the Jews had come to Martha and Mary, to console them concerning their brother. 20 Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat 21 in the house. Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not 22 died. And even now I know that, whatsoever thou shalt ask of God, 23 God will give thee. Jesus saith unto her, Thy brother shall rise again. 24 Martha saith unto him, I know that he shall rise again in the resurrection 25 at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall 26 he live: and whosoever liveth and believeth on me shall never die. Believest thou this? 27 She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, *even* he that cometh into the world. 28 And when she had said this, she went away, and called Mary her sister secretly, saying, The Master is here, and calleth thee. 29 And she, when she heard it, arose quickly, and went unto him. 30 (Now Jesus was not yet come into the village, but was still in the place where Martha met him.) 31 The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there. 32 Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had

1 Or, *her sister, saying secretly* 2 Or, *Teacher* 3 Gr. *wail.*

20. *Still sat in the house;* not *sat still.* The meaning is simply that she remained in the house. Martha was the more active, Mary the more quiet of the two sisters. Compare Luke 10: 38–42.

22. *Even now,* &c. This is not to be understood as an intimation from Martha that Lazarus might be restored to life, as is evident from the conversation which follows. The meaning is, that even now she did not doubt his power, although he had not been present to exercise it, in saving her brother.

33 not died. When Jesus therefore saw her [1] weeping, and the Jews *also* [1] weeping which came with her, he [2] groaned in the spirit, and [3] was troubled,
34 and said, Where have ye laid him? They say unto him, Lord, come and see.
35 Jesus wept.
36 The Jews therefore said, Behold
37 how he loved him! But some of them said, Could not this man, which opened the eyes of him that was blind, have caused that this man also should not die?

1 Gr. *wailing.*
2 Or, *was moved with indignation in the spirit*

38 Jesus therefore again [4] groaning in himself cometh to the tomb. Now it was a cave, and a stone lay [5] against it.
39 Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by

3 Gr. *troubled himself.*
4 Or, *being moved with indignation in himself*
5 Or, *upon*

33. *He groaned in the spirit, and was troubled.* This account of Jesus being so overwhelmed with grief, at the grave of a friend, whom he knew that he was in a few moments going to recall again to life, is one of those representations appearing at first view at variance with probability and the laws of the human mind, but, on closer examination, found to be entirely in accordance with them, which constitute a strong internal evidence of the honest historical fidelity of these narratives. Imagination would have pictured the Saviour, under such circumstances as these, calm, composed, and, in consequence of his anticipation of the result, rising above all the emotions and sufferings of the scene. But this idea would rest on a superficial view. Grief is not of the nature of *regret*, as for a loss or a disappointment. It is a form of *affection*. It is love, as modified, when the object of it lies silent, cold, and lifeless,—a victim of the merciless destroyer. Grief may be *mingled* with regret for a loss, and with many other painful feelings; but it is, in its own nature, distinct from them all; and it rises spontaneously at the simple contemplation of a beloved object, dead, whatever may be the other circumstances that attend the bereavement. A mother, while dying herself, will mourn the death of her infant child, though, by the event, she expects to preserve, not lose, its society. And so the feelings of Jesus would naturally be as strongly moved to grief by this event, and by witnessing the scene of suffering and sorrow which it occasioned, as if he had been a Sadducee, and supposed that his lost friend had been blotted out of existence forever. In the pictures which the sacred writers have drawn, there are many such touches as this, so profoundly true to nature, in fact, and yet so apparently unnatural, that they would have required far greater knowledge and art than these simple historians possessed, for their invention, as elements of interest in a fabricated story.

39. *Four days.* If we allow one day for the messenger to go to the place beyond Jordan, where Jesus was, and one day

this time he stinketh: for he hath been *dead* four
40 days. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the
41 glory of God? So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou
42 heardest me. And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou
43 didst send me. And when he had thus spoken, he cried with a loud voice,
44 Lazarus, come forth. He that was dead came forth, bound hand and foot with [1]grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Many therefore of the Jews, which came to Mary and beheld [2]that which he did, believed on him. But some of 46 them went away to the Pharisees, and told them the things which Jesus had done.

47 The chief priests there- fore and the Pharisees gathered a council, and said, What do we? for this man doeth many
48 signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation. But a certain one 49 of them, Caiaphas, being high priest that year, said unto them, Ye know 50 nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. Now this he said not of 51 himself: but being high priest that year, he prophesied that Jesus should die for the nation; and 52

1 Or, *gravebands*

2 Many ancient authorities read *the things which he did.*

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for Jesus to come to Bethany, it will appear that Lazarus must have died about the time that the messenger left him.

44. *Bound hand and foot;* entirely enveloped in grave-clothes.

50. *Ye know nothing at all.* He said this in reply, probably, to those speakers in the council who had opposed putting Jesus to death. He meant that it was better that Jesus should die, whether he were guilty or not, rather than that the displeasure of the Romans should be incurred, and the whole nation be destroyed.

51. That is, he was led by the divine Spirit to utter words susceptible of a prophetic interpretation,—so different from the meaning which he intended to convey. It is not incredible that God should overrule such an utterance of such a speaker so as to make it unconsciously prophetic.

not for the nation only, but that he might also gather together into one the children of God that
53 are scattered abroad. So from that day forth they took counsel that they might put him to death.
54 Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples.
55 Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to
56 purify themselves. They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not
57 come to the feast? Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

12 Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. So
2 they made him a supper there: and Martha served; but Lazarus was one of them that sat at
3 meat with him. Mary therefore took a pound of ointment of [1]spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour
4 of the ointment. But Judas Iscariot, one of his disciples, which should
5 betray him, saith, Why was not this ointment sold for three hundred [2]pence, and given to the
6 poor? Now this he said, not because he cared for

1 See marginal note on Mark xiv. 3.

2 See marginal note on Matt. xviii. 28.

CHAPTER XII.

1. *The passover;* the passover during which he was crucified.

2. *There;* in Bethany, but not at the house of Mary and Martha. It was at the house of Simon the leper, as we learn from Matt. 26:6. Martha came to aid in the service, and Lazarus, whose case had attracted great attention, as stated below, (v. 9–11,) was also there, probably as the head of the household.

6. The statement of John is not merely that Judas had the bag, and bare, or carried, what was put therein; but that, having the bag, he took away or purloined what was put therein, and this was the reason why he wished the ointment sold, and the money put into the bag, because it would give him another opportunity to indulge his thievish propensities. This bag was one in which was carried the money provided for the use of Jesus and his immediate followers. The sums necessary for these purposes seem to have been furnished by the contributions of friends. (Luke 8:3.)

the poor; but because he was a thief, and having the [1]bag [2]took away what was put therein.
7 Jesus therefore said, [3]Suffer her to keep it against the day of my
8 burying. For the poor ye have always with you; but me ye have not always.
9 The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.
10 But the chief priests took counsel that they might put Lazarus also to death;
11 because that by reason of him many of the Jews went away, and believed on Jesus.
12 On the morrow [4]a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem,
13 took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed *is* he that cometh in the name of the Lord, even the King of Israel.

1 Or, *box*
2 Or, *carried what was put therein*
3 Or, *Let her alone:* it was *that she might keep it*
4 Some ancient authorities read *the common people.*

7, 8. John's account only partially reports the words of Christ. For a full report, examine the account of the other two Evangelists, Matthew and Mark. The language, *Suffer her to keep it against the day of my burying*, which is somewhat different from that of the Old Version, must probably be regarded as prophetic. Mary, by pouring out the ointment on the feet of Jesus, had, in a certain poetic sense, preserved it for his burial. Owing to the peculiar circumstances of the case, she could not have used it in anointing his body after his death.

8. It seems, from Matt. 26: 14, that it was immediately after this supper that Judas went to the priests, and made the arrangement for betraying Christ to them. It might have been under the influence of the irritation produced by this incident.

9. *The common people, therefore, of the Jews;* the original implies the multitude, or commonalty, in contrast with the rulers and chief priests.

10. The other three evangelists do not mention the raising of Lazarus from the dead. It has been supposed that they might have omitted to notice it, for fear of increasing the hostility of the Jews towards him, and putting his life in greater danger; whereas John did not write his history until so many years had elapsed that the danger had passed away.

13. *Branches of the palm-trees.* The palm-tree was a tall tree, with a single stem, which was surmounted with a tuft of feathery ramifications, six or eight feet long, and called sometimes branches and sometimes leaves. They were used in marches and processions as the emblems of rejoicing and victory.—*Even the King of Israel;* they evidently regarded Jesus as the promised King or Messiah.

14 And Jesus, having found a young ass, sat thereon;
15 as it is written, Fear not, daughter of Zion: behold, thy King cometh, sitting
16 on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these
17 things unto him. The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare wit-
18 ness. For this cause also the multitude went and met him, for that they heard that he had done
19 this sign. The Pharisees therefore said among themselves, [1]Behold how ye prevail nothing: lo, the world is gone after him.

20 Now there were certain Greeks among those that went up to worship at the
21 feast: these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see
22 Jesus. Philip cometh and telleth Andrew: Andrew cometh, and Philip,
23 and they tell Jesus. And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified.
24 Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die,
25 it beareth much fruit. He that loveth his [2]life loseth it; and he that hateth his [2]life in this world shall keep it unto life eternal.
26 If any man serve me, let him follow me; and where I am,

1 Or, *ye behold*

2 Or, *soul*

14. The manner in which the ass was procured is detailed particularly Luke 19: 29–35.

16. *Understood not;* that is, did not perceive them to be in fulfilment of prophecy.

17. *Bare witness;* testified publicly to the facts.

18. *Met him;* went out to meet him, as stated v. 13.

20. *The feast;* the passover (v. 1.)

21. *We would see Jesus.* It is uncertain with what design; perhaps from curiosity,—as he had acquired great celebrity by the raising of Lazarus, and by his triumphant entry into Jerusalem; or perhaps from a desire to enter into his service, regarding him as a prince about to assume power.

24–26. The intent of this reply seems to be that his kingdom was about to be established, not by a demonstration of power and splendor, but by his sufferings and death,—events which would involve his followers in danger and distress; and that, consequently, whoever wished to enter into his service must

there shall also my servant be: if any man serve me, him will the Father honour. Now is my soul troubled: and what shall I say? Father, save me from this [1] hour. But for this cause came I unto this hour. Father, glorify thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again. The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him. Jesus answered and said, This voice hath not come for my sake, but for your sakes. Now is [2] the judgement of this world: now shall the prince of this world be cast out. And I, if I be lifted up [3] from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die. The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Jesus therefore said unto them, Yet a little while is the light [4] among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the

1 Or, *hour?*
2 Or, *a judgment*
3 Or, *out of*
4 Or, *in*

expect to follow him into these trials.

27. *For this cause;* for the very purpose of enduring these sufferings.

30. *Hath not come for my sake;* i. e., it did not come to give assurance to Jesus of his Father's presence, but to give a testimony which the people might recognize.

31. *Now is;* is approaching.

34. *This Son of man.* We observe that this expression is not contained in what Jesus had said, as reported above. And undoubtedly, in all these cases, it is only the substance of the dialogue which the sacred writers record. It is possible, however, in this case, that they may refer to a preceding conversation. (3: 14.)

35. *Yet a little while is the light among you;* or, as in the margin, *in you.* Christ is thought by some commentators to refer here to himself as the light, in which case his meaning is, Be not spiritually slothful, while I remain with you; by others he is thought to refer to the light of the moral judgment or conscience, in which case the meaning is, Walk according to your own moral judgment or conscience, for if you disregard it, darkness will come upon you, you will cease to have its guidance.

36. *Hid himself from them,* by retiring to a private retreat upon

light, that ye may become sons of light.

These things spake Jesus, and he departed and [1]hid himself from
37 them. But though he had done so many signs before them, yet they
38 believed not on him: that the word of Isaiah the prophet might be fulfilled, which he spake,

Lord, who hath believed our report?
And to whom hath the arm of the Lord been revealed?

39 For this cause they could not believe, for that Isaiah said again,

40 He hath blinded their eyes, and he hardened their heart;
Lest they should see with their eyes, and perceive with their heart,
And should turn,
And I should heal them.

41 These things said Isaiah, because he saw his glory; and he spake of him.
Nevertheless even of the 42
rulers many believed on him; but because of the Pharisees they did not confess [2]*it*, lest they should be put out of the synagogue: for they loved 43
the glory of men more than the glory of God.

And Jesus cried and 44
said, He that believeth on me, believeth not on me, but on him that sent me.
And he that beholdeth 45
me beholdeth him that sent me. I am come a 46
light into the world, that whosoever believeth on me may not abide in the darkness. And if any 47
man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He 48
that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day.

1 Or, *was hidden from them*

2 Or, him

the Mount of Olives, or in the gardens at its base, where he was accustomed to go, from this time, at night, for safety, and where he was safe from apprehension, until Judas, who knew the place, conducted the soldiers thither, and betrayed him.

39, 40. A great many attempts have been made to put some construction upon these words, which will limit, in some degree, the absolute control which it seems to imply, on the part of Jehovah, over all the acts and emotions of man. These attempts are not, however, very successful. It is far easier to decide that some such mitigating construction is required, by our ideas of moral philosophy, than it is to find one, and satisfy our minds that the words will honestly bear it.

47. *And keep them not*; doth not obey them.

49 For I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak.
50 And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

13 Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved
2 them 'unto the end. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's *son*, to
3 betray him, *Jesus*, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth 4 from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he 5 poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he cometh to Simon 6 Peter. He saith unto him, Lord, dost thou wash my feet? Jesus 7 answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. Peter saith 8 unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon 9 Peter saith unto him, Lord, not my feet only,

1 Or, *to the uttermost*

49. *I spake not from myself;* Christ's teachings are divine, because they are given to him by the Father.

CHAPTER XIII.

1. *Now before the feast of the passover;* that is, at the commencement of it.

2. *During supper;* not, as in the Old Version, *supper being ended.* The washing of the feet probably followed immediately after the contest between the disciples as to which of them should have the first places at the table. (Luke 22: 24–30.) After washing the disciples' feet, Christ sat down at the table, and the supper proceeded. (v. 12.

4. *His garments;* his outer garments. — *Girded himself;* after the manner of a servant.

5. *To wash,* &c. This was a customary office to be performed for guests, at an entertainment, by servants. The only thing remarkable in the case was, that the service should have been performed, for this company, by one who was their Lord and Master, and possessed, too, of such a consciousness of personal dignity as is expressed in v. 3.

but also my hands and
10 my head. Jesus saith to
him, He that is bathed
needeth not [1]save to wash
his feet, but is clean
every whit: and ye are
11 clean, but not all. For
he knew him that should
betray him; therefore
said he, Ye are not all
clean.
12 So when he had wash-
ed their feet, and taken
his garments, and [2]sat
down again, he said unto
them, Know ye what I
13 have done to you? Ye
call me, [3]Master, and,
Lord: and ye say well;
14 for so I am. If I then,
the Lord and the [3]Master,
have washed your feet,
ye also ought to wash
15 one another's feet. For
I have given you an ex-
ample, that ye also
should do as I have done
to you. Verily, verily, I 16
say unto you, A [4]servant
is not greater than his
lord; neither [5]one that
is sent greater than he
that sent him. If ye 17
know these things, bless-
ed are ye if ye do them.
I speak not of you all: I 18
know whom I [6]have
chosen: but that the
scripture may be fulfill-
ed, He that eateth [7]my
bread lifted up his heel
against me. From hence- 19
forth I tell you before it
come to pass, that, when
it is come to pass, ye
may believe that [8]I am
he. Verily, verily, I say 20
unto you, He that receiv-
eth whomsoever I send
receiveth me; and he that
receiveth me receiveth
him that sent me.

1 Some ancient authorities omit *save*, and *his feet*.
2 Gr. *reclined*.
3 Or, *Teacher*
4 Gr. *bondservant*.
5 Gr. *an apostle*.
6 Or. *chose*
7 Many ancient authorities read *his bread with me*.
8 Or, *I am*

10. *He that is bathed*, &c.; this whole act of Christ's must be regarded as intended to illustrate spiritual truth. The meaning here is, that as the man who has been bathed needs only to wash his feet to cleanse them from subsequent soiling, so, spiritually, he who has been cleansed from guilt by faith in Christ, thereafter simply needs from day to day, to be freed from the pollution which is contracted as he journeys through the world.

12. *Know ye;* understand ye.

14. *Ye also ought to wash one another's feet.* He meant, by this symbolical act, to teach them that they ought not to be ambitious and aspiring, each endeavoring to rise above the rest, but humble, lowly-minded, in honor preferring one another. There was a tendency, at this time, to the former spirit, in the minds of the disciples. (Luke 22: 24.)

18. *He that eateth my bread;* or, as in the margin, *his bread with me;* but the language of the New Version brings out a little more clearly the treachery of Judas Iscariot. The passage here referred to is found Ps. 41:

21 When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.
22 The disciples looked one on another, doubting of
23 whom he spake. There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus
24 loved. Simon Peter therefore beckoneth to him, and saith unto him, Tell *us* who it is of whom he
25 speaketh. He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it?
26 Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, *the son* of Simon Iscariot. And after the 27
sop, then entered Satan into him. Jesus therefore saith unto him, That thou doest, do quickly. Now no man at the table 28
knew for what intent he spake this unto him. For 29
some thought, because Judas had the [1]bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. He then 30
having received the sop went out straightway: and it was night.

When therefore he was 31

1 Or, *box*

21. *Testified;* openly declared what he had only intimated before, in verses 18 and 19.

23. *Reclining in Jesus' bosom;* in the East, at this time, people reclined on a couch at meals, and John, who was next to Jesus, naturally rested upon him. —*One—whom Jesus loved.* John often speaks of himself in these terms. It is noticeable that the other evangelists do not allude to his enjoying, in any special manner, the Saviour's regard.

24. *Beckoneth;* made a signal. —*Tell us who,* &c. Peter imagined that John would know or could easily ascertain, being next to Jesus. John did not know, but turned and put the question to Jesus.

25. *Saith unto him;* that is, privately.

26. *Jesus therefore answereth;* that is, to John, in such a manner that the others did not hear.

27. *That thou doest, do quickly.* During the preceding conversation, Judas must have been in a state of great anxiety and fear, —being, however, still uncertain how far his designs were really known. This last remark left him no longer any hope of concealment; but the detection produced irritation and anger, not repentance. Dreading, probably, an open exposure before all the disciples, he seems to have hastened away, in a fit of desperation, to enter at once upon the execution of his design.

gone out, Jesus saith,
31 Now [1] is the Son of man
glorified, and God [1] is
32 glorified in him; and God
shall glorify him in him-
self, and straightway
shall he glorify him.
33 Little children, yet a little
while I am with you. Ye
shall seek me: and as I
said unto the Jews, Whi-
ther I go, ye cannot
come; so now I say unto
34 you. A new command-
ment I give unto you,
that ye love one another;
[2] even as I have loved
you, that ye also love one
35 another. By this shall
all men know that ye are
my disciples, if ye have
love one to another.
36 Simon Peter saith un-
to him, Lord, whither
goest thou? Jesus an-
swered, Whither I go,
thou canst not follow me
now; but thou shalt fol-
37 low afterwards. Peter
saith unto him, Lord,
why cannot I follow thee
even now? I will lay
down my life for thee.
38 Jesus answereth, Wilt
thou lay down thy life
for me? Verily, verily,
I say unto thee, The cock
shall not crow, till thou
hast denied me thrice.

14 Let not your heart be
troubled: [3] ye believe in
God, believe also in me.
2 In my Father's house are
many [4] mansions; if it
were not so, I would have
told you; for I go to pre-
pare a place for you.
3 And if I go and pre-
pare a place for you, I
come again, and will re-
ceive you unto myself;
that where I am, *there*
4 ye may be also. [5] And
whither I go, ye know
5 the way. Thomas saith
unto him, Lord, we know
not whither thou goest;
how know we the way?
6 Jesus saith unto him, I
am the way, and the
truth, and the life: no
one cometh unto the Fa-
ther, but by [6] me. If ye
7 had known me, ye would
have known my Father
also: from henceforth ye
know him, and have seen
him. Philip saith unto
8 him, Lord, shew us the
Father, and it sufficeth
us. Jesus saith unto him,
9 Have I been so long time

1 Or, *was*
2 Or, *even as I loved you, that ye also may love one another*
3 Or, *believe in God*
4 Or, *abiding-places*
5 Many ancient authorities read *And whither I go ye know, and the way ye know.*
6 Or, *through*

33. *As I said unto the Jews;* John 7: 33, 34. 8: 21.

36. *Whither*, &c.; referring to what Jesus had said. (v. 33.)

38. *The cock shall not crow.* Mark and Luke say before the cock crow *twice.* The meaning of both expressions is simply as if he had said, "Thou shalt deny me thrice before the morning."

CHAPTER XIV.

7. *Have seen him;* seen him in Christ.

with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Shew 10 us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me 11 doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the 12 very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto 13 the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glori- 14 fied in the Son. If ye shall ask [1]me anything in my name, that will I 15 do. If ye love me, ye will keep my commandments. And I will [2]pray 16 the Father, and he shall give you another [3]Comforter, that he may be with you for ever, *even* 17 the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you 18 [4]desolate: I come unto you. Yet a little while, 19 and the world beholdeth me no more; but ye behold me: because I live, [5]ye shall live also. In 20 that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my 21 commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. Judas (not Iscariot) 22

1 Many ancient authorities omit *me*.
2 Gr. *make request of*.
3 Or, *Advocate* Or, *Helper* Gr. *Paraclete*.
4 Or, *orphans*
5 Or, *and ye shall live*

12. *Greater works;* greater achievements in extending and establishing the Redeemer's kingdom; for the word *works* seems to refer, here, not to miracles, but to efforts in general, made to bring men to repentance and salvation.

18. *I will not leave you desolate;* the margin gives the meaning still more accurately—*orphans*. The burden of Christ's teaching in these his last words with his disciples, is, that they shall have with them an ever-present and helpful God as their Saviour.

19. *Ye behold me;* ye shall see me.—*Shall live;* shall be preserved and protected.

21. *Hath;* receiveth.

22. *What is come to pass that thou wilt manifest?* &c. This question is not, as it was represented

saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

These things have I spoken unto you, while *yet* abiding with you. But the [1]Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I

1 Or, *Advocate* Or, *Helper* Gr. *Paraclete.*

by the Old Version, *How is it that thou wilt manifest thyself unto us?* It is the expression, not of a mere curiosity, but of amazement and perplexity. What has happened, he says in effect, that you abandon a public manifestation to the world of the Messiah, for which all pious Jews have been looking?

23. Jesus does not appear to reply directly to the question of Judas.

24. *Not mine;* not mine alone.

27. *Peace I leave with you.* This was the customary Hebrew form of farewell, and, of course, like other such forms, was used ordinarily without much regard to its import and signification. Jesus says that he pronounces the benediction, not as the world ordinarily do, that is, as a mere form, but that he truly invokes upon them a real peace. It was, however, peace of mind, not peace in regard to external circumstances; for perhaps twelve men never came together who had to pass through so many exciting scenes of persecution, trial, suffering, and worldly tribulation, in every form, as these disciples, to whom Jesus thus, at midnight, in their solitary chamber, promised this peculiar peace, and which he left them as his legacy. All these trials Jesus foresaw, and frankly foretold, chap. 15: 18–21; 16: 1–4; and more distinctly still, 16: 32–33. This last promise was fulfilled; and nothing is more striking, in the subsequent history of the apostles, than the contrast between the perils, dangers, and agitations, of their condition, on the one hand, and the calm contentment and happiness of their hearts on the other. They enjoyed, at all times, a certain deep-seated repose and calmness of soul, which could not be reached or disturbed by external agitations.

28. *If ye loved me, ye would have rejoiced,* &c. The meaning seems to be, that they would rejoice in his approaching reunion with the Father, by which he would again be restored to the position of greatness and majes-

said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than
29 I. And now I have told you before it come to pass, that, when it is come to pass, ye may be-
30 lieve. I will no more speak much with you, for the prince of the world cometh: and he
31 hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

I am the true vine, and 15
my Father is the husbandman. Every branch 2
in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye 3
are clean because of the word which I have spoken unto you. Abide in me, 4
and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye 5
are the branches: He that abideth in me, and I in him, the same beareth

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ty, which he had left to assume the office of Mediator for man. (Comp. 17: 5.)—*The Father is greater than I.* Jesus Christ, as speaking and acting upon earth, in the execution of his mediatorial office, was in no sense equal with the Father. It was *the Word* which was God. But Jesus Christ, in whom this Word was mysteriously conjoined with human nature, always assumed the position of obedience and submission, which is plainly recognized in all his allusions to the Father, and is here distinctly declared. It is true that, in one passage, (10: 30,) he says, "I and my Father are one;" but the sense in which he intended to be understood is made clear in ch. 17: 11, 22, when he prays that the same oneness which joins him, as Mediator, with the Father, may unite the disciples with him.

CHAPTER XV.

1. The conversation which follows is supposed by some to have taken place between Jesus and his disciples, on their walk, near midnight, from Jerusalem towards the Mount of Olives.—*The husbandman;* the cultivator, who has planted the vine.

2. *Taketh away — cleanseth.* These images are taken from the practice of the cultivator, who prunes away the barren branches, and endeavors to promote the health and thrift of those that are fruitful, by purging them of whatever is injurious, as moss, insects, and portions decayed.

3. *Already ye are clean;* like the branch of the vine purified, as mentioned above.

4. *Except it abide in the vine;* remain connected with the vine, so as to draw from it nourishment and support.

5. *For apart from me ye can do nothing;* this expresses more clearly than the Old Version that idea of separation from

much fruit: for apart from me ye can do
6 nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they
7 are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.
8 Herein [1]is my Father glorified, [2]that ye bear much fruit; and *so* shall
9 ye be my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my
10 love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
11 These things have I spoken unto you, that my joy may be in you, and *that* your joy may
12 be fulfilled. This is my commandment, that ye love one another, even as I have loved you. Great- 13
er love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye 14
do the things which I command you. No lon- 15
ger do I call you [3]servants; for the [4]servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. Ye did not choose me, 16
but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. These 17
things I command you, that ye may love one another. If the world 18
hateth you, [5]ye know that it hath hated me before *it hated* you. If ye 19
were of the world, the world would love its own: but because ye are not of

1 Or, *was*
2 Many ancient authorities read *that ye bear much fruit, and be my disciples.*
3 Gr. *bondservants.*
4 Gr. *bondservant.*
5 Or, *know ye*

Christ, which is involved in the original.

9. *Even as the Father hath loved me;* Christ's love for the disciples is like the Father's love for Christ.

11. *And that your joy may be fulfilled;* not merely *full*, but as Alford explains, "uplifted and ennobled, even to fulness;" i. e., to the extreme of their capability and satisfaction.

12. *Even as I have loved you;* Christ's love for us in the pattern, which we are to imitate in our love for one another. See Eph. 4:32.

15. *The servant knoweth not,* &c.; is not intrusted with a knowledge of his master's designs.

the world, but I chose you out of the world, therefore the world hat-
20 eth you. Remember the word that I said unto you, A [1]servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also.
21 But all these things will they do unto you for my name's sake, because they know not him that
22 sent me. If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin.
23 He that hateth me hateth
24 my Father also. If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both
25 me and my Father. But *this cometh to pass*, that the word may be fulfilled that is written in their law, They hated me with-
26 out a cause. But when the [2]Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which [3]proceedeth from the Father, he shall bear witness of me: [4]and ye 27 also bear witness, because ye have been with me from the beginning.

These things have I 16 spoken unto you, that ye should not be made to stumble. They shall put 2 you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these 3 things will they do, because they have not known the Father, nor me. But these things 4 have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. But now 5 I go unto him that sent me; and none of you asketh me, Whither goest thou? But because I 6 have spoken these things

1 Gr. *bondservant.*
2 Or, *Advocate* Or, *Helper* Gr. *Paraclete.*
3 Or, *goeth forth from*
4 Or, *and bear ye also witness*

22. *They had not had sin;* such aggravated sin.

25. *In their law;* in their Scriptures, often called the law. Expressions similar to the quotation here made, are found Psalms 35: 19, and 69: 4, though the language is somewhat varied.

CHAPTER XVI.

1. *These things;* the premonitions which he had given them in respect to the trials and sufferings that were impending over them.—*Be made to stumble;* surprised and disheartened, at the onset of unexpected calamities.

unto you, sorrow hath
7 filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the [1]Comforter will not come unto you; but if I go, I will send him unto you.
8 And he, when he is come, will convict the world in respect of sin, and of righteousness, and of
9 judgement: of sin, because
10 they believe not on me: of righteousness, because I go to the Father, and ye
11 behold me no more; of judgement, because the prince of this world hath
12 been judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit 13 when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the things that are to come. He 14 shall glorify me: for he shall take of mine, and shall declare *it* unto you. All things whatsoever the 15 Father hath are mine: therefore said I, that he taketh of mine, and shall declare *it* unto you. A 16 little while, and ye behold me no more; and

1 Or, *Advocate* Or, *Helper* Gr. *Paraclete.*

8. *Convict;* teach, convince.

10. *Because I go to the Father.* The meaning seems to be that the Holy Spirit was to instruct the world in respect to righteousness, that is, the nature of the duty which the law of God requires, since Jesus himself, who had made this, in its various branches, the great subject of all his teaching, was about to leave the world, and of course his instructions must be closed. Many commentators have supposed that by the word *righteousness* Jesus refers to his own innocence of the charges against him, but as the *sin* mentioned in the preceding verse is the sin of others, if the righteousness mentioned here were his own, a pronoun would be required to change the subject, to which the words would respectively have pertained. That is, it should have been "to convince the world of *their* sin and of *my* righteousness." It seems clear, therefore, that all the words, *sin*, *righteousness*, and *judgment*, should be understood in their general sense, and that the meaning of the tenth verse is, that the Holy Spirit was to urge upon men the nature and the obligation of moral duty, since the instructions of Jesus were now to be closed.

11. *The prince of this world;* Satan, spoken of in the scriptures as the origin and representative of human wickedness.

13. *He shall not speak from himself;* that is, he shall not make a new and independent revelation, diverse from what the Saviour had taught.

16. The words *Because I go to the Father* are added in the Old Version, but are wanting in

again a little while, and
16 ye shall see me. *Some* of
his disciples therefore
said one to another, What
is this that he saith unto
us, A little while, and ye
behold me not; and
again a little while, and
ye shall see me: and,
Because I go to the Fa-
17 ther? They said there-
fore, What is this that he
saith, A little while? We
know not what he saith.
18 Jesus perceived that they
were desirous to ask him,
and he said unto them,
Do ye inquire among
yourselves concerning
this, that I said, A little
while, and ye behold me
not, and again a little
while, and ye shall see
19 me? Verily, verily, I say
unto you, that ye shall
weep and lament, but the
world shall rejoice: ye
shall be sorrowful, but
your sorrow shall be turn-
20 ed into joy. A woman
when she is in travail hath
sorrow, because her hour
is come: but when she is
delivered of the child, she
remembereth no more the
anguish, for the joy that
a man is born unto the
21 world. And ye therefore
now have sorrow: but I
will see you again, and
your heart shall rejoice,
and your joy no one tak-
22 eth away from you. And
in that day ye shall [1]ask
23 me nothing. Verily, ver-
ily, I say unto you, If ye
shall ask anything of the
Father, he will give it
you in my name. Hither-
24 to have ye asked nothing
in my name: ask, and ye
shall receive, that your
joy may be fulfilled.

These things have I
25 spoken unto you in [2]pro-
verbs: the hour cometh,
when I shall no more
speak unto you in [2]pro-
verbs, but shall tell you
plainly of the Father. In
26 that day ye shall ask in
my name: and I say not
unto you, that I will [3]pray
27 the Father for you; for
the Father himself loveth
you, because ye have
loved me, and have be-
lieved that I came forth

1 Or, *ask me no question*
2 Or, *parables*
3 Gr. *make request of.*

some of the best manuscripts. There is a contrast between the two verbs *behold* and *see*, which is entirely ignored in the Old Version. It is indicated in the New, but cannot be expressed as clearly in the English as it is in the Greek. The meaning is, A little while and ye shall see me no more with the bodily eyes, but after a little while ye shall have a spiritual perception of me,—a prophecy fulfilled after the descent of the Holy Spirit at Pentecost.

18. *We know not what he saith;* we cannot understand it.

25. *In proverbs;* obscurely.

28 from the Father. I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father.
29 His disciples say, Lo, now speakest thou plainly, and speakest no 'proverb.
30 Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.
31 Jesus answered them, Do
32 ye now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and *yet* I am not alone, because the
33 Father is with me. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

17 These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him 2
authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life. And this is life eternal, 3
that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ. I glorified thee on the 4
earth, having accomplished the work which thou hast given me to do. And now, O Father, 5
glorify thou me with thine own self with the glory which I had with thee before the world was. I 6
manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all 7
things whatsoever thou hast given me are from thee: for the words which 8
thou gavest me I have given unto them; and they received *them*, and knew of a truth that I

1 Or, *parable*

32. The event corresponded with this prediction, as recorded Matt. 26: 56.

CHAPTER XVII.

2. The New Version more nearly conforms to the original, which could be literally rendered only by an uncouth form of speech. It is literally *that unto the all which thou hast given to him, to them he should give eternal life.*

3. *This is life eternal;* not merely the way and means to the attainment of life eternal; spiritual knowledge and spiritual life are so far the same, that they cannot be separated; neither is possible, or indeed conceivable, without the other.

came forth from thee, and they believed that thou 9 didst send me. I [1]pray for them: I [1]pray not for the world, but for those whom thou hast given me; for 10 they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in them. 11 And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as 12 we *are*. While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might 13 be fulfilled. But now I come to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given 14 them thy word; and the world hated them, because they are not of the world, even as I am not of the world. I [1]pray 15 not that thou shouldest take them [2]from the world, but that thou shouldest keep them [2]from [3]the evil *one*. They 16 are not of the world, even as I am not of the world. [4]Sanctify them in the 17 truth: thy word is truth. As thou didst send me 18 into the world, even so sent I them into the world. And for their 19 sakes I [4]sanctify myself, that they themselves also may be sanctified in truth.

1 Gr. *make request.*
2 Gr. *out of.*
3 Or, *evil*
4 Or, *Consecrate*

11. *No more in the world;* no more to remain in it. According to the best reading Christ prays, not as in the Old Version, *keep those whom thou hast given me*, but, keep them in thy name, which thou hast entrusted to me; i. e., preserve them in and by thy paternal care, for the *name* stands here as elsewhere, for all which the name represents.

12. Christ declares that he has preserved in safety his disciples by the guardianship which he has exercised over them. This truth was not as well represented by the Old Version, which translated two different Greek words by the same English word *kept*.

15. *Take them from the world;* that is, from the dangers and sufferings which were threatening them.—*From the evil one;* i. e., from Satan, whom Christ treats as the author of all real evil.

19. *Sanctify myself;* consecrate myself; that is, to the work of redemption.—*In truth;* not truly; but by means of the truth. The disciple is sanctified as he lives in the truth, and shows forth the truth by his life.

20 Neither for these only do
I [1]pray, but for them
also that believe on me
21 through their word; that
they may all be one;
even as thou, Father, *art*
in me, and I in thee, that
they also may be in us:
that the world may be-
lieve that thou didst send
22 me. And the glory which
thou hast given me I
have given unto them;
that they may be one,
23 even as we *are* one; I in
them, and thou in me,
that they may be perfect-
ed into one; that the
world may know that
thou didst send me, and
lovedst them, even as
24 thou lovedst me. Father,
[2]that which thou hast giv-
en me, I will that, where
I am, they also may be
with me; that they may
behold my glory, which
thou hast given me: for
thou lovedst me before
the foundation of the
world. O righteous Fa- 25
ther, the world knew thee
not, but I knew thee;
and these knew that thou
didst send me; and I 26
made known unto them
thy name, and will make
it known; that the love
wherewith thou lovedst
me may be in them, and
I in them.

When Jesus had 18
spoken these words, he
went forth with his dis-
ciples over the [3]brook
[4]Kidron, where was a
garden, into the which
he entered, himself and
his disciples. Now Judas 2
also, which betrayed him,
knew the place: for Jesus
oft-times resorted thither

1 Gr. *make request.*
2 Many ancient authorities read *those whom.*
3 Or, *ravine* Gr. *winter-torrent.*
4 Or, *of the Cedars*

21. *That they also may be in us.* We observe that Jesus, in all the conversations which he held with his disciples, on the night before he was betrayed, separates himself from men, and joins his name always with that of the Father—My Father will love him, and *we* will come unto him. (14:23.) The Comforter —whom the Father will send in my name. (26.) When the Comforter is come, whom I will send unto you from the Father. (15:26.) Thus the antithesis is between all men, good and bad, on the one hand, and himself in conjunction with the Father on the other. When we consider the unassuming meekness and modesty which marked the Saviour's character, this seems wholly inconsistent with the idea that he regarded himself as a mere human messenger from heaven.

24. *Where I am;* am to be. The language of the Old Version was smoother and simpler, *Father, I will that they also whom thou hast given me, be with me where I am.* The language of the New Version more literally follows the Greek.

3 with his disciples. Judas
then, having received the
[1] band *of soldiers*, and offi-
cers from the chief priests
and the Pharisees, cometh
thither with lanterns and
torches and weapons.
4 Jesus therefore, knowing
all the things that were
coming upon him, went
forth, and saith unto them,
5 Whom seek ye? They
answered him, Jesus of
Nazareth. Jesus saith
unto them, I am *he*. And
Judas also, which be-
trayed him, was standing
6 with them. When there-
fore he said unto them, I
am *he*, they went back-
ward, and fell to the
7 ground. Again therefore
he asked them, Whom
seek ye? And they said,
8 Jesus of Nazareth. Jesus
answered, I told you that
I am *he*: if therefore ye
seek me, let these go
9 their way: that the word
might be fulfilled which
he spake, Of those whom
thou hast given me I lost
not one. Simon Peter 10
therefore having a sword
drew it, and struck the
high priest's [2] servant,
and cut off his right ear.
Now the [2] servant's name
was Malchus. Jesus there- 11
fore said unto Peter, Put
up the sword into the
sheath: the cup which
the Father hath given
me, shall I not drink it?
So the [1] band and the 12
[3] chief captain, and the
officers of the Jews, seized
Jesus and bound him,
and led him to Annas 13
first; for he was father
in law to Caiaphas, which
was high priest that year.
Now Caiaphas was he 14
which gave counsel to the
Jews, that it was ex-
pedient that one man
should die for the people.
And Simon Peter fol- 15
lowed Jesus, and *so did*
another disciple. Now

1 Or, *cohort*
2 Gr. *bondservant.*

3 Or, *military tribune* Gr. *chiliarch.*

CHAPTER XVIII.

4–6. The other evangelists give a very different account of the circumstances which attended the apprehension of Jesus. We can reconcile them by supposing that Jesus advanced in order to surrender himself, and Judas in order to betray him, simultaneously, and that John relates one circumstance, and the three remaining evangelists the other.

8. *These;* his disciples who were with him.

9. John 17: 12.

10. *Malchus.* John is the only evangelist who gives this servant's name. There are two other allusions to his acquaintance with the high priest's family, in v. 16, and v. 26.

13. Annas was before this time the high priest, but he had been deposed. He was a man of considerable distinction, still possessing a great degree of influence, and retaining his title of office.

THE PARABLE OF THE UNJUST STEWARD.

LUKE XV.

SIMEON AND ANNA IN THE TEMPLE.

that disciple was known unto the high priest, and entered in with Jesus into the court of the high
16 priest; but Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door, and
17 brought in Peter. The maid therefore that kept the door saith unto Peter, Art thou also *one* of this man's disciples? He saith,
18 I am not. Now the [1]servants and the officers were standing *there*, having made [2]a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

19 The high priest therefore asked Jesus of his disciples, and of his teach
20 ing. Jesus answered him, I have spoken openly to the world; I ever taught in [3]synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing.
21 Why askest thou me? ask them that have heard *me*, what I spake unto them: behold, these know the things which I said. And
22 when he had said this, one of the officers standing by struck Jesus [4]with his hand, saying, Answerest thou the high priest so?
23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?
24 Annas therefore sent him bound unto Caiaphas the high priest.

25 Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also *one* of his disciples?

1 Gr. *bondservants.*
2 Gr. *a fire of charcoal.*
3 Gr. *synagogue.*
4 Or, *with a rod*

18. This fire of coals, or of charcoal, as indicated by the marginal reading, was probably made in a portable stove or brazier in the open courtyard of the high priest's house.

20. The meaning is, that the open and public manner in which Jesus had always taught, was sufficient proof that he entertained no treasonable designs.

23. *If I have spoken evil;* meaning in the public instruction which he had given, as mentioned in v. 20, 21.

24. *Annas therefore sent him bound unto Caiaphas, the high priest;* the reading of the Old Version was, Annas *had sent him bound unto Caiaphas.* Either reading is grammatically possible. According to the Old Version, Christ had been previously sent from the house of Annas to the house of Caiaphas. It is not, however, possible for us now to determine the precise order in which the various events connected with the arrest, trial, and crucifixion of Christ, occurred.

He denied, and said, I am
26 not. One of the [1]servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the
27 garden with him? Peter therefore denied again: and straightway the cock crew.

28 They lead Jesus therefore from Caiaphas into the [2]palace: and it was early; and they themselves entered not into the [2]palace, that they might not be defiled, but might eat the passover.
29 Pilate therefore went out unto them, and saith, What accusation bring ye against this man?
30 They answered and said unto him, If this man were not an evil-doer, we should not have delivered him up unto thee.
31 Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to
32 death: that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

33 Pilate therefore entered again into the [2]palace, and called Jesus, and said unto him, Art thou

1 Gr. *bondservants.*

2 Gr. *Prætorium.*

26. *Saith;* about an hour afterwards. (Luke 22: 59.)

28. *Into the palace,* or Hall of Judgment, literally prætorium, the name given among the Romans to the headquarters of the Roman governor; in this case either the palace of King Herod or the tower of Antonia.—*Defiled;* ceremonially; this judgment-hall being the seat of a Roman, and of course Gentile tribunal. Their unwillingness to enter affords a strange illustration of the compatibility of excessive punctiliousness in the outward forms of religion, with the most complete moral corruption. These whited sepulchres, with hearts full of envy, hatred and murder, could not go into a Roman building, lest they should be defiled.—*The passover;* that is, probably the remaining sacrifices and feasts of the paschal week; for, according to Luke 22: 7, 13, 14, 15, the evening on which the paschal lamb was to be eaten, was the evening preceding.

31. *It is not lawful,* &c. The case of Stephen has been thought to render it doubtful whether the Jewish tribunals were absolutely prohibited from inflicting capital punishment, in all cases, and it has been suggested that the Jews here only meant that they were not allowed to punish by crucifixion, which was the object that they had determined upon effecting, if possible. But in the case of Stephen, the execution, though in a certain sense sanctioned by the Sanhedrim, was really the act of a lawless mob. The declaration of the Jews here is, according to the opinion of the best scholars, to be taken literally. This view is confirmed by Josephus.

the King of the Jews?
34 Jesus answered, Sayest
thou this of thyself, or
did others tell it thee
35 concerning me? Pilate
answered, Am I a Jew?
Thine own nation and the
chief priests delivered
thee unto me: what hast
36 thou done? Jesus an-
swered, My kingdom is
not of this world: if my
kingdom were of this
world, then would my
[1]servants fight, that I
should not be delivered
to the Jews: but now is
my kingdom not from
37 hence. Pilate therefore
said unto him, Art thou
a king then? Jesus an-
swered, [2]Thou sayest that
I am a king. To this end
have I been born, and to
this end am I come into
the world, that I should
bear witness unto the
truth. Every one that is
of the truth heareth my
38 voice. Pilate saith unto
him, What is truth?

And when he had said
this, he went out again
unto the Jews, and saith
unto them, I find no crime
in him. But ye have a 39
custom, that I should re-
lease unto you one at the
passover: will ye there-
fore that I release unto
you the King of the Jews?
They cried out therefore 40
again, saying, Not this
man, but Barabbas. Now
Barabbas was a robber.

Then Pilate therefore 19
took Jesus, and scourged
him. And the soldiers 2
plaited a crown of thorns,
and put it on his head,
and arrayed him in a pur-
ple garment; and they 3
came unto him, and said,
Hail, King of the Jews!
and they struck him
[3]with their hands. And 4
Pilate went out again, and
saith unto them, Behold,
I bring him out to you,
that ye may know that
I find no crime in him.
Jesus therefore came out, 5

1 Or, *officers:* as in ver. 3, 12, 18, 22.
2 Or, *Thou sayest* it, *because I am a king.*
3 Or, *with rods*

36. The argument used here by the Saviour is, that though he might have called himself a king, yet the whole tenor of his life, and the peaceable demeanor of his followers, showed that his kingdom was a spiritual kingdom; that is, that he claimed to be a king only in a figurative sense.

37. *Heareth my voice;* obeyeth me; is my subject. The meaning is, that what he called his kingdom was only a spiritual kingdom, comprising all those that love the truth.

CHAPTER XIX.

2. *Purple garment;* some rude garment, probably of a reddish color, which, like the reed for a sceptre, might represent, for the purposes of their mockery, the imperial purple.

5. *Behold the man!* He hoped that they would have been satis-

wearing the crown of thorns and the purple garment. And *Pilate* saith unto them, Behold,
6 the man! When therefore the chief priests and the officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime
7 in him. The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of
8 God. When Pilate therefore heard this saying, he
9 was the more afraid; and he entered into the [1] palace again, and saith unto Jesus, Whence art thou? But Jesus gave him no
10 answer. Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have [2] power to release thee, and have [2] power to cru-
11 cify thee? Jesus answered him, Thou wouldest have no [2] power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin. Upon this Pilate 12
sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king [3] speaketh against Cæsar. When Pilate 13
therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha. Now it was the Prepara- 14
tion of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King! They therefore cried out, 15
Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then 16
therefore he delivered

1 Gr. *Prætorium.* 2 Or, *authority* 3 Or, *opposeth Cæsar*

fied with the sufferings which he had endured, and would consent to his release.

6. *Take him yourselves*, &c. This was not intended as a serious proposal, but was an expression of Pilate's indignation at the cruel wrong which they insisted on committing.

7. *By that law.* They had not mentioned this charge, at first, in making out their accusation before Pilate, supposing that he would be more easily influenced by a charge of sedition.

13. *When Pilate—heard these words;* and finding that the popular excitement was beginning to be uncontrollable. (Matt. 27: 24.)

16. *Unto them;* that is, to their will. One of Pilate's centurions had charge of the execution.

him unto them to be crucified.

17 They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in He-
18 brew Golgotha: where they crucified him, and with him two others, on either side one, and Jesus
19 in the midst. And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING
20 OF THE JEWS. This title therefore read many of the Jews: [1]for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* in Latin, *and* in Greek. The chief priests 21
of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews. Pilate an- 22
swered, What I have written I have written.

The soldiers therefore, 23
when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the [2]coat: now the [2]coat was without seam, woven from the top

1 Or, *for the place of the city where Jesus was crucified was nigh at hand*

2 Or, *tunic*

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19. This inscription is recorded by the evangelists in the following forms:—

"This is Jesus the King of the Jews," ..... *Matt.*
"The King of the Jews," *Mark*
"This is the King of the Jews," ..... *Luke*
"Jesus of Nazareth the King of the Jews," .... *John*

A very important principle is illustrated by this diversity, viz., that it is the custom of the sacred writers to use the form of a quotation of words from others, when, in fact, the words are their own, used only to express in a more distinct and vivid manner the general ideas of their own minds. This was their mode of relating events,—clothing their own conceptions of the facts in language attributed to the actors. Even where they are recording real dialogue, they give the substance of what is said in their own words. A comparison of the different accounts of the same conversation, recorded by the different evangelists, as, for example, the institution of the Lord's supper, the dialogue with Pilate, and any other case where the same dialogue is given by more than one evangelist, places this principle beyond question. It is a principle of fundamental importance, satisfactorily disposing of, as it does, a very large portion of the verbal discrepancies in the New Testament.

22. *What I have written, I have written;* that is, I do not choose to alter it.

23. *The coat was without seam.* The coat, as it is here called,—a garment very different from any now worn,—was of such a form as to admit of its being manufactured as here described.

24 throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

They parted my garments among them,
And upon my vesture did they cast lots.

These things therefore
25 the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and Mary Magda-
26 lene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman,
27 behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home*.

28 After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I
29 thirst. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When
30 Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

31 The Jews therefore, because it was the Preparation, that the bodies

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25. *Mary the wife of Clopas;* in the other evangelists mentioned as the mother of James and Joses.

26, 27. This brief but affecting mode of committing his afflicted mother to the care of his most devoted friend, at such an hour, is one of the most touching incidents in the Saviour's history,—rendered still more so by the very feeling, and yet unaffected simplicity, with which John relates the circumstance. His last expression, *took her unto his own*, has a force and meaning which the necessity of adding the word *home*, to preserve the English idiom, seriously impairs.

29. *A vessel full of vinegar;* for the use of the soldiers, a preparation of vinegar being their common drink.

30. *He said, It is finished;* with a loud voice, exulting in the final accomplishment of the great work of redemption. A mere martyr, enduring, passively, wrong done to him by others, would say, when he reached the end of his sufferings, "It is ended," or "It is over." Jesus said, "It is *finished;*" his mind regarding this great consummation, not as the end of the injuries which men had been inflicting upon him, but as the accomplishment of the great work which he had undertaken for them.

31. *That Sabbath was a high day;* that is, coinciding with the passover, it was a day of double sacredness and solemnity.

should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked Pilate that their legs might be broken, and *that* they might be
32 taken away. The soldiers therefore came, and brake the legs of the first, and of the other which was crucified with
33 him: but when they came to Jesus, and saw that he was dead already, they
34 brake not his legs: howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and
35 water. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also
36 may believe. For these things came to pass, that the scripture might be fulfilled, A bone of him
37 shall not be [1]broken. And again another scripture saith, They shall look on him whom they pierced.

38 And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and
39 took away his body. And there came also Nicodemus, he who at the first came to him by night, bringing a [2]mixture of myrrh and aloes, about a hundred pound *weight*.
40 So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury.
41 Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man
42 yet laid. There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

20 Now on the first *day* of the week cometh Mary

1 Or, *crushed*

2 Some ancient authorities read *roll*.

32. *And brake the legs;* with clubs. This violence, previous to allowing the bodies to be taken down, was to guard against the possibility that the sufferers might revive, and their lives be saved.

34. *Pierced his side;* to see whether there was any sensibility or life remaining, and make sure of his death.

36. This was said originally of the paschal lamb. (Ex. 12: 46. Num. 9: 12.)

39. For previous evidence of Nicodemus's friendly feeling towards Jesus, see John 7: 50.—*Myrrh and aloes;* for the embalming of the body.

42. *Preparation;* that is, for the Sabbath.

CHAPTER XX.

1. *Cometh Mary Magdalene.*—It

Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the
2 tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid
3 him. Peter therefore went forth, and the other disciple, and they went
4 toward the tomb. And they ran both together: and the other disciple outran Peter, and came
5 first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not
6 in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying,
7 and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by
8 itself. Then entered in therefore the other disciple also, which came first to the tomb, and he saw,
9 and believed. For as yet they knew not the scripture, that he must rise again from the dead. So
10 the disciples went away again unto their own home.

11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked
12 into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say
13 unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.
14 When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus
15 saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Je-
16 sus saith unto her, Mary. She turneth herself, and

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would seem that she came before the party mentioned in Luke; or else, if she came with them, that she left them, and went back to call Peter and John, before the events took place which Luke records.

2. *To Simon Peter;* to his house in the city.

14. *Turned herself back;* to go home.

16. *In Hebrew;* in the Hebrew tongue.

saith unto him in Hebrew, Rabboni; which is to
17 say, [1] Master. Jesus saith to her, [2] Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and
18 your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and *how that* he had said these things unto her.
19 When therefore it was evening, on that day, the first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace *be* unto you. And when he had 20 said this, he shewed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. Jesus 21 therefore said to them again, Peace *be* unto you: as the Father hath sent me, even so send I you. And when he had said 22 this, he breathed on them, and saith unto

1 Or, *Teacher*

2 Or, *Take not hold on me*

This explanation, which is restored in the New Version, indicates that the language ordinarily made use of between Christ and his disciples was not the Hebrew, but the Greek.

18. As has already been remarked, several hypotheses have been framed, by ingenious scholars, to combine the various incidents related by the different evangelists, as having occurred in the vicinity of the sepulchre on the morning of the resurrection, into one harmonious narrative. These hypotheses are all framed on the supposition that the scene was one of great excitement; that many persons must have been going and returning in different groups and parties, — some, perhaps, visiting the sepulchre several times,—and that, consequently, a considerable number and variety of incidents would occur there; and that each of the evangelists, instead of describing fully what took place, has only related such incidents as were particularly reported to him. On this view of the subject, it has not been found difficult to frame hypotheses by which the various incidents related are combined into one connected narrative, the seeming omissions and connecting links being supplied by conjecture. These hypotheses are, however, of little value, except to show that the accounts *can be reconciled*, and so are not inconsistent. Farther than this, there can be no valuable end attained by framing hypotheses, which rest, of course, wholly on conjecture.

19. *Jesus came.* Just before he appeared, however, the disciples from Emmaus came into the assembly, giving an account of what they had seen. (Luke 24: 33.)

21. *Again;* after supping with them. (Luke 24: 41.)

them, Receive ye the
23 [1]Holy Ghost: whose so-
ever sins ye forgive, they
are forgiven unto them;
whose soever *sins* ye re-
tain, they are retained.
24 But Thomas, one of the
twelve, called [2]Didymus,
was not with them when
25 Jesus came. The other
disciples therefore said
unto him, We have seen
the Lord. But he said
unto them, Except I shall
see in his hands the print
of the nails, and put my
finger into the print of
the nails, and put my
hand into his side, I will
not believe.
26 And after eight days
again his disciples were
within, and Thomas with
them. Jesus cometh, the
doors being shut, and
stood in the midst, and
said, Peace *be* unto you.
27 Then saith he to Thomas,
Reach hither thy finger,
and see my hands; and
reach *hither* thy hand,
and put it into my side:
and be not faithless, but
believing. Thomas an-28
swered and said unto
him, My Lord and my
God. Jesus saith unto29
him, Because thou hast
seen me, [3]thou hast be-
lieved: blessed *are* they
that have not seen, and
yet have believed.

Many other signs there-30
fore did Jesus in the
presence of the disciples,
which are not written in
this book: but these are31
written, that ye may
believe that Jesus is
the Christ, the Son of
God; and that believing
ye may have life in his
name.

After these things Jesus21
manifested himself again
to the disciples at the sea
of Tiberias; and he mani-
fested *himself* on this

1 Or, *Holy Spirit* 2 That is, *Twin.* 3 Or, *hast thou believed?*

28. *My Lord and my God.* It cannot be doubted that these terms were both applied by Thomas personally to the Saviour. The attempts to give some other construction to such expressions are now generally abandoned by those who are unwilling to admit, on any evidence, the inference which flows from them. They find it to be easier to take the ground that the apostles themselves were in error, than to force unnatural constructions upon language so unequivocal as that which they often used.

30. *Signs;* proofs of the reality of his resurrection.

CHAPTER XXI.

1. *At the Sea of Tiberias;* in Galilee, and thus we find that, after all the exciting scenes of the life, death, and resurrection of the Saviour were passed, these disciples return to their old home and their early occupations. It was, however, only for a very brief season; for they soon went back to Jerusalem again, where they remained until they were endued with power from on high, to preach the gospel.

2 wise. There were together Simon Peter, and Thomas called [1] Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of 3 his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took 4 nothing. But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that it was Jesus. 5 Jesus therefore saith unto them, Children, have ye aught to eat? They an- 6 swered him, No. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude 7 of fishes. That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. But the 8 other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net *full* of fishes. So when they got out 9 upon the land, they see [2] a fire of coals there, and [3] fish laid thereon, and [4] bread. Jesus saith unto 10 them, Bring of the fish which ye have now taken. Simon Peter therefore 11 went [5] up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. Jesus 12 saith unto them, Come *and* break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. Jesus 13 cometh, and taketh the [4] bread, and giveth them, and the fish likewise. This is now the third time 14 that Jesus was manifested to the disciples, after that he was risen from the dead.

1 That is, *Twin.*
2 Gr. *a fire of charcoal.*
3 Or, *a fish*
4 Or, *a loaf*
5 Or, *aboard*

4–8. It is remarkable that a circumstance very similar to this is recorded Luke 5: 4–8, as occurring at an early part of our Saviour's ministry.

11. *Drew;* that is, with the help of the others.

12. *Come and break your fast;* they had been fishing all night without eating, and must, therefore, have been very hungry. The fact that Christ himself kindled the fire of coals, and prepared the meal for his disciples, is significant of his sympathy for them in their hunger.

15 So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of [1]John, [2]lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I [3]love thee. He saith unto him, Feed
16 my lambs. He saith to him again a second time, Simon, *son* of [1]John, [2]lovest thou me? He saith unto him, Yea, Lord; thou knowest that I [3]love thee. He saith unto him,
17 Tend my sheep. He saith unto him the third time, Simon, *son* of [1]John, [2]lovest thou me? Peter was grieved because he said unto him the third time, [2]Lovest thou me? And he said unto him, Lord, thou knowest all things; thou [4]knowest that I [3]love thee. Jesus saith unto him, Feed my sheep.
18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. Now this
19 he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Peter, turning
20 about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? Peter therefore
21 seeing him saith to Jesus, Lord, [5]and what shall
22 this man do? Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me. This saying
23 therefore went forth among the brethren, that

1 Gr. *Joanes.* See ch. i. 42, margin.
2, 3 *Love* in these places represents two different Greek words.

4 Or, *perceivest*
5 Gr. *and this man, what?*

15, 16. It is impossible to represent the significance of this conversation between Christ and Peter, in the English, except by a paraphrase. As is noted in the margin, *love* in these verses represents two different Greek words. Christ asked Simon Peter, *Lovest thou me?* Twice Simon Peter answered, *Yea, Lord, thou knowest I have an affection for thee.* The third time Christ accepted Peter's word, and said, *Hast thou affection for me?* and Peter was grieved because he said the third time, *Hast thou an affection for me?* seeming to doubt even this humble claim of a once self-confident and proud disciple.

20. *The disciple whom Jesus loved;* John, the author of this Gospel.

that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true.

25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

THE ACTS

OF THE APOSTLES.

Although there is not attached to this book any designation of the author, yet very early and unanimous tradition attributes it to Luke, the companion of Paul in his later travels, and the writer of the Gospel which bears his name. The allusion to a former treatise, and to Theophilus, contained in the first verse, and the use of the first person in the narrative of the travels of Paul, towards the close of the history, abundantly confirm the supposition.

The book could not have been written until after Paul's imprisonment at Rome, since it brings down the history to that event; and it is supposed that it must have been written soon after the expiration of the two years, commencing at that period, which are mentioned at the conclusion of the last chapter, or it would have carried the history farther. Where, and under what circumstances Luke wrote the book, there are no means of ascertaining.

1 THE [1] former treatise I made, O Theophilus, concerning all that Jesus began both to do and to
2 teach, until the day in which he was received up, after that he had given commandment through the [2] Holy Ghost unto the apostles whom he had chosen: to whom he also
3 [3] shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God: and, [4] being assembled together with them, he charged

1 Gr. *first.*
2 Or, *Holy Spirit:* and so throughout this book.
3 Gr. *presented.*
4 Or, *eating with them*

CHAPTER I.

1. *The former treatise;* the Gospel of Luke. (See Luke 1: 1-4.)

3. *Passion;* suffering, referring here to the Saviour's crucifixion.

4. *Promise of the Father;* promised gift of the Holy Spirit, which was to be sent from the Father, according to the promise recorded in John 14: 16-26.

them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he*, ye heard from me: for John indeed baptized with water; but ye shall be baptized [1]with the Holy Ghost not many days hence.

They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath [2]set within his own authority. But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. And while they were looking stedfastly into heaven as he went, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphæus, and Simon the Zealot, and Judas *the* [3]*son* of James. These all with one accord continued stedfastly in prayer, [4]with the women,

1 Or, *in*
2 Or, *appointed by*
3 Or, brother. See Jude 1.
4 Or, *with* certain *women*

5. *Baptized with the Holy Ghost;* abundantly imbued with its influences.

6. *Restore the kingdom to Israel;* as in the days of David and Solomon, when Israel was governed by its own kings, instead of being, as in our Saviour's time, subject to the rule of a foreign power. This question shows what were still the ideas of the apostles in respect to the nature of the redemption which Christ was to procure.

13. These are the names of the eleven remaining apostles.

14. *Mary the mother of Jesus.* From this time Mary the mother of Jesus disappears from the sacred history.—*And with his brethren.* On the catalogue of the apostles there are three

and Mary the mother of Jesus, and with his brethren.

15 And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of [1]persons *gathered* together, about a hun-
16 dred and twenty), Brethren, it was needful that the scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas, who was guide to them that took Jesus. For he was num- 17
bered among us, and received his [2]portion in this ministry. (Now this man 18
obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it be- 19
came known to all the dwellers at Jerusalem; insomuch that in their

1 Gr. *names.*

2 Or, *lot*

names, James, and Simon, and Judas, corresponding with three of the names used in Matt. 13: 55, and in Mark 6: 3, to designate what are there called the brethren of Jesus. These individuals may have been the same, though the statement made in John 7: 5, that his brethren did not believe on him, and the manner in which they are spoken of here, as distinct from the apostles, indicate that different individuals were intended in these two cases. The names were very common names among the Jews. A more full account of the state of this question is given in the introductory remarks to the Epistle of James.

15. *Peter stood up.* Peter was one of the first called among the apostles, (Matt. 4: 18,) and his name is always placed at the head of the catalogue; he was prominent among his brethren during the lifetime of Christ: he was one of the first to believe and to acknowledge that Jesus was the Messiah, as recorded Matt. 16: 16,—and on that occasion Jesus spoke of him as in some peculiar sense the foundation of the future church; (v. 17–19;) and now, after the ascension, he appears among the disciples as their acknowledged leader. It is on these grounds that the Roman Catholics maintain that he was constituted by Christ the head of the church, and claim for his supposed successors, the popes of Rome, supreme ecclesiastical jurisdiction throughout the world. But there is no evidence that Peter's preëminence was *official.* In this case he does not *act;* he only proposes action. He does not appoint; he simply recommends *an election.*

18. *Obtained a field;* there is some obscurity in the Scripture accounts of the death of Judas; according to Matthew the field was purchased by the priests, not by Judas himself. Peter here does not say that Judas *purchased* it, but *obtained* it. His language is ironical; he represents Judas Iscariot as procuring for himself the field in which he met his horrible and mysterious death, because it was procured with the money paid to him as a reward for his treachery.

language that field was called Akeldama, that is,
20 The field of blood.) For it is written in the book of Psalms,

Let his habitation be made desolate,
And let no man dwell therein:

and,

His [1]office let another take.

21 Of the men therefore which have companied with us all the time that the Lord Jesus went in and went out [2]among us,
22 beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection. And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew of these two the one whom thou hast chosen, to take the
25 place in this ministry and apostleship, from which Judas fell away, that he might go to his own place. And they gave
26 lots [3]for them: and the lot fell upon Matthias; and he was numbered with the eleven apostles.

2 And when the day of Pentecost [4]was now come,

1 Gr. *overseership.*
2 Or, *over*
3 Or, *unto*
4 Gr. *was being fulfilled.*

22. *Become a witness with us of his resurrection;* an object pertaining exclusively to that time, and showing that the apostolical office was not intended to be a permanent one. Accordingly we do not learn that any subsequent vacancies in the number of the twelve were filled.

23. *And they put forward;* that is, the assembly of one hundred and twenty disciples appointed them. It does not appear that the apostles acted as such at all in this case; the election seems to have been made by the disciples generally. And yet, on some subsequent occasions, the apostles appear to exercise a certain official power. (Acts 6:2, 3.) — *Put forward two;* that is, they agreed upon two prominent candidates, but, for some reason or other, it was not clear to the assembly which should be selected; and they agreed, accordingly, to appeal solemnly to the decision of the lot. Had it been their design entirely to refer the subject of filling the vacant office to the Lord, the lot should obviously have been unrestricted, —as in the cases of Achan, (Josh. 7: 14–18,) Saul, (1 Sam. 10:19–21,) and Jonathan, (1 Sam. 14:40–42.)

CHAPTER II.

1. *The day of Pentecost;* the fiftieth day; that is, the day after the expiration of seven weeks from the Passover. It was celebrated by the Jews as the anniversary of the giving of the law on Mount Sinai. It would seem (comp. 1:3) that there was an interval of eight or ten days between the ascen-

they were all together in
2 one place. And suddenly
there came from heaven a
sound as of the rushing
of a mighty wind, and it
filled all the house where
3 they were sitting. And
there appeared unto them
tongues [1]parting asunder,
like as of fire; and it sat
upon each one of them.
4 And they were all filled
with the Holy Spirit, and
began to speak with other
tongues, as the Spirit
gave them utterance.
5 Now there were dwell-
ing at Jerusalem Jews,
devout men, from every
nation under heaven.
6 And when this sound
was heard, the multitude
came together, and were
confounded, because that
every man heard them
speaking in his own lan-
7 guage. And they were
all amazed and marvelled,
saying, Behold, are not
all these which speak
Galilæans? And how 8
hear we, every man in our
own language, wherein
we were born? Parthians 9
and Medes and Elamites,
and the dwellers in Meso-
potamia, in Judæa and
Cappadocia, in Pontus
and Asia, in Phrygia and 10
Pamphylia, in Egypt and
the parts of Libya about
Cyrene, and sojourners
from Rome, both Jews and
proselytes, Cretans and 11
Arabians, we do hear them
speaking in our tongues
the mighty works of God.
And they were all amazed, 12
and were perplexed, say-
ing one to another, What
meaneth this? But oth- 13
ers mocking said, They
are filled with new wine.
But Peter, standing up 14

1 Or, *parting among them* Or, *distributing themselves*

sion of Christ and this occasion, as he continued to appear to his disciples for forty days, and the day of Pentecost was the fiftieth.

2. *House;* apartment or hall.

3. The original implies not that there were cloven tongues of fire, but that a fiery appearance suddenly presented itself, and then, parting asunder, rested on each one in the assembly.

5. *From every nation under heaven;* that is, from a great many of the neighboring nations, to which the Jews had emigrated.

6. *When this sound was heard;* i. e., when the noise of the rushing mighty wind was heard. This is the meaning adopted by the Revisers, though some scholars adopt that implied in the Old Version, viz.: when the rumor of the fiery appearance and the speaking in various tongues was noised abroad through the city.

8. *In our own language;* the differences were those of different dialects of the Greek languages, as spoken in the various provinces described in the following verses.

13. *New wine;* or sweet wine; evidently an intoxicating beverage is implied.

with the eleven, lifted up his voice, and spake forth unto them, *saying*, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my
15 words. For these are not drunken, as ye suppose; seeing it is *but* the third hour of the day;
16 but this is that which hath been spoken [1]by the prophet Joel;

17 And it shall be in the last days, saith God,
I will pour forth of my Spirit upon all flesh:
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams:
18 Yea and on my [2]servants and on my [2]handmaidens in those days
Will I pour forth of my Spirit; and they shall prophesy.
19 And I will shew wonders in the heaven above,
And signs on the earth beneath;
Blood, and fire, and vapour of smoke:
20 The sun shall be turned into darkness,
And the moon into blood,
Before the day of the Lord come,
That great and notable *day:*
21 And it shall be, that whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by [4]mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know; him,
23

1 Or, *through*
2 Gr. *bondmen.*
3 Gr. *bondmaidens.*
4 Gr. *powers.*

15. *Third hour;* about nine o'clock in the morning.

16. *Joel;* Joel 2:28–32.

17, 18. *Prophesy,—see visions,—dream dreams.* These are metaphorical expressions, denoting, in a general manner, all special communications from the Spirit of God.

19, 20. These, also, are figurative expressions, referring, as some think, to the portentous events which preceded the destruction of Jerusalem; as others think, to phenomena which will attend the second coming of Christ.

23. *By the hand of lawless men;* although the crucifixion of Christ was preceded by a certain form of trial, the rules of Jewish courts were violated in the trial before the High Priest, and the condemnation of Christ was extorted from Pilate by a mob.—The bold assertion in this verse

being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of [1]lawless men did crucify and
24 slay: whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of
25 it. For David saith concerning him,

I beheld the Lord always before my face;
For he is on my right hand, that I should not be moved:
26 Therefore my heart was glad, and my tongue rejoiced;
Moreover my flesh also shall [2]dwell in hope:
27 Because thou wilt not leave my soul in Hades,
Neither wilt thou give thy Holy One to see corruption.
28 Thou madest known unto me the ways of life;
Thou shalt make me full of gladness [3]with thy countenance.

29 Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us
30 unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins [4]he would set *one* upon his throne; he
31 foreseeing *this* spake of the resurrection of the Christ, that neither was he left in Hades, nor did his flesh see corruption.
32 This Jesus did God raise up, [5]whereof we all are
33 witnesses. Being therefore [6]by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath poured

1 Or, *men without the law*
2 Or, *tabernacle*
3 Or, *in thy presence*
4 Or, one *should sit*
5 Or, *of whom*
6 Or, *at*

of the *precedent* and entire control which God exercises even over the events accomplished by the greatest human wickedness, strikingly accords with the declaration of Christ on a similar occasion. (Luke 22: 22.) The human mind will probably ever continue to speculate in vain upon this subject. No one has yet resolved the theoretical difficulties in which it is involved, —although, practically, no difficulty arises from it whatever.

25. The quotation here made is from Ps. 16: 8–11.

27. *Hades;* i. e., the place of the dead.

29. *He both died and was buried,* &c.; and of course the above language cannot apply to him.

30. *Of the fruit of his loins;* of his descendants.

31. *Of the Christ;* i. e., of the Messiah.

33. *Poured forth this;* the spiritual influence which had awakened their wonder.

forth this, which ye see
34 and hear. For David ascended not into the heavens: but he saith himself,

The Lord saith unto my Lord, Sit thou on my right hand,
35 Till I make thine enemies the footstool of thy feet.

36 Let [1]all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren,
38 what shall we do? And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you 39
is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call unto him. And with many other 40
words he testified, and exhorted them, saying, Save yourselves from this crooked generation. They 41
then [2]that received his word were baptized: and there were added *unto them* in that day about three thousand souls. And they continued sted- 42
fastly in the apostles' teaching and [3]fellowship, in the breaking of bread and the prayers.

And fear came upon 43
every soul: and many wonders and signs were done [4]by the apostles[5]. And all that believed 44
were together, and had all things common; and 45

1 Or, *every house*
2 Or, *having received*
3 Or, *in fellowship*
4 Or, *through*
5 Many ancient authorities add *in Jerusalem; and great fear was upon all.*

34. *Ascended not*, &c.; has not risen from the grave.

36. Peter, in the foregoing speech, as he is addressing a Jewish audience, builds his argument on the predictions of the Old Testament Scriptures, in which they believed.

38. *Unto the remission of your sins;* the remission of sin is the result of sincere repentance and of baptism, as a public confession of sin, and of Christ as a Saviour from sin.

39. The words *unto him* are not found in the Old Version, and are wanting in some manuscripts; but they do not really change the significance of the verse.

40. *Crooked;* perverse, wicked.

42. *In the apostles' teaching;* i. e., in receiving and obeying their teaching.

44. *Had all things common;* as explained below.

45. *And parted them to all*, &c.; that is, they sold their goods for the purpose of distributing to the poor, so far as there was

they sold their possessions and goods, and parted them to all, according as any man had
46 need. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of
47 heart, praising God, and having favour with all the people. And the Lord added [1]to them day by day those that were being saved.

3 Now Peter and John were going up into the temple at the hour of prayer, *being* the ninth
2 *hour*. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing 3
Peter and John about to go into the temple, asked to receive an alms. And 4
Peter, fastening his eyes upon him, with John, said, Look on us. And 5
he gave heed unto them, expecting to receive something from them. But 6
Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. And he took him 7
by the right hand, and

1 Gr. *together*.

need; and they did this so freely that they might be said to have all things common. The idea which has been sometimes entertained, that the early Christians adopted the principle of a community of goods, as the basis of their system of social polity, is clearly erroneous. All the allusions to the subject of property which occur hereafter in this book and in the Epistles, show that the title to property continued to be held personally, by individuals, and was not vested in the church. Hence the rich and the poor are constantly spoken of, and contributions are taken up in the churches when required.

46. *At home;* i. e., in private. Their religion was not merely a public worship in the temple, but also a home religion.

47. *Having favor with all the people.* A truly good man will ordinarily be respected and beloved by the community. His firm principle will command respect, and his kindness and sympathy secure affection. It is a mistake to suppose that a Christian who is faithful must necessarily and always be the object of popular dislike. — *Those that were being saved;* a more literal translation of the original than the Old Version, "such as should be saved." The meaning is, that those only were received into the church who gave evidence that they accepted salvation through Jesus Christ.

CHAPTER III.

1. *Ninth hour;* about three o'clock in the afternoon.

raised him up: and immediately his feet and his ankle-bones received
8 strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God.
9 And all the people saw him walking and prais-
10 ing God: and they took knowledge of him, that it was he which sat for alms at the Beautiful Gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.
11 And as he held Peter and John, all the people ran together unto them in the [1] porch that is called Solomon's, greatly wondering. And when 12 Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this [2] man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? The God of Abraham, 13 and of Isaac, and of Jacob, the God of our Fathers, hath glorified his [3] Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. But ye 14 denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and 15 killed the [4] Prince of Life; whom God raised from the dead; [5] whereof

1 Or, *portico*
2 Or, *thing*
3 Or, *Child*: and so in ver. 26; iv. 27, 30. See Matt. xii. 18; Is. xlii. 1; lii. 13; liii. 11.
4 Or, *Author*
5 Or, *of whom*

10. *They took knowledge of him;* i. e., they recognized him as the one that had been sitting for alms at the gate.

11. *Held;* detained.

12. *Why fasten ye your eyes on us;* a graphic representation of the original, and of the earnestness with which the people gazed on the apostles as they saw the lame man walking and leaping, and praising God. Nothing can be more striking than the change which the day of Pentecost seems to have produced upon the traits of character manifested by the apostles. It seems to have inspired them with new intelligence, as well as with new energy. The courage, the decision, the moral dignity, and power, that mark the position which Peter now assumes, and which henceforth seem to characterize the measures and demeanor of all the apostles, are strongly contrasted with the timidity, the indecision, and the perpetual misconceptions, which had marked their conduct and conversation before.

13. *His Servant Jesus;* not as in the Old Version, *Son*. Here, as in other parallel passages, (see verse 26, ch. 4: 27, 30,) the reference is not to the sonship of Christ, but rather to the obedience which, as the servant of the Father, the Messiah rendered upon earth.

16 we are witnesses. And [1]by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the
17 presence of you all. And now, brethren, I wot that in ignorance ye did it, as did also your rulers.
18 But the things which God foreshewed by the mouth of all the prophets, that his Christ should suffer, he thus
19 fulfilled. Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the pres-
20 ence of the Lord; and that he may send the Christ who hath been appointed for you, *even*
21 Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began. Moses indeed said, 22
A prophet shall the Lord God [2]raise up unto you from among your brethren, [2]like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be, that 23
every soul, which shall not hearken to that prophet, shall be utterly destroyed from among the people. Yea and all the 24
prophets from Samuel and them that followed after, as many as have spoken, they also told of these days. Ye are the 25
sons of the prophets, and of the covenant which God [3]made with your

1 Or, *on the ground of*
2 Or, *as* he raised up *me*
3 Gr. *covenanted.*

16. It was the name or power of Christ which had healed the lame man by means of the man's exercise of faith in that name.

17. *I wot;* I am aware. Observe the gentleness, as well as fidelity, with which Peter reproves this sin.

19. *Refreshing;* spiritual renewal. The difference here between the New Version and the Old is important. The Old Version read, *that your sins may be blotted out when the times of refreshing shall come, and he shall send Jesus Christ.* This implied that the work of divine forgiveness would be accomplished or perfected only on some future occasion, in a Second Coming of Christ. But the meaning is, as represented in the New Version, Peter exhorts the people to repent, that a spiritual refreshment or a revival may be given to them, and that Christ may be restored to them. Repentance of sin is this condition of receiving spiritual blessing.

21. *Restoration,* &c.; accomplishment of all things which, &c.

22. This passage is found in Deut. 18: 15–19.

THE RICH GLUTTON AND LAZARUS THE BEGGAR.

THE FIRST MIRACLE.

fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed.
26 Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities.

4 And as they spake unto the people, [1] the priests and the captain of the temple and the Sadducees
2 came upon them, being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the
3 dead. And they laid hands on them, and put them in ward unto the morrow: for it was now
4 eventide. But many of them that heard the word believed; and the number of the men came to be about five thousand.
5 And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem; and 6
Annas the high priest *was there*, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest. And when they 7
had set them in the midst, they inquired, By what power, or in what name, have ye done this? Then 8
Peter, filled with the Holy Ghost, said unto them, Ye rulers of the 9
people, and elders, if we this day are examined concerning a good deed done to an impotent man, [2] by what means this man is [3] made whole; be it 10
known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead,

1 Some ancient authorities read *the chief priests.*

2 Or, *in whom*
3 Or, *saved*

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26. *To bless you in turning away every one of you from your iniquities.* Here, for the first time, we have evidence that the apostles had arrived at a full understanding of the real nature of the redemption which Jesus Christ came to procure. Their erroneous ideas, which had continued even after the resurrection, (Acts 1: 6,) seem to have been now forever removed.—*His Servant;* not his son. See verse 13.

CHAPTER IV.

2. *Sore troubled;* not *grieved*, but displeased, angry. The Sadducees did not believe in a resurrection.

3. *In ward;* in confinement.

4. *Five thousand.* This may, perhaps, include the converts made before.

6. *Annas.* He had been high priest, and still retained the title. Caiaphas was his son-in-law, and was then high priest. —*John and Alexander;* influential members of the Sanhedrim.

even in [1]him doth this man stand here before
11 you whole. He is the stone which was set at nought of you the builders, which was made the head of the corner.
12 And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.
13 Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with
14 Jesus. And seeing the man which was healed standing with them, they could say nothing against
15 it. But when they had commanded them to go aside out of the council, they conferred among
16 themselves, saying, What shall we do to these men? for that indeed a notable [2]miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and
17 we cannot deny it. But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name. And
18 they called them, and charged them not to speak at all nor teach in the name of Jesus. But
19 Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye: for
20 we cannot but speak the things which we saw and heard. And they, when
21 they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done.
22 For the man was more than forty years old, on whom this [2]miracle of healing was wrought.
23 And being let go, they came to their own company, and reported all that the chief priests and the elders had said unto
24 them. And they, when they heard it, lifted up their voice to God with one accord, and said, O [3]Lord, [4]thou that didst

1 Or, *this* name
2 Gr. *sign.*
3 Or, *Master*
4 Or, *thou* art *he that did make*

13. *Took knowledge of them,* &c. They recognized them as having been among the followers of Jesus when he was alive.

21. *Because of the people.* They feared creating a tumult among the people.

make the heaven and the earth and the sea, and all
25 that in them is: [1]who by the Holy Ghost, *by* the mouth of our father David thy servant, didst say,

Why did the Gentiles rage,
And the peoples [2]imagine vain things?
26 The kings of the earth set themselves in array,
And the rulers were gathered together,
Against the Lord, and against his [3]Anointed:

27 for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered
28 together, to do whatsoever thy hand and thy counsel foreordained to come to pass. And now, 29 Lord, look upon their threatenings: and grant unto thy [4]servants to speak thy word with all boldness, while thou 30 stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus. And 31 when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

And the multitude of 32 them that believed were of one heart and soul: and not one *of them* said that aught of the things which he possessed was his own; but they had all things common. And 33

1 The Greek text in this clause is somewhat uncertain.

2 Or, *meditate* 3 Gr. *Christ.*
4 Gr. *bondservants.*

25. Ps. 2: 1, 2.—*Imagine vain things;* vainly imagine that they could contend against God.

25, 26. The variations in these verses from the Old Version are due chiefly to differences in the text, which is somewhat uncertain.

27. *Didst anoint;* invested with power.

28. We observe that the apostles constantly gather strength and encouragement, in all their trials, from the reflection that every event that takes place is only the fulfilment of God's predetermined plan. However great the philosophical difficulty involved in it, they clearly believed that his sovereign purposes cover and control even those events which are accomplished by crime. This belief, in the decided form in which they held and expressed it, appears very obviously to be the foundation of the undaunted courage, and boundless confidence in God, which they displayed.

30. *Thy holy Servant;* not *Child.* See ch. 3: 13, note.

32. *All things common;* that is, their property was surrendered, so far as was necessary, with the utmost readiness and freedom.

with great power gave the apostles their witness of the resurrection of the Lord Jesus[1]: and great grace was upon them all.
34 For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the
35 things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.
36 And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of [2]exhortation), a Levite, a man of Cyprus by race,
37 having a field, sold it, and brought the money, and laid it at the apostles' feet.

5 But a certain man named Ananias, with Sapphira his wife, sold a
2 possession, and kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter 3
said, Ananias, why hath Satan filled thy heart to [3]lie to the Holy Ghost, and to keep back *part* of the price of the land? Whiles it re- 4
mained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God. And 5
Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard it. And the [4]young 6
men arose and wrapped him round, and they carried him out and buried him.

And it was about the 7
space of three hours after, when his wife, not knowing what was done,

1 Some ancient authorities add *Christ.*
2 Or, *consolation*
3 Or, *deceive*
4 Gr. *younger.*

34. *Sold them;* so far as there was any occasion. There is abundant proof, in the subsequent narrative, that property was still generally held as a private possession.

36. *A Levite.* Very few of the priests or Levites had hitherto embraced Christianity.—*Cyprus;* an island in the Mediterranean.

CHAPTER V.

2. *Brought a certain part;* pretending that it was the whole.

3. *To lie to the Holy Ghost;* by attempting a fraud upon those who were under the special influences of the Holy Spirit.

4. *Whiles it remained,* &c. These questions imply that whatever sacrifices of property were thus made were entirely voluntary.

6. *Wrapped him round;* in preparation for burial.

8 came in. And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.
9 But Peter *said* unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and they shall carry thee
10 out. And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her by her
11 husband. And great fear came upon the whole church, and upon all that heard these things.
12 And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solo-
13 mon's porch. But of the rest durst no man join himself to them: howbeit the people magnified
14 them; [1]and believers were the more added to the Lord, multitudes both of men and women; inso- 15
much that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them. And there also 16
came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

But the high priest rose 17
up, and all they that were with him (which is the sect of the Sadducees), and they were filled with jealousy, and 18
laid hands on the apostles, and put them in public ward. But an an- 19
gel of the Lord by night opened the prison doors, and brought them out, and said, Go ye, and 20
stand and speak in the temple to the people all the words of this Life. And when they heard 21

1 Or, *and there were the more added to* them, *believing on the Lord*

13. *Of the rest;* that is, besides the common people mentioned in the last clause of the verse. The meaning is, the common people magnified him, but of the rest, that is, of the higher classes, durst no man, &c.

17. *They that were with him;* his associates and partisans.—*Were filled with jealousy;* they were jealous of the popularity of the apostles, and this explains their wrath and indignation.

20. *Of this Life;* of this salvation; that is, salvation from sin by Jesus Christ.

this, they entered into the temple about daybreak, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison-house to have them
22 brought. But the officers that came found them not in the prison; and they returned, and told,
23 saying, The prison-house we found shut in all safety, and the keepers standing at the doors: but when we had opened, we found no man within.
24 Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would
25 grow. And there came one and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people.
26 Then went the captain with the officers, and brought them, *but* without violence; for they feared the people, lest they should be stoned.
27 And when they had brought them, they set them before the council. And the high priest asked them, saying,
28 We straitly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us.
29 But Peter and the apostles answered and said, We must obey God rather than men.
30 The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree.
31 Him did God exalt [1]with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and remission of sins.
32 And we are witnesses [2] of these [3] things; [4] and *so is* the Holy Ghost, whom God hath given to them that obey him.
33 But they, when they heard this, were cut to the heart, and were minded to slay them.
34 But there stood up one in the council, a Pharisee,

1 Or, *at*
2 Some ancient authorities add *in him.*
3 Gr. *sayings.*
4 Some ancient authorities read *and God hath given the Holy Ghost to them that obey him.*

26. *Feared the people.* We are often reminded, by such expressions as this, of the veneration and regard which the people entertained for the apostles.

28. *This man's blood* This contemptuous mode of designating the Saviour shows that their feelings towards him remained unchanged.

31. *With his right hand;* by his supreme power.

34. *Gamaliel.* One or two prominent men of this name ap-

named Gamaliel, a doctor of the law, had in honour of all the people, and commanded to put the men forth a little while.
35 And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what
36 ye are about to do. For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nought.
37 After this man rose up Judas of Galilee in the days of the enrolment, and drew away *some of the* people after him; he also perished; and all, as many as obeyed him, were scattered abroad.
38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it 39 is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God. And to him they 40 agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go.
They therefore departed 41 from the presence of the council, rejoicing that they were counted worthy to suffer dishonour for the Name. And every 42 day, in the temple and at home, they ceased not to teach and to preach Jesus *as* the Christ.

6 Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the [1]Grecian Jews against the Hebrews, because their widows were neglected in the

1 Gr. *Hellenists.*

pear in the secular history of those times. Gamaliel was the name of the early instructor of Paul. (Acts 22: 3.)

37. *Drew away*, &c.; in an attempt, probably, to resist the tax.

40. *To him they agreed;* that is, so far as to spare the lives of their prisoners.

CHAPTER VI.

1. *Grecian Jews;* that is, those who, having been born and educated in the Grecian countries around Palestine, spoke the Greek language, used a Greek version of the Scriptures, and conformed in many respects to Greek customs, though by parentage and in their religion they were Jews.—*Daily ministration;* the daily distribution of money or food to the needy.

2. *Serve tables;* attend to secular business. The tables referred to were not tables spread

2 daily ministration. And
the twelve called the mul-
titude of the disciples un-
to them, and said, It is
not [1]fit that we should
forsake the word of God,
3 and [2]serve tables. [3]Look
ye out therefore, breth-
ren, from among you
seven men of good report,
full of the Spirit and of
wisdom, whom we may
appoint over this busi-
4 ness. But we will con-
tinue stedfastly in pray-
er, and in the ministry of
the word. And the say- 5
ing pleased the whole
multitude: and they
chose Stephen, a man full
of faith and of the Holy
Spirit, and Philip, and
Prochorus, and Nicanor,
and Timon, and Par-
menas, and Nicolas a pro-
selyte of Antioch: whom 6
they set before the apos-
tles: and when they had
prayed, they laid their
hands on them.

1 Gr. *pleasing.*
2 Or, *minister to tables*

3 Some ancient authorities read *But, brethren, look ye out from among you.*

with food, but such as were used in receiving and paying money. For another allusion to such tables, see John 2:15.

4. *Ministry of the word;* public religious instruction.

5. These are nearly all Grecian names; indicating either that they were appointed to take charge of the distribution to the Grecian portion of the church only; or else, if their charge was general, that special exertion was made to conciliate those who had complained, by making the appointments mainly from their own number.—*A proselyte;* a man born a Gentile, and converted to the Jewish faith.

6. *They laid their hands on them;* ordained them by that ceremony. Joshua was inducted into office in the same way by Moses, (Num. 27:23. Deut. 34:9,) which shows it to have been a very ancient custom among the Jews. The laying on of hands, even in the apostles' time, was not the peculiar and distinctive ceremony of ordination, as it is now; for it was used on almost any occasion of religious solemnity. (Acts 8:17. 9:17. 28:8.) This account of the appointment and ordination of deacons has given rise to a great deal of speculation and discussion among those of all denominations who look to the practices of the early Christians for models of church organization and government, binding on the followers of the Saviour in all subsequent times. Various systems have been deduced from this narrative, each made out by the help of many inferences and much conjecture. But, in fact, the appointment of these officers, made to meet an emergency so peculiarly local and temporary, seems too narrow a foundation for such a superstructure as a system of ecclesiastical polity of permanent and universal obligation. It would seem that, if the apostles had intended to found an order of ministry which was to continue through all ages, and remain permanently the same among all the nations of the earth,—under every degree of civilization, and every variety of political condition,—instead of ingrafting

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of grace and power, wrought great wonders and signs
9 among the people. But there arose certain of them that were of the synagogue called *the synagogue* of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Ste-
10 phen. And they were not able to withstand the wisdom and the Spirit by
11 which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and
12 *against* God. And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council, and set up false 13
witnesses, which said, This man ceaseth not to speak words against this holy place, and the law: for we have heard him 14
say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us. And all that sat in the 15
council, fastening their eyes on him, saw his face as it had been the face of an angel.

And the high priest 7
said, Are these things so? And he said, 2

Brethren and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said unto him, Get 3
thee out of thy land, and from thy kindred, and come into the land which I shall shew thee. Then 4

their plan upon an incident like this, they would have formed it expressly and deliberately, and would have laid down its regulations in comprehensive and general terms.

9. These are different classes of Jews from the countries around, but resident then in Jerusalem. The names generally denote the places from which they came.

10. The preaching of Stephen seems not to have been by virtue of his office of deacon, as that office was constituted expressly for the service of *tables*, that is, for attending to the secular business connected with money and accounts.

11. *Suborned;* procured by bribery.

15. *Fastening their eyes on him;* a graphic description of their intent gaze.—*Saw his face*, &c. It beamed with an expression of holy peace and joy.

CHAPTER VII.

4. *When his father was dead.*

came he out of the land of the Chaldæans, and dwelt in Haran: and from thence, when his father was dead, *God* removed him into this land, wherein ye now dwell:
5 and he gave him none inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him, when *as yet* he had no child.
6 And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil,
7 four hundred years. And the nation to which they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me
8 in this place. And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob, and Jacob the twelve patriarchs.
9 And the patriarchs, moved with jealousy against Joseph, sold him into Egypt: and God was
10 with him, and delivered him out of all his afflictions, and gave him favour and wisdom before Pharaoh king of Egypt; and he made him governor over Egypt and all his house.
11 Now there came a famine over all Egypt and Canaan, and great affliction: and our fathers found no sustenance.
12 But when Jacob heard that there was corn in Egypt, he sent forth our fathers the first time.
13 And at the second time Joseph was made known to his brethren; and Joseph's race became manifest unto Pharaoh.
14 And Joseph sent, and called to him Jacob his father, and all his kindred, threescore and fifteen souls.
15 And Jacob went down into Egypt; and he died, himself, and
16 our fathers; and they were carried over unto Shechem, and laid in the

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By a comparison of Gen. 11: 26, 11: 32, and 12: 4, it would seem that Abraham's father must have been alive at this time. There are many such apparent discrepancies between the statements made in this discourse, and those in the books of Genesis and Exodus, of which only conjectural explanations can be given.

7. *Judge;* punish.

9. *The patriarchs;* Joseph's brethren.

14. *Threescore and fifteen;* Moses says seventy. (Gen. 46: 27.)

16. From Gen. 23: 16, it would seem that Abraham purchased his burial-field of Ephron. In Gen. 33: 18, 19, there is an account of *Jacob's* buying a burying-place in Sychem, of the

tomb that Abraham bought for a price in silver of the sons of [1]Ha-
17 mor in Shechem. But as the time of the promise drew nigh, which God vouchsafed unto Abraham, the people grew and multiplied in Egypt,
18 till there arose another king over Egypt, which
19 knew not Joseph. The same dealt subtilly with our race, and evil entreated our fathers, that [2]they should cast out their babes to the end
20 they might not [3]live. At which season Moses was born, and was [4]exceeding fair; and he was nourished three months in his father's house;
21 and when he was cast out, Pharoah's daughter took him up, and nourished him for her own
22 son. And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works. But
23 when he was well-nigh forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one
24 *of them* suffer wrong, he defended him, and avenged him that was oppressed, smiting the Egyptian:
25 and he supposed that his brethren understood how that God by his hand was giving them [5]deliverance; but they understood not. And the day
26 following he appeared unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?
27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge
28 over us? Wouldest thou kill me, as thou killedst the Egyptian yesterday?
29 And Moses fled at this saying, and became a so-

1 Gr. *Emmor.* 2 Or, *he*
3 Gr. *be preserved alive.*
4 Or, *fair unto God*
5 Or, *salvation*

sons of Emmor, there called *Hamor*. This is another of the instances in which Stephen's account appears not to correspond with the Mosaic history, and of which no satisfactory explanation has yet been given. The necessity of finding such explanation depends upon the question whether we consider such an address as that of Stephen, so inspired as necessarily to be free from all errors. Such a slip in a name, whether made originally by Stephen, or by the reporter, or by some subsequent copyist, does not in the least impair the moral effect of his argument.

17. *The promise;* to give the land of Canaan to the descendants of Abraham.

25. *Was giving them deliverance;* i. e., that this was his purpose in smiting the Egyptian.

journer in the land of Midian, where he begat
30 two sons. And when forty years were fulfilled, an angel appeared to him in the wilderness of mount Sinai, in a flame of fire in
31 a bush. And when Moses saw it, he wondered at the sight: and as he drew near to behold, there came a voice of the Lord,
32 I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And Moses trembled, and durst not be-
33 hold. And the Lord said unto him, Loose the shoes from thy feet: for the place whereon thou stand-
34 est is holy ground. I have surely seen the affliction of my people which is in Egypt, and have heard their groaning, and I am come down to deliver them: and now come, I will send thee in-
35 to Egypt. This Moses whom they refused, saying, Who made thee a ruler and a judge? him hath God sent *to be* both a ruler and a [1]deliverer with the hand of the angel which appeared to him in the bush. This
36 man led them forth, having wrought wonders and signs in Egypt, and in the Red sea, and in the wilderness forty years.
37 This is that Moses, which said unto the children of Israel, A prophet shall God raise up unto you from among your brethren, [2]like unto me. This
38 is he that was in the [3]church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received living oracles to give unto us: to whom our fathers
39 would not be obedient, but thrust him from them, and turned back in their
40 hearts unto Egypt, saying unto Aaron, Make

1 Gr. *redeemer.*
2 Or, *as* he raised up *me*
3 Or, *congregation*

30. *An angel.* This expression is employed to represent any of the visible forms by which God made communications to men. God himself, being a spirit, is necessarily invisible. See v. 38, where even the voice which held communication with Moses upon Mount Sinai, is represented as that of an angel. (Comp. Ex. 19: 18–21.)

33. *Loose the shoes.* To remove the shoes or sandals from the feet, was a token of respect or of reverence.

34. *I have surely seen.* The repetition is to give emphasis to the declaration.

38. *This is he;* that is, this Moses is he,—the expression referring to what is said at the commencement of the preceding verse.—*The church in the wilderness;* the children of Israel.—*Living;* life-giving.

40. *We wot not;* we know not.

us gods which shall go before us: for as for this Moses, which led us forth out of the land of Egypt, we wot not what is be-
41 come of him. And they made a calf in those days, and brought a sacrifice unto the idol, and rejoiced in the works of their
42 hands. But God turned, and gave them up to serve the host of heaven; as it is written in the book of the prophets,

Did ye offer unto me slain beasts and sacrifices
Forty years in the wilderness, O house of Israel?
43 And ye took up the tabernacle of Moloch,
And the star of the god Rephan,
The figures which ye made to worship them:
And I will carry you away beyond Babylon.

Our fathers had the taber- 44
nacle of the testimony in the wilderness, even as he appointed who spake unto Moses, that he should make it according to the figure that he had seen.
Which also our fathers, 45
in their turn, brought in with [1]Joshua when they entered on the possession of the nations, which God thrust out before the face of our fathers, unto the days of David; who found 46

[1] Gr. *Jesus.*

41. *Rejoiced;* that is, with festivities of religious worship, mentioned in Ex. 32: 6.

43. There is no account in the Mosaic history of the particular forms of idolatrous worship, to which these allusions refer. The passage appears to be a quotation from Amos, 5: 25, 26, through the Greek version then in use,—with some differences, however, in the phraseology. The language of the prophet must be regarded as that of severe irony, and is so interpreted by Stephen here. The tabernacle of God in which the Hebrews gloried was like that of Moloch, and their worship like that of Remphan. For pride and self-complacency make all worship vain.

44. *The tabernacle of the testimony.* The tabernacle was the sacred tent, under which the ark containing the covenant made by Jehovah with his people, accompanied by visible tokens of his presence, was received. It was hence called the *tabernacle of the testimony*, as containing the testimony or witness of God's promised protection and blessing.

45. Joshua, the successor of Moses. In the Old Version, *Jesus; Jesus* is the Greek, and *Joshua* the Hebrew form.—*Possession of the nations;* Canaan; *Unto the days of David;* that is, it was kept until his days.

46. That is, asked permission to build another habitation, referring to the temple which David desired to build, and which was built by his son Solomon.

favour in the sight of God, and asked to find a habitation for the God of Jacob.
47 But Solomon built him a
48 house. Howbeit the Most High dwelleth not in *houses* made with hands; as saith the prophet,
49 The heaven is my throne,
And the earth the footstool of my feet:
What manner of house will ye build me? saith the Lord:
Or what is the place of my rest?
50 Did not my hand make all these things?
51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.
52 Which of the prophets did not your fathers persecute? and they killed them which shewed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers;
53 ye who received the law [1]as it was ordained by angels, and kept it not.
54 Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth.
55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,
56 and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.
57 But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord;
58 and they cast him out of the city, and stoned him:

1 Or, *as the ordinance of angels* Gr. *unto ordinances of angels.*

53. *Ye who received the law as it was ordained by angels;* i. e., through the ministry of angels. [Here Stephen's historical narrative suddenly terminates. This summary of the Jewish history could not have served him as a defence, nor was his purpose in the speech to defend himself. He selects from the well-known facts of Jewish history those which illustrate and enforce the truth that the blessing of God had not been confined to the Jews; that the temple was not essential to the worship of God, and that worship might continue after its destruction, as it existed before the temple was built; that throughout their history the Jewish nation had resisted and rejected God's ministers; and that it was not therefore inconsistent with their past history and character to teach that they had now rejected the Messiah himself. The speech breaks off abruptly, partly because of a violent interruption by the council, more probably because of an outburst of indignation on Stephen's part at the unbelief and malice of the Jewish rulers. L. A.]

58. *Their garments;* that is, such as it was necessary to put

and the witnesses laid down their garments at the feet of a young man
59 named Saul. And they stoned Stephen, calling upon *the Lord*, and saying, Lord Jesus, receive
60 my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said
8 this he fell asleep. And Saul was consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. And devout 2
men buried Stephen, and made great lamentation over him. But Saul laid 3
waste the church, entering into every house, and haling men and women committed them to prison.

They therefore that 4
were scattered abroad went about preaching the word. And Philip went 5
down to the city of Samaria, and proclaimed unto them the Christ.

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off in order to leave the arms free. The throwing of the stones was to be commenced by the witnesses. — *Saul;* afterwards called *Paul.* This is the first mention of his name.

59. *Lord Jesus, receive my spirit.* The example of Stephen, in addressing his dying prayer to Jesus Christ, has had deservedly great influence, as evidence of the light in which the person of the Redeemer was then regarded.

CHAPTER VIII.

The book of the Acts has been considered divisible into three parts—the first, containing an account of the doings of the church at Jerusalem after our Saviour's ascension; the second, which begins at the eighth chapter, narrating the general history of the church in Judea, after its dispersion from Jerusalem; and the third, from the beginning of the thirteenth chapter to the end of the book, containing the personal history of Paul. This division is convenient for some purposes, though there is no reason to suppose that the author of the book had it, himself, particularly in mind.

1. *There arose on that day;* i. e., the martyrdom of Stephen was the beginning of a widespread persecution against the disciples.

3. *Laid waste the church;* the original verb is used of wild beasts or hostile armies ravaging a country. — *Haling;* seizing. He acted under authority from the chief priests, as he states in his defence before Agrippa. (Acts 26: 10.)

5. *Philip.* There was an apostle, (Matt. 10: 3,) and also one of the seven deacons, (Acts 6: 5,) of the name of *Philip.* It would seem, from v. 14, that this individual was not one of the apostles; it is inferred, therefore, that Philip the deacon is here intended.

6 And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the 7 signs which he did. [1]For *from* many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were 8 healed. And there was much joy in that city.

9 But there was a certain man, Simon by name, which beforetime in the city used sorcery, and amazed the [2]people of Samaria, giving out that himself was some great one: to whom they all 10 gave heed, from the least to the greatest, saying, This man is that power of God which is called 11 Great. And they gave heed to him, because that of long time he had amazed them with his sorceries. But when they 12 believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And 13 Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great [3]miracles wrought, he was amazed.

Now when the apostles 14 which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when 15 they were come down, prayed for them, that they might receive the Holy Ghost: for as yet 16 he was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. Then laid they their 17 hands on them, and they received the Holy Ghost.

1 Or, *For many of those which had unclean spirits that cried with a loud voice came forth*

2 Gr. *nation.*
3 Gr. *powers.*

9. *Used sorcery;* pretended to possess supernatural powers.

10. *That power of God which is called the Great;* i. e., the great one. This indicates how audacious and extravagant were his claims.

15. *For them;* for the Samaritan converts. This account of the visit of Peter and John to the new converts, supported by other cases somewhat similar, which are hereafter recorded, is regarded by the Episcopal church as giving Scriptural authority for their rite of confirmation. — *Receive the Holy Ghost.* There is some difficulty in determining how much is implied in "receiving the Holy Ghost," in the various connections in which the expression occurs. It would seem that, in this case, it must have been attended by some visible and extraordinary manifestation, in order to attract so strongly the attention of Simon.

18 Now when Simon saw that through the laying on of the apostles' hands the [1] Holy Ghost was given, he offered them
19 money, saying, Give me also this power, that on whomsoever I lay my hands, he may receive
20 the Holy Ghost. But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God
21 with money. Thou hast neither part nor lot in this [2] matter: for thy heart is not right before
22 God. Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be for-
23 given thee. For I see that thou [3] art in the gall of bitterness and in the
24 bond of iniquity. And Simon answered and said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon me.
25 They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Samaritans.

26 But an angel of the Lord spake unto Philip, saying, Arise, and go [4] toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert.
27 And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem for to
28 worship; and he was returning and sitting in his chariot, and was reading
29 the prophet Isaiah. And the Spirit said unto Philip, Go near, and join
30 thyself to this chariot. And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou
31 what thou readest? And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with

1 Some ancient authorities omit *Holy*
2 Gr. *word.*
3 Or, *wilt become gall* (or, *a gall root of bitterness and a bond of iniquity.*
4 Or, *at noon*

20. *Thy silver perish with thee;* an expression of strong detestation at so base a proposal.

27. *Ethiopia;* a part of Africa, south of Egypt.—*Eunuch;* a name denoting a certain class of high officers of state, connected with the royal household.

28. *Isaiah.* He was reading, undoubtedly, a Greek translation, which had been made at Alexandria, and was then much in use.

32 him. Now the place of
the scripture which he was
reading was this,
He was led as a sheep
to the slaughter;
And as a lamb before
his shearer is dumb,
So he openeth not his
mouth:
33 In his humiliation his
judgement was taken
away:
His generation who
shall declare?
For his life is taken
from the earth.
And the eunuch answered 34
Philip, and said, I pray
thee, of whom speaketh
the prophet this? of him-
self, or of some other?
And Philip opened his 35
mouth, and beginning
from this scripture,
preached unto him Jesus.
And as they went on the 36
way, they came unto
a certain water; and the
eunuch saith, Behold,
here is water; what doth
hinder me to be baptized?'
And he commanded the 38

1 Some ancient authorities insert, wholly or in part, ver. 37 *And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

32. *Was this;* Isa. 53: 7, 8. The quotation being made from the Alexandrian translation, varies, in its phraseology, from our text, which was translated from the Hebrew. One cannot but wonder that this, of all predictions of the Messiah's sufferings in the Old Testament the most striking, should have been that which the eunuch was reading before Philip joined him. He could hardly miss to have heard at Jerusalem of the sufferings and death of Jesus, and of the existence of a continually increasing party who acknowledged him to be the Messiah. But his question to Philip, whether the prophet in this passage meant himself or some other man, clearly shows that he had not the least idea of any connection between this prediction and those facts.

34. *I pray thee.* The respect with which he here addresses Philip was prompted by his reverence for one whom he perceived to be his superior in divine things, his own worldly position sinking before this.

35. *And Philip opened his mouth.* See on Matthew 5: 2. Began at the same Scripture, founding on it as his text, preached unto him Jesus, showing him to be the glorious Burden of this wonderful prediction, and interpreting it in the light of the facts of his history.

37. *Behold here is water;* more simply, "Behold water!" As if already, his mind filled with light and his soul set free, he was eagerly looking out for the first water in which he might seal his reception of the truth, and be enrolled among the visible disciples of the Lord Jesus. — *What doth hinder me to be baptized?* Philip had probably told him that this was the ordained sign and seal of discipleship. The Old Version contained the additional words inserted here in the margin. There is no doubt, however, that these words are not a part of the orig-

chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he
39 baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on
40 his way rejoicing. But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

9 But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, and asked of 2 him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. And as he journeyed, it 3 came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and 4 he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art 5 thou, Lord? And he *said*, I am Jesus whom

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inal narrative; they are wanting in the best manuscripts, and are declared not genuine by Dr. Hackett in his Commentary on the Acts.

39. *Caught away Philip;* led or induced him to go away. That is, he immediately withdrew, under the guidance of the Spirit.

40. *Azotus;* a city on the seacoast, about thirty miles north of Gaza,—the Ashdod of the Old Testament.—*Cesarea.* Cæsarea was then the capital of Judea, being the residence of the Roman governors. It was a large seaport on the Mediterranean, about sixty miles north of Azotus.

CHAPTER IX.

2. *Damascus;* a city of great power and splendor, more than a hundred miles from Jerusalem, and in another province. Saul's design of pursuing the Christians who had fled from Jerusalem, to such a distance, and into another jurisdiction, in order to strike a decisive blow against them in this great city, evinces the boldness and energy of his character. —*Unto the synagogues;* that is, to the Jewish authorities in Damascus, the *officers* of the synagogues.

5. The Old Version added here the following sentence: *It is hard for thee to kick against the pricks; and he, trembling and astonished, said, Lord, what wilt thou have me to do; and the Lord said unto him.* These words are wanting, however, in the best manuscripts, and are not regarded as genuine by the best scholars. There is therefore no authority for the statement that Saul trembled and was astonished,—an addition probably made by some copyist. But the fact that the voice from heaven said, It is hard for thee to kick against the pricks, or the goads, is testified to by Paul in his address before Agrippa, ch. 26: 14, 15.

6 thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do.
7 And the men that journeyed with him stood speechless, hearing the [1]voice, but beholding no
8 man. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damas-
9 cus. And he was three days without sight, and did neither eat nor drink.
10 Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I *am here*,
11 Lord. And the Lord *said* unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth;
12 and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight. But
13 Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and here
14 he hath authority from the chief priests to bind all that call upon thy name. But the Lord
15 said unto him, Go thy way: for he is a [2]chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel:
16 for I will shew him how many things he must suffer for my name's
17 sake. And Ananias departed, and entered into

1 Or, *sound*

2 Gr. *vessel of election.*

7. *Hearing the voice.* In some cases, where God is said to have spoken to men, the communication appears to have been made, not by audible words, but by inward suggestion; and hence it has sometimes been supposed that the dialogue here recorded represents the train of reflection which was awakened in Saul's mind by this event, and that the *voice* here spoken of was some sound, not articulate, which accompanied the light. The language, however, which Paul uses in Acts 22: 9, where he says that his companions did not hear—that is, did not understand—the voice *of him* which spake to him, and in 26: 14, where he says that the words which he heard were *in the Hebrew language*, seems to be utterly inconsistent with this interpretation. The accounts are plainly intended to convey the idea that this was actually a personal interview between the determined persecutor and the Lord Jesus Christ.

11. *Tarsus;* a large city of Cilicia, in Asia Minor, the birthplace of Saul.

17. This and many other cases

the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy
18 Ghost. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was bap-
19 tized; and he took food and was strengthened.

And he was certain days with the disciples which
20 were at Damascus. And straightway in the synagogues he proclaimed Jesus, that he is the Son
21 of God. And all that heard him were amazed, and said, Is not this he that in Jerusalem made havock of them which called on this name? and he had come hither for this intent, that he might bring them bound before
22 the chief priests. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

23 And when many days were fulfilled, the Jews took counsel together to
24 kill him: but their plot became known to Saul. And they watched the gates also day and night that they might kill him:
25 but his disciples took him by night, and let him down through the wall, lowering him in a basket.

26 And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a
27 disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the
28 name of Jesus. And he was with them going in

show that the ceremony of laying on of hands was not a distinctive ceremony, exclusively peculiar to ordination. It would seem not to have been considered essential as a mode of induction to the ministerial office, as is evident from the cases of Matthias, Paul, and Apollos, who do not appear to have been thus ordained; and it was often used on other occasions.

22. *In strength;* in confidence and ability.

25. *Through the wall;* that is, through a window in the wall. Sometimes, where the house is built directly along the city wall, bay-windows are made in the wall, extending beyond it.

26. *To Jerusalem.* This was a long time afterwards; for it must have been during this interval that Paul went to Arabia, as he states in Gal. 1: 17.

and going out at Jeru-
29 salem, preaching boldly
in the name of the Lord:
and he spake and dis-
puted against the [1]Grecian
Jews; but they went
30 about to kill him. And
when the brethren knew
it, they brought him down
to Cæsarea, and sent him
forth to Tarsus.

31 So the church through-
out all Judæa and Galilee
and Samaria had peace,
being [2]edified; and, walk-
ing [3]in the fear of the
Lord and [3]in the comfort
of the Holy Ghost, was
multiplied.

32 And it came to pass, as
Peter went throughout all
parts, he came down also
to the saints which dwelt
33 at Lydda. And there he
found a certain man
named Æneas, which had
kept his bed eight years;
for he was palsied. And 34
Peter said unto him,
Æneas, Jesus Christ
healeth thee: arise, and
make thy bed. And
straightway he arose.
And all that dwelt at 35
Lydda and in Sharon saw
him, and they turned to
the Lord.

Now there was at Joppa 36
a certain disciple named
Tabitha, which by inter-
pretation is called [4]Dor-
cas: this woman was full
of good works and alms-
deeds which she did.
And it came to pass in 37
those days, that she fell
sick, and died: and when
they had washed her,
they laid her in an upper
chamber. And as Lydda 38

1 Gr. *Hellenists.*
2 Gr. *builded up.*
3 Or, *by*
4 That is, *Gazelle.*

29. See note on ch. 6: 1.

30. *To Cesarea;* in order that he might embark at that place, it being a noted seaport.

31. *The church throughout all Judæa and Galilee.* The Old Version had churches—the New Version follows the best manuscripts. The difference is important only in its bearing on the question whether the churches at this period were independent of one another, or were united in one organization, like the Presbyterian or Episcopal churches of our own time.

32. *Lydda;* a large village, between Jerusalem and Cesarea.

34. It is worthy of notice that, in this and in all similar cases, the power by which the miracle was performed, is ascribed directly to the Lord Jesus Christ.

35. *Sharon;* a fertile and populous tract of country near to Lydda.

36. *Joppa;* a large seaport, south of Cesarea, and nearly opposite to Jerusalem. On account of this its situation in respect to Jerusalem, and other circumstances, the place has been much celebrated, in modern times, under the name of *Jaffa.* The name *Tabitha* is of Hebrew origin; *Dorcas* is Greek.—*Alms-deeds;* deeds of kindness to the poor.

38. The language here is much more graphic than in the Old Version.

was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating him, Delay not to come
39 on unto us. And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she
40 was with them. But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up.
41 And he gave her his hand, and raised her up; and calling the saints and widows, he presented her
42 alive. And it became known throughout all Joppa: and many be-
43 lieved on the Lord. And it came to pass, that he abode many days in Joppa with one Simon a tanner.

10 Now *there was* a certain man in Cæsarea, Cornelius by name, a centurion of the band called the Italian [1]band, a devout 2
man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway. He saw in a 3
vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius.
And he, fastening his 4
eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God. And now send men 5
to Joppa, and fetch one Simon, who is surnamed Peter: he lodgeth with 6
one Simon a tanner, whose house is by the sea side. And when the angel that 7
spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited on him continually; and having 8
rehearsed all things unto

1 Or, *cohort*

CHAPTER X.

1. Cesarea was a large seaport, and the residence of the Roman governors. — *Centurion;* a captain, commander of about one hundred men. — *Italian band;* a part of the army which had been brought into the country from Italy.

3. *Openly;* distinctly. — *Ninth hour;* about the middle of the afternoon.

4. *Fastening his eyes upon him, and being affrighted;* a graphic picture of his appearance, startled as he was by the vision — *Gone up for a memorial;* are remembered.

them, he sent them to Joppa.

9 Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth
10 hour: and he became hungry, and desired to eat: but while they made ready, he fell into a
11 trance; and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners
12 upon the earth: wherein were all manner of four-footed beasts and creeping things of the earth and fowls of the heaven.
13 And there came a voice to him, Rise, Peter; kill
14 and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common and un-
15 clean. And a voice *came* unto him again the second time, What God hath cleansed, make not thou
16 common. And this was done thrice: and straightway the vessel was received up into heaven.

Now while Peter was 17
much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate, and called 18
and asked whether Simon, which was surnamed Peter, were lodging there. And while Peter thought 19
on the vision, the Spirit said unto him, Behold, three men seek thee. But arise, and get thee 20
down, and go with them, nothing doubting: for I have sent them. And 21
Peter went down to the men, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And 22
they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned *of God* by a holy angel to send for thee into his house, and to hear words from thee. So he called them 23
in and lodged them.

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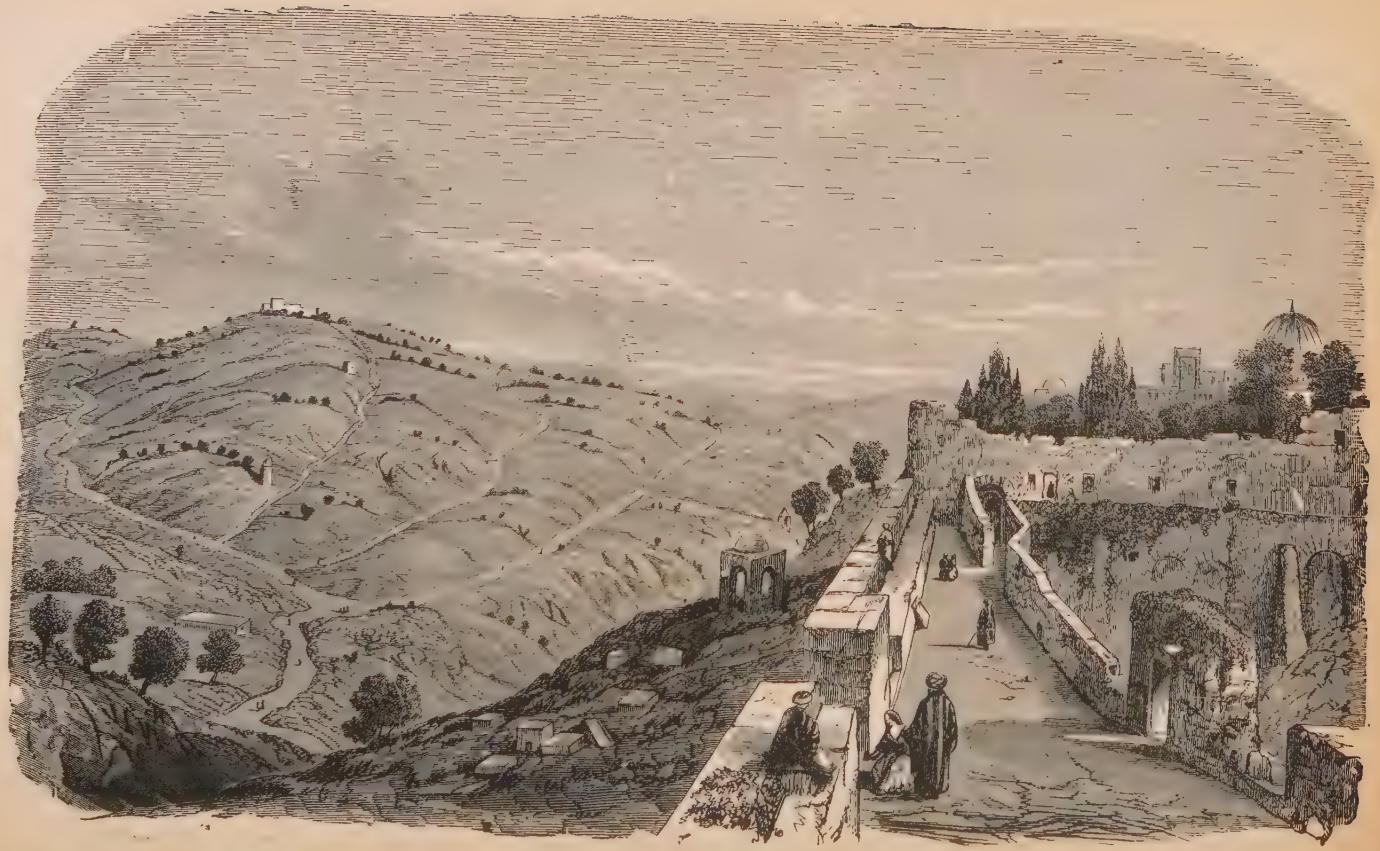
9. *The sixth hour;* noon.

12. *All manner,* &c.; mingled promiscuously, without regard to the distinction of clean and unclean, made by the Jewish laws. (Lev. 11: 2–27. Deut. 14: 3–20.)

14. *Common and unclean;* animals forbidden by the Mosaic law.

17. *Was much perplexed;* the Old Version read, *doubted in himself.* This is one of those numerous instances in which a very slight change of phraseology gives a much clearer interpretation of the original.

JESUS HEALING THE BLIND.



THE MOUNT OF OLIVES.

And on the morrow he arose and went forth with them, and certain of the brethren from Joppa ac-
24 companied him. And on the morrow [1]they entered into Cæsarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends.
25 And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and wor-
26 shipped him. But Peter raised him up, saying, Stand up; I myself also am
27 a man. And as he talked with him, he went in, and findeth many come to-
28 gether: and he said unto them, Ye yourselves know [2]how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and *yet* unto me hath God shewed that I should not call any man common or unclean:
29 wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent ye sent for me. And
30 Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, and saith,
31 Cornelius, thy prayer is heard, and thine alms are had in remembrance in
32 the sight of God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side. Forthwith
33 therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord. And
34 Peter opened his mouth, and said,

Of a truth I perceive

1 Some ancient authorities read *he*.

2 Or, *how unlawful it is for a man, &c.*

24. *On the morrow.* Cesarea was at a considerable distance from Joppa.

25. *Fell down*, &c.; as it was the custom to do in those days, when paying homage to men of high rank and distinction.

29. *Gainsaying;* hesitating, or making objections.

30. The difference between the Old Version, which represents Cornelius as saying that he was fasting, and the New Version, is chiefly due to a difference in manuscript reading, which is somewhat uncertain.

34. *I perceive*, &c. Peter now fully understood what the vision was intended to teach him; viz., that the ceremonial distinctions of the Mosaic law were to be abrogated, and that Christianity was to be preached to other nations, as well as to the Jews.

that God is no respecter
35 of persons: but in every
nation he that feareth
him, and worketh right-
eousness, is acceptable to
36 him. [1] The word which
he sent unto the children
of Israel, preaching [2]good
tidings of peace by Jesus
Christ (he is Lord of all)
37—that saying ye your-
selves know, which was
published throughout all
Judæa, beginning from
Galilee, after the baptism
which John preached;
38 *even* Jesus of Nazareth,
how that God anointed
him with the Holy Ghost
and with power: who
went about doing good,
and healing all that were
oppressed of the devil;
for God was with him.
39 And we are witnesses of
all things which he did
both in the country of
the Jews, and in Jeru-
salem; whom also they
slew, hanging him on a
tree. Him God raised 40
up the third day, and
gave him to be made
manifest, not to all the 41
people, but unto witnesses
that were chosen before
of God, *even* to us, who
did eat and drink with
him after he rose from
the dead. And he charged 42
us to preach unto the
people, and to testify that
this is he which is or-
dained of God *to be* the
Judge of quick and dead.
To him bear all the pro- 43
phets witness, that
through his name every
one that believeth on him
shall receive remission of
sins.

While Peter yet spake 44
these words, the Holy
Ghost fell on all them
which heard the word.
And they of the circum- 45

1 Many ancient authorities read *He sent the word unto.*

2 Or, *the gospel*

36, 37. There is an obscurity in the construction of this passage, and in its connections with the context, and the scholars are not agreed in its interpretation.

42. *Quick and dead;* the living and the dead.

43. *All the prophets,* &c. The whole Mosaic economy of sacrifices, with all its imposing rites and ceremonies, was a prophetic representation of an atoning Saviour. The expiatory sacrifice of Jesus Christ, for the sins of the world, gives a profound and affecting significance to a ritual which would otherwise be trivial and unmeaning.—*Believeth on him;* not merely in what is taught about him, nor merely in what he has taught, but relying upon him as the one and only Saviour and Master.

45. *They of the circumcision;* the Jews.—*Were amazed.* This offer of the gospel to a Roman centurion was a great event, and it constitutes a very important era in the history of Christianity. Now, for the first time, was that seemingly impassable barrier transcended, which, since the days of Abraham, had circum-

cision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift
46 of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answer-
47 ed Peter, Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well
48 as we. And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

11 Now the apostles and the brethren that were in Judæa heard that the Gentiles also had received the word of God. And 2 when Peter was come up to Jerusalem, they that were of the circumcision contended with him, say- 3 ing, Thou wentest in to men uncircumcised, and didst eat with them. But 4 Peter began and expounded *the matter* unto them in order, saying, I 5 was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me: upon the 6 which when I had fastened mine eyes, I considered, and saw the four-footed beasts of the earth and wild beasts and

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scribed the Jewish people, and had so effectually separated them, in regard to the truths and institutions of religion, from all the rest of mankind.

46. *Magnify;* extol.

48. *Prayed they him;* urged him.

CHAPTER XI.

1. *The Gentiles;* the Roman centurion and his friends.

2. *They that were of the circumcision;* the apostles and brethren, who were Jews.

3. *To men uncircumcised;* to Gentiles. This complaint shows that the descent of the Holy Ghost upon the apostles and brethren at the day of Pentecost and afterwards, however powerful its influence, was not the means of removing all their erroneous conceptions, or of communicating to them at once even all the *fundamental* principles of Christian truth. A divine and infallible inspiration can only be claimed for the early Christians as *authors*,—that is, so far as they were commissioned *to write the sacred books of the New Testament for posterity*. In their administration of the affairs of the church in their own day, they acted according to their own judgment; and, though they were divinely enlightened and guided in a great degree, still they often erred. We ought to be greatly influenced by their example; but there cannot be claimed for it any absolute divine authority. It is only the Scriptures, as writings, which have any claim to be considered as inspired.

creeping things and fowls
7 of the heaven. And I
heard also a voice saying
unto me, Rise, Peter;
8 kill and eat. But I said,
Not so, Lord: for nothing
common or unclean hath
ever entered into my
9 mouth. But a voice an-
swered the second time
out of heaven, What God
hath cleansed, make not
10 thou common. And this
was done thrice: and all
were drawn up again in-
11 to heaven. And behold,
forthwith three men stood
before the house in which
we were, having been
sent from Cæsarea unto
12 me. And the Spirit bade
me go with them, making
no distinction. And these
six brethren also accom-
panied me; and we enter-
ed into the man's house:
13 and he told us how he
had seen the angel stand-
ing in his house, and say-
ing, Send to Joppa, and
fetch Simon, whose sur-
14 name is Peter; who shall
speak unto thee words,
whereby thou shalt be
saved, thou and all thy
house. And as I began 15
to speak, the Holy Ghost
fell on them, even as on
us at the beginning. And 16
I remembered the word
of the Lord, how that he
said, John indeed bap-
tized with water; but ye
shall be baptized with
the Holy Ghost. If then 17
God gave unto them the
like gift as *he did* also
unto us, when we believed
on the Lord Jesus Christ,
who was I, that I could
withstand God? And 18
when they heard these
things, they held their
peace, and glorified God,
saying, Then to the Gen-
tiles also hath God grant-
ed repentance unto life.

They therefore that 19
were scattered abroad
upon the tribulation that
arose about Stephen
travelled as far as Phœ-
nicia, and Cyprus, and
Antioch, speaking the
word to none save only
to Jews. But there were 20

1 Or, *in*

12. *Making no distinction;* i. e., no discrimination against them because they were Gentiles. But there is some doubt whether these words are properly a part of the text.

15. *At the beginning;* at the day of Pentecost.

16. Acts 1: 5.

19. *Phœnicia;* a country north of Galilee. —*Cyprus;* a large island in the Mediterranean. —*Antioch;* a very wealthy and populous city, in Syria, which became, from this time, one of the most important centres of operation occupied by the Christians.

20. *Greeks.* Gentile Greeks, not Grecian Jews, are meant here, and this fact is mentioned to show the progress of the new principle in respect to preaching the gospel to the Gentiles.

some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the [1]Greeks also, preaching
21 the Lord Jesus. And the hand of the Lord was with them: and a great number that believed turned unto the Lord.
22 And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as
23 far as Antioch: who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, [2]that with purpose of heart they would cleave unto
24 the Lord: for he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.
25 And he went forth to Tarsus to seek for Saul:
26 and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together [3]with the church, and taught much people; and that the disciples were called Christians first in Antioch.

27 Now in these days there came down prophets from Jerusalem unto Antioch.
28 And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all [4]the world; which came to pass in the days of Claudius.
29 And the disciples, every man according to his ability, determined to send [5]relief unto the brethren that dwelt in Judæa:
30 which also they did, sending it to the elders by the hand of Barnabas and Saul.

12 Now about that time

1 Many ancient authorities read *Grecian Jews.*
2 Some ancient authorities read *that they would cleave unto the purpose of their heart in the Lord.*
3 Gr. *in.*
4 Gr. *the inhabited earth.*
5 Gr. *for ministry.*

22. *Barnabas.* He was originally a Levite of Cyprus. (Acts 4: 36.)

25. *To Tarsus;* whither Saul had gone, as related in Acts 9: 30.

26. *Called Christians;* by their enemies. The sacred writers themselves never employ the term to designate the followers of Christ, excepting that Peter uses it in one instance, in a connection which allows it to be considered a term of reproach. (1 Pet. 4: 16.)

28. *Claudius;* i. e., Claudius Cæsar, a Roman emperor.

29. *According to his ability.* This expression shows conclusively that there was no community of goods, at least in this branch of the church.

CHAPTER XII.

1. *Herod.* This was Herod Agrippa, grandson of the old

Herod the king put forth his hands to afflict certain
2 of the church. And he killed James the brother of John with the sword.
3 And when he saw that it pleased the Jews, he proceeded to seize Peter also. And *those* were the days of unleavened bread.
4 And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the
5 people. Peter therefore was kept in the prison: but prayer was made earnestly of the church
6 unto God for him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison.
7 And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains
8 fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and
9 follow me. And he went out, and followed; and he wist not that it was true which was done [1] by the angel, but thought he
10 saw a vision. And when they were past the first and the second ward, they came unto the iron

1 Or, *through*

king, and nephew to Herod Antipas, who caused John the Baptist to be beheaded, and who took a part in the trial of Jesus Christ. During the life of Christ, Judea was under Roman governors; but it had been again erected into a kingdom, and, with several other neighboring countries, placed under the sway of this representative of the Herod family.

3. *The days of unleavened bread;* the Passover.

4. *Four quaternions;* making sixteen. A quaternion was a company of four.—*After the Passover;* the word Easter was retained in the Old Version from previous ones, probably by mere oversight. The Christian Easter answers, however, to the Jewish Passover, occurring at the same time in the year.

6. *Sleeping;* a striking image of quiet confidence in God, and resignation to his will, in extreme and imminent danger.

7. *An angel of the Lord stood by him;* i. e., he was suddenly awakened, and saw the angel standing there.

8. *Gird thyself.* The garments then worn were confined by a girdle, which was laid aside or loosened when the person slept. —*Cast thy garment;* an outer garment.

9. *Wist;* knew.

gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from
11 him. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the
12 people of the Jews. And when he had considered *the thing*, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together
13 and were praying. And when he knocked at the door of the gate, a maid came to answer, named Rhoda. And when she
14 knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate. And they said
15 unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel. But Peter con-
16 tinued knocking: and when they had opened, they saw him, and were amazed. But he, beck-
17 oning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place. Now as soon as it
18

17. *James;* James the less, the son of Alpheus.—*Another place.* Some other retreat, — perhaps one of greater retirement and safety. This expression, as well as the precaution of the damsel, (v. 13,) indicates the state of anxiety and fear which Herod's cruelty produced, at this time, among all the disciples in Jerusalem. Peter is mentioned once after this time, (Acts 15: 7,) and then he finally disappears from the sacred history. Henceforth, Paul rises to a higher prominence, and the chief interest of the narrative, in relation to the prosperity and extension of the church, centres in him. In after ages, the metropolitan bishops of Rome, having gradually come into possession of vast ecclesiastical power, the rightfulness of which it became very important to defend, found traces of a tradition that Peter went to Rome, and was the first of the Christian bishops there; and the authority, which has since been wielded by the long line of Roman pontiffs, they profess to hold as successors of Peter in the bishopric of Rome.—It is perhaps worthy of notice that John is no more named, after this, in the sacred history; so that these three distinguished disciples, Peter, James, and John, who have hitherto been the foremost actors in the scenes which have been described, and the most prominent objects of attention and interest to the reader, now disappear together.

was day, there was no small stir among the soldiers, what was become
19 of Peter. And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be [1] put to death. And he went down from Judæa to Cæsarea, and tarried there.
20 Now he was highly displeased with them of Tyre and Sidon: and they came with one accord to him, and, having made Blastus the king's chamberlain their friend, they asked for peace, because their country was fed from the king's coun-
21 try. And upon a set day Herod arrayed himself in royal apparel, and sat on the [2] throne, and made an oration unto them.

1 Gr. *led away to death.*
2 Or, *judgement-seat*

And the people shouted, 22
saying, The voice of a god, and not of a man.
And immediately an an- 23
gel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.
But the word of God 24
grew and multiplied.
And Barnabas and Saul 25
returned [3] from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.
Now there were at 13
Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. And as they 2

3 Many ancient authorities read *to Jerusalem.*

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20. *Now he;* i. e., Herod.—*Their country was fed*, &c. Tyre and Sidon were great commercial cities on the Mediterranean, and dependent for their prosperity on intercourse with the interior.

23. *He gave not God the glory;* that is, he did not reject these divine honors.—*Eaten of worms.* This expression refers to a very dreadful and painful disease, with which Herod was suddenly attacked; probably the modern Trichiniasis.

25. *Their ministration;* referring to the commission with which they had been intrusted, as recorded Acts 11: 30.—*John.* See v. 12. He was the author of the Gospel of Mark.

CHAPTER XIII.

At this place commences the third of the parts into which commentators have considered this book divisible, viz., the narrative of the personal ministry of Paul. (See 8: 1.)

1. *Antioch.* This city was now, for some time, one of the chief centres of influence and communication occupied by the Christians. *The foster brother of Herod the tetrarch;* brought up with him from infancy.

ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I
3 have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away.
4 So they, being sent forth by the Holy Ghost, went down to Seleucia; and from thence they
5 sailed to Cyprus. And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as
6 their attendant. And when they had gone through the whole island unto Paphos, they found a certain [1]sorcerer, a false prophet, a Jew, whose name was Bar-Jesus; which was with the pro- 7
consul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God. But Elymas the 8
[1]sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith. But Saul, who is also 6
called Paul, filled with the Holy Ghost, fastened

1 Gr. *Magus:* as in Matt. ii. 1, 7, 16.

2. *The Holy Ghost said;* perhaps by some extraordinary mode of communication to the church in general; or the meaning may be, that some one under the influence of the Holy Spirit made this proposal.

3. *Laid their hands on them;* as a ceremony of consecration, not to the work of the ministry in general, but to this special enterprise. This form, connected with fasting and prayer, was used on a great variety of occasions.

4. *Seleucia;* the seaport of Antioch, on the Mediterranean, at the mouth of the Orontes, Antioch being about twenty miles inland.—*Cyprus.* This island was the place from which Barnabas originally came. (Acts 4: 36.) It was a large and populous island, about one hundred and seventy miles long from Salamis to Paphos.

5. *Their attendant;* to aid them in their work. This was John Mark, mentioned 12: 12.

6. *Bar-jesus;* that is, the son of Jesus or Joshua. The prefix *Bar* is often used in that sense, as in *Bar-jona*, *Bar-tholomew*, *Bar-timeus*.

7. *The proconsul;* a Roman provincial governor appointed by the Senate.

9. *Who is also called Paul.* *Paul* is a Latin or Roman name, *Saul* being of Hebrew origin. This new name is henceforth always used in the sacred history, as from this time the scene of the apostle's labors was chiefly in Greek and Roman communities. It was often the case that native Jews, associating extensively with these foreign nations, substituted for their Hebrew name one that was analogous to it, or derived from it, but of a classical form. As the

10 his eyes on him, and said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?
11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun [1]for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him
12 by the hand. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.
13 Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem.
14 But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down. And after 15
the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on. And 16
Paul stood up, and beckoning with the hand, said,

Men of Israel, and ye that fear God, hearken.
The God of this people 17
Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth out of it. And 18
for about the time of forty years [2]suffered he their manners in the wilderness. And when 19

1 Or, *until*
2 Many ancient authorities read *bare him as a nursing-father in the wilderness.* See Deut. i. 31.

Greeks and Romans were far superior to the Hebrews in cultivation, wealth, refinement, and power, it is probable that such a name was deemed a more honorable appellation. It has been supposed that there might be some connection between this change in the apostle's name and the visit to Cyprus here described; as the proconsul of Cyprus, or the deputy, as he is here called, bore the name of *Paulus*, or *Paul*, — the name which the apostle now assumes. But this is uncertain.

10. *Full of all guile and all villany;* deceit and reckless, unscrupulous wickedness.

13. *And John—departed from them;* discouraged, perhaps, by the difficulties and dangers of the enterprise. An unhappy contention arose afterwards, from this circumstance, between Barnabas and Paul. (Acts 15: 37–40.)

14. *Antioch of Pisidia;* thus distinguished from Antioch in Syria, where Paul and Barnabas had been commissioned for their work.

16. *Beckoning;* gesturing.

19. The reading here is quite

he had destroyed seven nations in the land of Canaan, he gave *them* their land for an inheritance, for about four hun-
20 dred and fifty years: and after these things he gave *them* judges until Samuel
21 the prophet. And afterward they asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years.
22 And when he had removed him, he raised up David to be their king; to whom also he bare witness, and said, I have found David the son of Jesse, a man after my heart, who shall do all
23 my [1]will. Of this man's seed hath God according to promise brought unto Israel a Saviour, Jesus;
24 when John had first preached [2]before his coming the baptism of repentance to all the peo-
25 ple of Israel. And as John was fulfilling his course, he said, What suppose ye that I am? I am not *he*. But behold, there cometh one after me, the shoes of whose feet I am not worthy to unloose. Brethren, chil-26 dren of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth. For they 27 that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled *them* by condemning *him*. And 28 though they found no cause of death *in him*, yet asked they of Pilate that he should be slain. And when they had ful- 29 filled all things that were written of him, they took him down from the tree, and laid him in a tomb. But God raised him from 30 the dead: and he was 31 seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the peo-

1 Gr. *wills.*

2 Gr. *before the face of his entering in*

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different from that of the Old Version. There is considerable difference in the manuscripts, and the scholars do not agree respecting either the reading or its interpretation; but the difference is purely chronological. The discrepancy, if one exists, between Paul's address here and the Old Testament narrative, is not important.

23. *Seed;* posterity.

24. *John;* John the Baptist.

25. Mark 1: 7.

27. *Know—not—the voices;* understood not the words, &c.

29. *The tree;* the cross.

32 ple. And we bring you
good tidings of the pro-
mise made unto the fa-
33 thers, how that God hath
fulfilled the same unto
our children, in that he
raised up Jesus; as also
it is written in the second
psalm, Thou art my Son,
this day have I begotten
34 thee. And as concerning
that he raised him up
from the dead, now no
more to return to corrup-
tion, he hath spoken on
this wise, I will give you
the holy and sure *bless-*
35 *ings* of David. Because
he saith also in another
psalm, Thou wilt not
give thy Holy One to see
36 corruption. For David,
after he had [1] in his own
generation served the
counsel of God, fell on
sleep, and was laid unto
his fathers, and saw cor-
37 ruption: but he whom
God raised up saw no
38 corruption. Be it known
unto you therefore, bre-
thren, that through this
man is proclaimed unto
you remission of sins:
and by him every one 39
that believeth is justified
from all things, from
which ye could not be
justified by the law of
Moses. Beware there- 40
fore, lest that come upon
you, which is spoken in
the prophets;

Behold, ye despisers, 41
and wonder, and
[2] perish;
For I work a work in
your days,
A work which ye shall
in no wise believe, if
one declare it unto
you.

And as they went out, 42
they besought that these
words might be spoken
to them the next sab-
bath. Now when the 43
synagogue broke up,
many of the Jews and of
the devout proselytes
followed Paul and Barna-
bas: who, speaking to
them, urged them to con-
tinue in the grace of God.

And the next sabbath 44
almost the whole city was

1 Or, *served his own generation by the counsel of God, fell on sleep* Or, *served his own generation, fell on sleep by the counsel of God*

2 Or, *vanish away*

34. *No more to return*, &c.; his case being thus distinguished from that of all other individuals who had been raised from the dead.—*Sure blessings;* blessings made sure to him by the divine promise.

35–37. Peter argued in a similar manner from this passage, Acts 2: 22–36.

36. The marginal reading is that of the Old Version. The meaning given by the New Version is, that David lived and accomplished God's will only in his own generation, and then died; so that his utterance in Ps. 16 must be regarded as prophetic.

41. Hab. 1: 5.

gathered together to hear
45 the word of [1]God. But
when the Jews saw the
multitudes, they were
filled with jealousy, and
contradicted the things
which were spoken by
Paul, and [2]blasphemed.
46 And Paul and Barnabas
spake out boldly, and
said, It was necessary
that the word of God
should first be spoken to
you. Seeing ye thrust it
from you, and judge
yourselves unworthy of
eternal life, lo, we turn to
47 the Gentiles. For so hath
the Lord commanded us,
saying,

I have set thee for a
light of the Gentiles,
That thou shouldest
be for salvation unto
the uttermost part of
the earth.

48 And as the Gentiles heard
this, they were glad, and
glorified the word of
[1]God: and as many as
were ordained to eternal
life believed. 49 And the
word of the Lord was
spread abroad through-
out all the region. 50 But
the Jews urged on the
devout women of honour-
able estate, and the chief
men of the city, and
stirred up a persecution
against Paul and Barna-
bas, and cast them out of
their borders. 51 But they
shook off the dust of their
feet against them, and
came unto Iconium. 52 And
the disciples were filled
with joy and with the
Holy Ghost.

14 And it came to pass in
Iconium, that they entered
together into the syna-
gogue of the Jews, and
so spake, that a great
multitude both of Jews
and of Greeks believed.
2 But the Jews that were
disobedient stirred up
the souls of the Gentiles,
and made them evil
affected against the bre-
thren. 3 Long time there-

1 Many ancient authorities read *the Lord*.

2 Or, *railed*

48. *As many as were ordained;* that is, in the counsels of God. The great principle which Jesus himself announced in his memorable words, "Ye have not chosen me, but I have chosen you," viz., that the human heart is *acted upon*, in experiencing the great spiritual change, is here distinctly recognized again. Whatever philosophical difficulties may attend it, we cannot deny that it is part of the gospel. Besides the frequent occurrence of such incidental allusions as these, the truth is repeatedly laid down in the most direct and strongest manner, as in Rom. 9: Eph. 2: 1–10.

50. *The devout women of honourable estate;* not honourable women. Honourable refers to their social position, not to their character.

CHAPTER XIV.

3. *Boldly in the Lord;* through

fore they tarried *there* speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be done by
4 their hands. But the multitude of the city was divided; and part held with the Jews, and part
5 with the apostles. And when there was made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shamefully, and to
6 stone them, they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about:
7 and there they preached the gospel.

8 And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who
9 never had walked. The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be
10 [1]made whole, said with a loud voice, Stand upright on thy feet. And he leaped up and walked.
11 And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.
12 And they called Barnabas, [2]Jupiter; and Paul, [3]Mercury, because he was the chief speaker.
13 And the priest of [2]Jupiter whose *temple* was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes.
14 But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out and
15 saying, Sirs, why do ye these things? We also are men of like [4]passions with you, and bring you good tidings, that ye

1 Or, *saved*
2 Gr. *Zeus*.
3 Gr. *Hermes*.
4 Or, *nature*

confidence in the Lord.—*Bare witness;* by enabling them to perform miracles.

5. *An onset;* that is, a plan arranged for an onset or assault.

11. *In the speech of Lycaonia;* which, it appears, Paul did not understand; so that he was not aware of their design until they had, in part, carried it into effect.

12. *Jupiter—Mercury;* prominent deities worshipped in those times. Jupiter was the supreme god, and Mercury the god of eloquence, — the attendant and messenger of Jupiter.

13. *Gates;* the gates or doors of the building in which the apostles then were.

15. *From these vain things;* i. e., from these vain and profitless gods.

should turn from these vain things unto the living God, who made the heaven and the earth and the sea, and all that in
16 them is: who in the generations gone by suffered all the nations to walk in their own ways.
17 And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with
18 food and gladness. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

But there came Jews 19
thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead. But as the 20
disciples stood round about him, he rose up, and entered into the city; and on the morrow he went forth with Barnabas to Derbe. And when they 21
had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, confirming the 22

16, 17. That is, he left them to themselves, without any special revelation; while yet there was sufficient evidence of his existence and character, in the visible creation, if they had been disposed to be guided by it.

19. *Having persuaded the multitudes;* not necessarily the same individuals as those who had been ready to regard the apostles as gods. It is very probable that there was a suppressed and secret hostility before, which the influence of these Jews concentrated and strengthened, and brought out into action, while the others withdrew. And generally, in fact, the fluctuations of the popular will, so proverbial for their frequency and suddenness, arise not from reversals of opinion in the same parties, but from alternations of ascendancy, in respect to opposite and contending ones. In our Saviour's case, for example, when the populace shouted "Hosanna" on one day, and "Crucify him" on another, we are not necessarily to suppose that the same individuals were changed from friends to enemies, but only that friends were predominant while he was entering Jerusalem in triumph, and enemies when he was brought in as a criminal. Very slight circumstances are sometimes sufficient, in such cases, to turn the scale,—to throw one party, hitherto prominent, into discouragement and inaction, and to bring up another, hitherto overawed and restrained, to ascendency and power.

21. *Had made many disciples;* not merely *had taught many.* The original implies that many, under their teaching, became disciples of Christ.—*Lystra*, etc.; the very cities from which they had just been expelled.

22. *Through many tribulations;* referring to the exposure and suffering which they had just been called to endure.

souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into
23 the kingdom of God. And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had
24 believed. And they passed through Pisidia, and
25 came to Pamphylia. And when they had spoken the word in Perga, they went down to Attalia;
26 and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had
27 fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had opened a door of faith unto the Gentiles.
28 And they tarried no little time with the disciples.

15 And certain men came down from Judæa and taught the brethren, *saying*, Except ye be circumcised after the custom of Moses, ye cannot be saved. And when Paul
2 and Barnabas had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles

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23. *Appointed for them elders;* instituted officers with such duties and powers as the circumstances here required. There is nothing here to indicate how these elders were selected; whether this selection was made, in the first instance, by the apostles, or ratified by them after a selection by the churches, or whether the selection was made by the apostles and the churches working together, is not indicated. There has been a great deal of discussion, between different branches of the modern church, on the question whether religious teachers ought to be elected by the church, or appointed by superior ecclesiastical officers. If it had been intended that either practice should be considered an essential feature in the future administration of the church, the mode in this, and in other similar cases, would have been more distinctly specified.

26. *From whence they had been committed*, &c.; as related Acts 13:1–4.

CHAPTER XV.

1. *Came down from Judæa;* to Antioch.—*Except ye be circumcised;* referring to the Gentile converts. Their meaning was, that they must become Jews as well as Christians, and conform to the Mosaic institutions. They regarded Christianity as only the end and consummation of Judaism, — the exclusive inheritance of those who had been, or who were willing to become, a part of the great family of Abraham.

and elders about this
3 question. They therefore, being brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the
4 brethren. And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them.
5 But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.
6 And the apostles and the elders were gathered together to consider of this matter. And when 7 there had been much questioning, Peter rose up, and said unto them,

Brethren, ye know how that [1]a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. And God, 8 which knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us; and he made no dis- 9 tinction between us and them, cleansing their hearts by faith. Now 10 therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we

1 Gr. *from early days.*

3. *Phœnicia and Samaria;* provinces which will be seen by the map to be intermediate between Antioch and Jerusalem.

5. *Them;* the Gentile converts.

6. *The elders;* the leading and influential men. That the assembly was numerous, is shown by allusions in v. 12, 22, and 23. Perhaps these expressions, especially that in v. 23, where the brethren particularly are mentioned, imply that the disciples generally were convened: as there is no evidence that the body of believers was very large at this time in Jerusalem, for a very considerable proportion of the early converts were residents of other places; and of those who belonged to the city, the persecution had driven many away. The account, however, leaves the constitution of the council uncertain, and has led, consequently, to eager discussion between those advocates of the different systems of ecclesiastical polity, who feel bound to discover models in the Acts for the institutions and customs which they find prevailing in their respective communions.

7. *God made choice,* &c.; referring to the circumstances related in Acts 10.

9. *Faith;* that is, simply by faith in Christ, without requiring of them obedience to the ceremonial law.

were able to bear? But
we believe that we shall
be saved through the
grace of the Lord Jesus,
in like manner as they.
12 And all the multitude
kept silence; and they
hearkened unto Barnabas
and Paul rehearsing what
signs and wonders God
had wrought among the
13 Gentiles by them. And
after they had held their
peace, James answered,
saying,
Brethren, hearken un-
14 to me: Symeon hath re-
hearsed how first God did
visit the Gentiles, to take
out of them a people for
15 his name. And to this
agree the words of the
prophets; as it is written,
16 After these things I
will return,
And I will build again
the tabernacle of
David, which is fallen;
And I will build again
the ruins thereof,
And I will set it up:
That the residue of 17
men may seek after
the Lord,
And all the Gentiles,
upon whom my name
is called,
Saith the Lord, [1]who
maketh these things
known from the be- 18
ginning of the world.
Wherefore my judgement 19
is, that we trouble not
them which from among
the Gentiles turn to God;
but that we [2]write unto 20
them, that they abstain
from the pollutions of
idols, and from fornica-
tion, and from what is
strangled, and from blood.
For Moses from genera- 21
tions of old hath in every
city them that preach
him, being read in the syn-
agogues every sabbath.

1 Or, *who doeth these things* which were *known*

2 Or, *enjoin them*

11. *Through the grace*, &c.; and not by our Jewish ceremonies.

13. *James;* James the less, —James the brother of John having been slain. (12: 1, 2.)

14. *Symeon;* Peter.

18. The difference between the Old Version and the New at this point is due to a difference of manuscripts. The variations are not material.

20. That is, while they were held excused from positive acts of conformity with the Jewish ceremonial law, they were bound to abstain from all those practices of paganism, which were either immoral in themselves, or were held in peculiar abhorrence by Jews. Thus the Jews were not to impose the burdens of their ceremonial law upon the Gentile converts, nor were the Gentile converts to do any thing which should countenance idolatry, or shock the feelings of their Jewish brethren.

21. The meaning seems to be, "As a Christian church, we neither enjoin nor condemn Judaism. We leave it to its

22 Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; *namely*, Judas called Barsabbas, and Silas, chief men among the
23 brethren: and they wrote *thus* by them, The apostles and the elder brethren unto the brethren which are of the Gentiles in Antioch and Syria and
24 Cilicia, greeting: Forasmuch as we have heard that certain [1]which went out from us have troubled you with words, subverting your souls; to whom we gave no commandment; it seemed
25 good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and
26 Paul, men that have hazarded their lives for the name of our Lord
27 Jesus Christ. We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth.
28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye
29 abstain from things sacrificed to idols, and from blood, and from things strangled, and

1 Some ancient authorities omit *which went out.*

own established means of defence and dissemination."

23. *The apostles, and the elder brethren.* There is no more remarkable trait in the character of the apostles than the scrupulousness with which they refrain from the assumption of ecclesiastical authority over the church. Men were never placed in circumstances more favorable for forming, or for the means of executing, ambitious designs. Notwithstanding the high personal influence which they must necessarily have possessed, they are always very slow to assume the exercise of any great official authority. They call meetings for consultation; they suggest; they propose; but it is the whole body of disciples that decide and act. (Acts 1: 15, 21, 22, 23. 6: 2, 3.) In the remarkable case here recorded, they do not assume that they are to decide the question. They call a meeting; they consult; they argue; they state facts; and they admit of counter arguments and statements, and then the decision, when it is made, goes forth in the name of the apostles, and *elder brethren.*—The change from the Old Version, which read, *the apostles, and the elders, and the brethren*, is suggestive, because it indicates even less ecclesiastical authority in this Council than was indicated in the reading of the Old Version.

24. *Certain which went out from us;* as is related v. 1.

28. *To the Holy Ghost, and to us;* to us under the guidance of the Holy Ghost.

from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

30 So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they de-
31 livered the epistle. And when they had read it, they rejoiced for the [1]con-
32 solation. And Judas and Silas, being themselves also prophets, [2]exhorted the brethren with many words, and confirmed them. And after they 33 had spent some time *there*, they were dismissed in peace from the brethren unto those that had sent them forth.[3] But Paul and Barnabas 35 tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

And after some days 36 Paul said unto Barnabas,

1 Or, *exhortation*
2 Or, *comforted*

3 Some ancient authorities insert, with variations, ver. 34 *But it seemed good unto Silas to abide there.*

31. The narrative contained in the preceding verses of this chapter, has been the subject of a great deal of discussion, this council being claimed by the advocates of various systems of ecclesiastical polity, as the original model of the institutions which they respectively defend; the arguments on all sides being built on inferences drawn from the few and doubtful intimations given in the account,—and, where these fail, on imagination and conjecture. If it had been intended as a model, it is impossible to doubt that its constitution and rules of procedure would have been more definitely detailed. He who reads the narrative without a point to carry, will see in it only an informal and an unpremeditated meeting for consultation, arising out of a peculiar and unique emergency, — without any idea, on the part of the actors, that they were establishing any precedent either for themselves or for others; far less that they were founding a system to extend over all the nations of Christendom, and to endure for all periods of time. It seems to have been simply a consultation, conforming, in its arrangements, to the situation of the parties interested, and to the nature of the emergency which called it forth. The apostles laid down no definite system of ecclesiastical organization, but adapted measures to emergencies, and instituted such forms of organization as were suited to their circumstances, and to the ideas of their age. The successive generations of Christians, in all branches of the church, have followed the apostolical example in this respect; and though, in theory, some profess to follow closely the original models, in practice, all agree in modifying their forms as required by the various exigencies of nations, and by the changes resulting from the lapse of time.

32. *Prophets;* preachers.

33. The marginal reading is added here in the Old Version, on the authority of some ancient manuscripts.

Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they fare.
37 And Barnabas was minded to take with them John also, who was called
38 Mark. But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with
39 them to the work. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus;
40 but Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord.
41 And he went through Syria and Cilicia, confirming the churches.

16 And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; but his father was a Greek. The same was 2
well reported of by the brethren that were at Lystra and Iconium. Him 3
would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek. And 4
as they went on their way through the cities, they delivered them the decrees for to keep, which had been ordained of the apostles and elders that were at Jerusalem. So 5
the churches were strengthened in the faith, and increased in number daily.

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38. *And went not with them;* as related Acts 13: 13.

39. *A sharp contention.* The historian leaves us uninformed in regard to the merits of this controversy. It is uncertain whether Paul was unreasonable or Mark unfaithful. Paul was afterwards reconciled to Mark, and sent for him to come to Rome. (2 Tim. 4: 11.) The disposition of Barnabas to judge more leniently than Paul, in this case, may have arisen from the fact that Mark was his relative. (Col. 4: 10.)

40. *Silas;* one of those who had been sent from Jerusalem with the letter. (v. 27.)

CHAPTER XVI.

1. *Derbe and to Lystra.* He had visited these cities before, and been exposed to great danger through the hostility of the Jews.

3. *And circumcised him.* Although a Gentile convert was under no *obligation* to submit to this rite, still he was at liberty to do so, if he judged it expedient on any account.

4. *Decrees;* relating to the duties of Gentile converts, as expressed in the letter contained in the last chapter.

6 And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak
7 the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not;
8 and passing by Mysia, they came down to Troas.
9 And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help
10 us. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.
11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; and
12 from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying certain days.
13 And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women which were come together.
14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened, to give heed unto the things which were spoken by Paul.
15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide

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7. The words, *of Jesus*, are not in the Old Version, but undoubtedly belong to the original text.

10. *We.* Here Luke, the author of this history, first uses a form of expression implying that he was Paul's companion in those journeys.

11. To go to Macedonia it was necessary to cross the Egean Sea. —*Samothrace;* an island in that sea.—*Neapolis:* a port of Macedonia.

12. *The first of the district;* i. e., the most important city of that district.

13. *By a river side.* Philippi was remote from Jerusalem, and the few Jews who resided there appear to have had only this place of retirement and prayer, instead of the customary synagogue, within the city.—*Where we supposed there was a place of prayer;* perhaps some slight structure indicated a gathering-place for the few Jews that were in Philippi.

14. *Of Thyatira;* from Thyatira. Her residence at this time was at Philippi. (v. 15.)

15. *Her household;* her family.

there. And she constrained us.

16 And it came to pass, as we were going to the place of prayer, that a certain maid having [1]a spirit of divination met us, which brought her masters much
17 gain by soothsaying. The same following after Paul and us cried out, saying, These men are [2]servants of the Most High God, which proclaim unto you [3]the way of salvation.
18 And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

19 But when her masters saw that the hope of their gain was [4]gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, and when they 20 had brought them unto the [5]magistrates, they said, These men, being Jews, do exceedingly trouble our city, and set 21 forth customs which it is not lawful for us to receive, or to observe, being Romans. And the multi- 22 tude rose up together against them: and the [5]magistrates rent their garments off them, and commanded to beat them with rods. And when 23 they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, 24 having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. But about mid- 25 night Paul and Silas were

1 Gr. *a spirit, a Python.*
2 Gr. *bondservants.*
3 Or, *a way*
4 Gr. *come out.*
5 Gr. *prætors.*

16. *The place of prayer;* mentioned in v. 13.—*Soothsaying.* It scarcely need be said that these powers of divination were pretended. Paul treats the case as one of demoniacal possession.

22. *Rent their garments off them;* that is, the clothes of Paul and Silas, preliminary to the punishment. The case is different from that recorded Matt. 26: 65, where the judge rent his own clothes as an expression of affected abhorrence for the prisoner's guilt.—*To beat them with rods;* the fasces or rods of the Roman lictor, which consisted of a number of rods cut from the elm or birch tree, and bound together with thongs.

24. *Stocks;* a wooden instrument, with holes, into which the feet were secured in a constrained and painful position. Under these circumstances prisoners could not sleep. It is necessary to observe this, in order to understand the full force of the statement, that at midnight Paul and Silas were occupied in singing praises.

25. The language in the New Version is much more graphic than that of the Old. While

praying and singing hymns unto God, and the prisoners were listening
26 to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed.
27 And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the pris-
28 oners had escaped. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all
29 here. And he called for lights, and sprang in, and, trembling for fear, fell down before Paul and
30 Silas, and brought them out, and said, Sirs, what must I do to be saved?
31 And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. And they
32 spake the word of [1]the Lord unto him, with all that were in his house.
33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately.
34 And he brought them up into his house, and set [2]meat before them, and rejoiced greatly, with all his house, [3]having believed in God.
35 But when it was day, the [4]magistrates sent the [5]serjeants, saying, Let
36 those men go. And the jailor reported the words to Paul, *saying*, The [4]magistrates have sent to let you go: now therefore come forth and go in
37 peace. But Paul said

1 Some ancient authorities read *God*.
2 Gr. *a table*.
3 Or, *having believed God*
4 Gr. *prætors*.
5 Gr. *lictors*.

Paul and Silas were praying and singing, and the other persons were listening, the earthquake suddenly came.

27. *Was about to kill himself;* dreading the terrible punishment which he might have incurred.

31. *And thou shalt be saved.* The brevity, simplicity, and directness of this reply are, in the circumstances, singularly beautiful. Enough at that moment to have his faith directed simply to the Saviour, with the assurance that this would bring to his soul the needed and sought salvation,—the *how* being a matter for after teaching.

33. *Was baptized.* Probably at the same fountain, since it took place "straightway," the one washing the stripes on his part being immediately succeeded by the baptism of the keeper "and all his" on theirs.

37. *That are Romans.* The Roman laws gave to Roman citizens many peculiar and exclusive privileges, and the government punished severely any infraction of them. Over the natives of the conquered provinces, the

THE RAISING OF LAZARUS.

MARY AND MARTHA.

unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves
38 and bring us out. And the [1]serjeants reported these words unto the [2]magistrates: and they feared, when they heard that they were Romans;
39 and they came and besought them; and when they had brought them out, they asked them to go away from the city.
40 And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they [3]comforted them, and departed.

17 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, 2
as his custom was, went in unto them, and for three [4]sabbath days reasoned with them from the scriptures, opening and 3
alleging, that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, *said he*, I proclaim unto you, is the Christ. And some of 4
them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.
But the Jews, being 5
moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar: and assaulting the house of Jason, they sought to bring them forth to the

1 Gr. *lictors.*
2 Gr. *prætors.*
3 Or, *exhorted*
4 Or, *weeks*

magistrates exercised a far more arbitrary and irresponsible power. This privilege of Roman citizenship pertained not merely to Rome, but to many other places, on which the freedom had been conferred; and it might be purchased by individuals for money. See the dialogue between Paul and the Roman chief captain. (Acts 22: 25-29.)—*And bring us out.* They demanded this as an act of public acknowledgment that they had been unjustly condemned.

CHAPTER XVII.

1. *Thessalonica;* a large city of Macedonia.—*Where was a synagogue*, &c. Few places so remote from Jerusalem had a synagogue for the Jews.

3. *It behoved;* that is, according to the Jewish Scriptures.—*Whom, said he, I proclaim unto you;* the word *I* referring to Paul.

4. *Consorted with;* united with.

5. *Jason;* at whose house the apostles were entertained as

6 people. And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned [1] the world upside down are come hither also;
7 whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.
8 And they troubled the multitude and the rulers of the city, when they
9 heard these things. And when they had taken security from Jason and the rest, they let them go.
10 And the brethren immediately sent away Paul and Silas by night unto Berœa: who when they were come thither went into the synagogue of the
11 Jews. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so. Many of
12 them therefore believed; also of the Greek women of honourable estate, and of men, not a few. But
13 when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berœa also, they came thither likewise, stirring up and troubling the multitudes. And then im-
14 mediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy abode
15 there still. But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.
16 Now while Paul waited for them at Athens, his spirit was provoked within him, as he beheld the

1 Gr. *the inhabited earth.*

guests.—*Vile fellows of the rabble;* the original implies the ruder country folk who had come into market.

9. *Taken security;* made a satisfactory arrangement in some way, for insuring the termination of the difficulty.

11. *Whether these things were so;* that is, whether, according to the predictions of the Scriptures, the Messiah was to suffer death, and then be restored to life again, as Paul contended. (v. 3.)

12. *Greek women of honorable estate;* women of Greek birth occupying an honorable position in the community, and probably proselytes to the Jewish faith, else they would not have searched the Jewish Scriptures.

16. *Full of idols;* not, as in the Old Version, *wholly given to idolatry.* The multitude of idols and temples which crowded the streets is indicated.

17 city full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the market place every day with them that met
18 with him. And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other some, He seemeth to be a setter forth of strange [1]gods: because he preached Jesus and the resurrection. And they took 19 hold of him, and brought him [2]unto [3]the Areopagus, saying, May we know what this new teaching is, which is spo-

1 Gr. *demons.*

2 Or. *before*
3 Or, *the hill of Mars*

17. *Reasoned;* argued.—*Market-place;* the forum; a place of great public resort, in which assemblies of various kinds were often held.

18. *Epicurean and Stoic;* two prominent sects of philosophers. The doctrine of the Epicureans was, that the true end and aim of life was enjoyment, and that the test and the essence of philosophy was to carry human happiness to the highest point, and to give it the most permanent and uninterrupted character; the rules of virtue were inculcated as the best means to this end. The philosophers of this class saw no evidence of any future state, or of the existence of any divine being to whom they were accountable. Their theory, therefore, was, that every man should aim to secure for himself and for others the highest degree of rational and substantial pleasure in the present state, and all possible exemption from pain. The Stoics, on the other hand, believed in the existence of God, and in a future state, and in the moral accountability of man; and they held up an ideal of virtue, which they maintained was the highest good, and should be the end and aim of human efforts, without regard to the pain or the pleasure which might attend the pursuit. While, therefore, the Epicureans taught men to value *enjoyment*, and to seek for it through all the safe avenues by which it might be attained, the Stoics inculcated indifference and insensibility to sensations of pain and pleasure, and supreme devotedness to the principles of a stern and inflexible *virtue*. The terms *Epicurean* and *Stoic* have gradually acquired, in modern times, opprobrious significations; and the ordinary representations of the two systems, made to set off, by contrast, the superiority of Christianity, are caricatures, which convey no just idea of the intent and meaning of their originals. They were both right, and both wrong; for Christianity shows us that virtue *and* happiness, one and indivisible, constitute the highest and only good, and the proper end and aim of being.

19. *Areopagus;* or Mars-hill; the two words are synonymous; a public part of the city,—the seat of an august tribunal. Whether Paul was taken before this court as a party accused, or only invited to address an assembly in or near the edifice, is uncertain.

20 ken by thee? For thou bringest certain strange things to our ears: we would know therefore what these things mean.
21 (Now all the Athenians and the strangers sojourning there [1]spent their time in nothing else, but either to tell or to hear some new thing.)
22 And Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye are somewhat [2]superstitious. For as I passed 23 along, and observed the objects of your worship, I found also an altar with this inscription, [3]TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth unto you. The God that 24 made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in [4]temples made with hands; neither 25 is he served by mens'

1 Or, *had leisure for nothing else*
2 Or, *religious*
3 Or, *TO THE UNKNOWN GOD.*
4 Or, *sanctuaries*

21. *Strangers sojourning there.* Athens was a city celebrated throughout the world for its wealth, its refinement, and its high intellectual character. It was consequently a place of great resort.

22. *Superstitious;* that is, very religiously disposed. That the expression is to be understood in a good sense, meaning deeply interested in what relates to the spiritual world and the divine character, the following verses plainly show.

23. The changes in phraseology made by the New Version in the report of this sermon of Paul to the Athenians, make its meaning clearer. Paul does not commence his address by reprobating the superstition of the Athenians, as in the Old Version he seemed to do, but by stating as a fact witnessed by all the monuments about him, the exceeding religiousness of the people. This reference to their religious character opens the way for him to speak of, not their *devotion*, but the objects of their worship, among which was an altar inscribed to *an* unknown god, not to *the* unknown, as though it were erected to some special deity. The probability is that this inscription was an expression of that prayer after knowledge of the true God, of which there are many other manifestations in pagan history and literature, and it was to this desire for a knowledge of God that Paul addressed himself in his sermon.

23. *What therefore,* &c. The method which Paul adopted in instructing these pagans was to *elevate* and *correct* their own vague and erroneous conceptions of the Divinity,—not to attack and denounce them. It is worthy of very serious consideration, how far and in what cases this example ought to be followed, in respect to the instruction of pagan nations, at the present day.

25. *As though he needed any thing.* In his sacrifices to the gods, the heathen worshipper imagined that he was supplying their wants.

hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all
26 things; and he made of one every nation of men for to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habita-
27 tion; that they should seek God, if haply they might feel after him, and find him, though he is not far from each one of
28 us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his off-
29 spring. Being then the offspring of God, we ought not to think that [1] the Godhead is like unto gold, or silver, or stone, graven by art and device
30 of man. The times of ignorance therefore God overlooked; but now he [2] commandeth men that they should all everywhere repent; inasmuch
31 as he hath appointed a day, in the which he will judge [3] the world in righteousness [4] by [5] the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again. Thus Paul went
33 out from among them. But certain men clave
34 unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

1 Or, *that which is divine*
2 Some ancient authorities read *declareth to men.*
3 Gr. *the inhabited earth.*
4 Gr. *in.*
5 Or, *a man*

26. *And he made of one every nation of men;* Paul assumes the common parentage of the human race.—*Their appointed seasons, and the bounds of their habitation;* i. e., both the duration of their national life, and the limits of their territory.

28. Modern scholars have found an expression like the one quoted here in several of the Greek poets then known and read at Athens.

30. *God overlooked;* a much better and truer interpretation of the original than the phraseology of the Old Version, *winked at.*—*That they should all everywhere repent.* The point of Paul's exhortation is not the duty of repentance, for that was not new, but the universality of the message, repent and believe, which under the Gospel was to be carried into all the world.

34. *The Areopagite;* a member of the council of Areopagus.

18 After these things he departed from Athens, and came to Corinth.
2 And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came
3 unto them; and because he was of the same trade, he abode with them, and they wrought; for by their trade they were
4 tentmakers. And he reasoned in the synagogue every sabbath, and [1] persuaded Jews and Greeks.
5 But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ.
6 And when they opposed themselves, and [2] blasphemed, he shook out his raiment, and said unto them, Your blood *be* upon your own heads; I am clean: from henceforth I will go unto the Gentiles. And he de- 7
parted thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue. And Crispus, the 8
ruler of the synagogue, [3] believed in the Lord with all his house: and many of the Corinthians hearing believed, and were baptized. And the Lord 9
said unto Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for 10
I am with thee, and no man shall set on thee to harm thee: for I have much people in this city. And he dwelt *there* a year 11
and six months, teaching the word of God among them.

But when Gallio was 12
proconsul of Achaia, the Jews with one accord rose up against Paul, and

1 Gr. *sought to persuade.*
2 Or, *railed*

3 Gr. *believed the Lord.*

CHAPTER XVIII.

1. Corinth was another of the most celebrated cities of Greece.

2. *Claudius;* the Roman emperor.

5. *But when Silas and Timothy came down,* &c.; as directed by Paul. (17: 15.)—*Paul was constrained by the word;* the meaning is not quite clear; perhaps constrained or compelled to give himself wholly to the preaching of the word.

9, 10. Paul seems to allude to the anxiety and fear which he suffered on this occasion in his first letter to the Corinthian Christians. (1 Cor. 2: 1–3.)

12. *Proconsul of Achaia;* the magistrate appointed by the Romans to the government of the province of Achaia, of which Corinth was the capital.—*Rose up;* raised a tumult.

brought him before the
13 judgement-seat, saying,
This man persuadeth men
to worship God contrary
14 to the law. But when
Paul was about to open
his mouth, Gallio said
unto the Jews, If indeed
it were a matter of wrong
or of wicked villany, O
ye Jews, reason would
that I should bear with
15 you: but if they are
questions about words
and names and your own
law, look to it yourselves;
I am not minded to be a
judge of these matters.
16 And he drove them from
17 the judgement-seat. And
they all laid hold on
Sosthenes, the ruler of
the synagogue, and beat
him before the judgement-
seat. And Gallio cared
for none of these things.
18 And Paul, having tarried after this yet many days, took his leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila; having shorn his head in Cenchreæ: for he had a vow. And they came to 19
Ephesus, and he left them there: but he himself entered into the synagogue, and reasoned with the Jews. And when 20
they asked him to abide a longer time, he consented not; but taking 21
his leave of them, and saying, I will return again unto you, if God will, he set sail from Ephesus. And when he 22
had landed at Cæsarea, he went up and saluted the church, and went down to Antioch. And 23
having spent some time *there*, he departed, and

17. *Sosthenes;* he having been probably a prominent actor in the tumult. It is a remarkable instance of the revolutions in personal character and position, which Christianity often effects, that Sosthenes, who appears on this occasion as the representative of so violent a hostility to the Christian name, and who, we should have supposed, would have been rendered, by this public beating, exasperate and irreconcilable, afterwards has his name joined with that of Paul, in one of the Epistles, as his fellow-Christian, companion, and friend. (1 Cor. 1: 1.)

18. *He had a vow.* For the regulations respecting such a vow, see Num. 6. Paul, being a Jew, continued himself to conform to the usages of the Jewish law, though the Gentile converts were not required to submit to them.

19. *Ephesus;* a large and wealthy city, on the western coast of Asia Minor.

21. The Old Version represented what was very probably one reason why he would not tarry longer, his purpose being to keep the passover at Jerusalem. The revisers have apparently considered this clause as an addition at a later date, inserted for the purpose of explaining Paul's course.

22. *The church;* at Jerusalem.

went through the region of Galatia and Phrygia in order, stablishing all the disciples.

24 Now a certain Jew named Apollos, an Alexandrian by race, [1]a learned man, came to Ephesus; and he was mighty in the scriptures.

25 This man had been [2]instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only

26 the baptism of John: and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more care-

27 fully. And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: and when he was come, he [3]helped them much which had believed through grace: for he 28 powerfully confuted the Jews, 'and *that* publicly, shewing by the scriptures that Jesus was the Christ.

19 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples: and he said unto 2 them, Did ye receive the Holy Ghost when ye believed? And they *said* unto him, Nay, we did not so much as hear whether [5]the Holy Ghost was *given*. And he said, 3 Into what then were ye baptized? And they said, 4 Into John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on

1 Or, *an eloquent man*
2 Gr. *taught by word of mouth.*
3 Or, *helped much through grace them which had believed*
4 Or, *shewing publicly*
5 Or, *there is a Holy Ghost*

24. *Ephesus;* where Paul had left Aquila and Priscilla, as stated Acts 18: 19.

25. *The things concerning Jesus;* i. e., the story of Christ's life. The original, as indicated by the margin, implies that his knowledge was derived from oral tradition.

27. *Into Achaia;* to the city of Corinth. There are frequent allusions to Apollos in Paul's writings to the Corinthians.

CHAPTER XIX.

2, 3. These disciples had accepted Christ as the Messiah, on the teaching of Apollos, who had simply told them the facts respecting the life and death of Jesus; but they knew nothing about Pentecost and the gift of the Holy Ghost. The marginal reading is that of the Old Version, and either is a legitimate rendering of the original.

5 Jesus. And when they heard this, they were baptized into the name of the
6 Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues,
7 and prophesied. And they were in all about twelve men.
8 And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things concerning the
9 kingdom of God. But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the
10 school of Tyrannus. And this continued for the space of two years; so that all they which dwelt in Asia heard the word of the Lord, both Jews and Greeks. And God 11
wrought special [1]miracles by the hands of Paul: insomuch that unto the 12
sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out. But certain 13
also of the strolling Jews, exorcists, took upon them to name over them which had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth. And there were 14
seven sons of one Sceva, a Jew, a chief priest, which did this. And the 15
evil spirit answered and said unto them, Jesus I [2]know, and Paul I know; but who are ye? And the 16
man in whom the evil spirit was leaped on them,

1 Gr. *powers.*

2 Or, *recognise*

9. *The Way.* This word is sometimes used in the New Testament, without any qualifying word, as equivalent to the Christian life. In that case it is spelt in the New Version as here, with a capital, being treated as a proper noun.—*Reasoning;* publicly defending Christianity. In consequence of the opposition made by the Jews, he withdrew from the synagogue with those who adhered to him, and afterwards held his religious assemblies in the apartment of a private individual.

10. *Asia;* Asia Minor. Ephesus was a place of great resort for the whole country.

13. *Strolling;* wandering; having no settled residence.

15. *And the evil spirit answered and said.* They who suppose that the cases of demoniacal possession were cases of common insanity, understand that this maniac had heard of Paul and Jesus through the long-continued preaching of the former in that community. The form of expression, however, certainly indicates that Luke considered an evil spirit as the real actor.

and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded.
17 And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus
18 was magnified. Many also of them that had believed came, confessing, and declaring their
19 deeds. And not a few of them that practised [1]curious arts brought their books together, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand
20 pieces of silver. So mightily grew the word of the Lord and prevailed.
21 Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. And having sent 22
into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.

And about that time 23
there arose no small stir concerning the Way. For 24
a certain man named Demetrius, a silversmith, which made silver shrines of [2]Diana, brought no little business unto the craftsmen; whom he ga- 25
thered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth.
And ye see and hear, that 26
not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: and not only is 27

1 Or, *magical*

2 Gr. *Artemis.*

17. *Fear;* wonder and awe.

19. *Curious arts;* arts of divination, necromancy, and imposture.—*Books;* rolls and parchments with pretended magical inscriptions.—*Fifty thousand pieces of silver;* drachms; equivalent to between $8,000 and $10,000.

21. It was during this residence at Ephesus that Paul probably wrote the First Epistle to the Corinthians, as is more fully shown in the introduction to that book.

24. *Silver shrines of Diana;* silver models of the temple of Diana, a most magnificent edifice at Ephesus, celebrated all over the world.

27. *But also,* &c. They who, in public contests and discussions, are secretly contending for their own private ends, generally

there danger that this our trade come into disrepute; but also that the temple of the great goddess [1]Diana be made of no account, and that she should even be deposed from her magnificence, whom all Asia and [2]the 28 world worshippeth. And when they heard this, they were filled with wrath, and cried out, saying, Great *is* [1]Diana 29 of the Ephesians. And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia. Paul's companions in 30 travel. And when Paul was minded to enter in unto the people, the disciples suffered him not. 31 And certain also of the [3]chief officers of Asia, being his friends, sent unto him, and besought him not to adventure himself into the theatre. Some therefore cried one 32 thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together. [4]And they brought Alex- 33 ander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people. But when they 34 perceived that he was a Jew, all with one voice about the space of two hours cried out, Great *is* [1]Diana of the Ephesians. And when the townclerk 35 had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not

1 Gr. *Artemis.*
2 Gr. *the inhabited earth.*
3 Gr. *Asiarchs.*

4 Or, *And* some *of the multitude instructed Alexander.*

cloak their designs under pretended zeal for the cause of virtue and religion.—*Be deposed from her magnificence;* that which Demetrius feared has been brought about, and not only is the temple of Diana long since destroyed, but her worship has also entirely disappeared.

29. *The theatre;* a large edifice, used for public assemblages of all sorts.

30. *Was minded to enter in;* desirous of at least sharing the danger of his friends, even though he might not be able to avert it.

31. *Chief officers of Asia;* officers who were elected by the cities of the province of Asia to preside over their games and religious festivals.

33. Who Alexander was, and what was the motive of the Jews in endeavoring to secure for him a hearing, is not known.

35. *Which fell down from Jupiter.* Such a legend was in circulation among the people. The great temple was built to receive the image which thus descended.

how that the city of the Ephesians is temple-keeper of the great [1]Diana, and of the *image* which fell down from
36 [2]Jupiter? Seeing then that these things cannot be gainsaid, ye ought to be quiet, and to do
37 nothing rash. For ye have brought *hither* these men, which are neither robbers of temples nor blasphemers of our god-
38 dess. If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, [3]the courts are open, and there are proconsuls: let them accuse one another.
39 But if ye seek any thing about other matters, it shall be settled in the
40 regular assembly. For indeed we are in danger to be [4]accused concerning this day's riot, there being no cause *for it:* and as touching it we shall not be able to give account of this concourse. And
41 when he had thus spoken, he dismissed the assembly.

20 And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed for to go into Macedonia.
2 And when he had gone through those parts, and had given them much exhortation, he came into
3 Greece. And when he had spent three months *there*, and a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined to return through Macedonia. And there
4 accompanied him [5]as far as Asia Sopater of Berœa, *the son* of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of

1 Gr. *Artemis.* 2 Or, *heaven*
3 Or, *court* days *are kept*
4 Or, *accused of riot concerning this day*
5 Many ancient authorities omit *as far as Asia.*

36. *Gainsaid;* called in question.

38. *Proconsuls;* the magistrates appointed to try such causes.

39. *In the regular assembly;* a meeting answering somewhat to an American town meeting, held either on stated occasions, or on special call, for the transaction of business in the Greek cities.

CHAPTER XX.

3. *Spent three months there;* probably in the city of Corinth. It was during this residence at Corinth that Paul is supposed to have written his Epistle to the Romans. See the introductory remarks prefixed to that Epistle. —*Through Macedonia;* so as to avoid their ambuscade, by taking this circuitous route. The direct route to Antioch would have been across the Egean Sea to Ephesus, instead of around it through Macedonia and Troas.

Asia, Tychicus and Tro-
5 phimus. But these [1] had
gone before, and were
waiting for us at Troas.
6 And we sailed away from
Philippi after the days of
unleavened bread, and
came unto them to Troas
in five days; where we
tarried seven days.
7 And upon the first day
of the week, when we
were gathered together to
break bread, Paul dis-
coursed with them, in-
tending to depart on the
morrow; and prolonged
his speech until midnight.
8 And there were many
lights in the upper cham-
ber, where we were gath-
9 ered together. And there
sat in the window a cer-
tain young man named
Eutychus, borne down
with deep sleep; and as
Paul discoursed yet long-
er, being borne down by
his sleep he fell down
from the third story, and
10 was taken up dead. And
Paul went down, and fell
on him, and embracing
him said, Make ye no
ado; for his life is in
him. And when he was 11
gone up, and had broken
the bread, and eaten, and
had talked with them a
long while, even till break
of day, so he departed.
And they brought the 12
lad alive, and were not a
little comforted.

But we, going before 13
to the ship, set sail for
Assos, there intending to
take in Paul: for so had
he appointed, intending
himself to go [2] by land.
And when he met us at 14
Assos, we took him in,
and came to Mitylene.
And sailing from thence, 15
we came the following
day over against Chios;
and the next day we
touched at Samos; and
[3] the day after we came
to Miletus. For Paul had 16
determined to sail past
Ephesus, that he might
not have to spend time in
Asia; for he was hasten-
ing, if it were possible for
him, to be at Jerusalem
the day of Pentecost.

And from Miletus he 17

1 Many ancient authorities read *came, and were waiting.*
2 Or, *on foot*

3 Many ancient authorities insert *having tarried at Trogyllium.*

5. *Troas;* near the head of the Egean Sea, on the eastern side.

6. *The days of unleavened bread.* It seems that the passover occurred while they were there, and during its continuance their journey was suspended.

7. *The first day of the week;* the Christian Sabbath; the Jewish Sabbath being on the seventh day.

16. *Past Ephesus;* leaving it on the left. To have touched at Ephesus, would have taken them somewhat out of their course.

sent to Ephesus, and called to him the [1]elders of
18 the church. And when they were come to him, he said unto them,

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with
19 you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the
20 plots of the Jews: how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to
21 house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord
22 Jesus [2]Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:
23 save that the Holy Ghost testifieth unto me in every city, saying that bonds and afflictions abide me.
24 But I hold not my life of any account, as dear unto myself, [3]so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God.
25 And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more.
26 Wherefore I testify unto you this day, that I am pure from the blood of all men.
27 For I shrank not from declaring unto you the whole counsel of God.
28 Take heed unto yourselves, and to all the

1 Or, *presbyters*
2 Many ancient authorities omit *Christ*.
3 Or, *in comparison of accomplishing my course*

22. *Bound in the spirit;* urged or impelled by the spirit.

24. There is some uncertainty as to the true reading of this text, which accounts for the difference between the Old and the New Version.

28. The substitution here of the word *bishop* for the word *overseer*, which was used in the Old Version, is sustained by no less authority than Dean Alford. He says, speaking of the Old Version, "the English version has hardly dealt fairly in this case with the sacred text, in the rendering of *overseers*, for it ought there, as in all other places, to have been *bishops*." The substitution of the word bishops is important only as it indicates, what was undoubtedly true, that the various words *bishop*, *elder*, *pastor*, *teacher*, *angel of the church*, and the like, were in apostolic times often used interchangeably, and without any idea of technical precision and strictness in their applications; and this shows that they were employed, like ordinary words of discourse, as general terms of designation,—not as the technical titles of office. To attempt to make out from these primitive institutions any

flock, in the which the Holy Ghost hath made you [1] bishops, to feed the church of [2] God, which he [3] purchased with his 29 own blood. I know that after my departing grievous wolves shall enter in among you, not 30 sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the dis- 31 ciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. 32 And now I commend you to [2] God, and to the word of his grace, which is able to build *you* up, and to give *you* the inheritance among all them that are 33 sanctified. I coveted no man's silver, or gold, or apparel. Ye yourselves 34 know that these hands ministered unto my necessities, and to them that were with me. In all 35 things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.

And when he had thus 36 spoken, he kneeled down, and prayed with them all. And they all wept 37 sore, and fell on Paul's neck, and kissed him, sorrowing most of all for 38 the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

And when it came to 21

1 Or, *overseers*
2 Many ancient authorities read *the Lord*.
3 Gr. *acquired*.

nice system, which shall be adapted to modern wants, and conformed to modern ideas, is to mistake altogether the nature of all primitive institutions, which are essentially provisional, extemporaneous, informal, and changeable.—*Of God.* In many of the most ancient copies of the New Testament, the reading is, "The church of *the Lord*," as in the margin. But the question which is the correct reading is uncertain.

29. *Grievous wolves;* cruel enemies, persecutors.

30. *From among your own selves;* that is, false teachers from within the church.

35. These words are not recorded by any of the evangelists among the sayings of the Saviour.

36. *And when he had thus spoken.* The reader who possesses a heart of true sensibility, will not fail to be affected by the manner in which the most sublime, and also the most delicate and tender, traits of the Christian character are blended in the expression of this solemn farewell. We see in it a strong assertion of conscious rectitude, made in a spirit of humility and lowliness of mind; a determined and undaunted courage, tinged

pass that we were parted from them, and had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and from thence
2 unto Patara: and having found a ship crossing over unto Phœnicia, we went
3 aboard, and set sail. And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre: for there the ship was to unlade her
4 burden. And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in
5 Jerusalem. And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city: and kneeling down on the beach, we prayed,
6 and bade each other farewell; and we went on board the ship, but they returned home again.

7 And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with
8 them one day. And on the morrow we departed, and came unto Cæsarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him.
9 Now this man had four daughters, virgins, which
10 did prophesy. And as we tarried there [1]many days, there came down from Judæa a certain prophet, named Agabus.
11 And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the

1 Or, *some*

with the depression and sadness awakened by dark forebodings of future danger; and feelings of peaceful and quiet happiness, beaming through and overcoming mournful recollections of the past, and the sadness of a final separation. Thus the tender sensibilities, and the calm but indomitable courage and energy of the great apostle's character, are here seen in a combination which Christianity alone is able to produce.

CHAPTER XXI.

4. *That he should not set foot;* that is, warned him of the danger of going.

8. *Seven;* seven deacons.

9. *Prophesy.* This word, as very often used in such a connection, denotes, here, publicly preaching the gospel.

10. *Agabus;* mentioned before, 11; 28.

hands of the Gentiles.
12 And when we heard these things, both we and they of that place besought him not to go up to
13 Jerusalem. Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the
14 Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.
15 And after these days we [1]took up our baggage, and went up to Jerusa-
16 lem. And there went with us also *certain* of the disciples from Cæsarea, bringing *with them* one Mnason of Cyprus, an early disciple, with whom we should lodge.
17 And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles by his ministry. And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many [2]thousands there are among the Jews of them which have believed; and they are all zealous for the law: and they have been informed concerning thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs. What is it therefore? they will certainly hear that thou art come. Do therefore this

18 19 20 21 22 23

1 Or, *made ready*

2 Gr. *myriads.*

15. *We took up our baggage*, or, as in the margin, *made it ready;* i. e., packed it up in bundles upon mules or horses, for the journey to Jerusalem. *Carriages* was used in the Old Version, where it had the old English meaning—that which is carried.

16. *With whom we should lodge;* that is, at Jerusalem.

18. *James.* James seems to have occupied a prominent place among the Christians at Jerusalem at this time. There is a tradition that the church at that place was officially under his charge. (See Acts 12: 17. 15: 13.)

20. *How many thousands there are among the Jews*, &c.; i. e., how many thousands still retaining their Jewish faith and worship, who yet believed that Jesus was the promised Messiah. James desired Paul to placate these Jewish Christians.

21. *That thou teachest*, &c. This was not true. Paul had taught that the Gentiles themselves were not bound to obey

that we say to thee: We have four men which have a vow on them;
24 these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly,
25 keeping the law. But as touching the Gentiles which have believed, we [1] wrote, giving judgement that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication. Then 26 Paul [2] took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

And when the seven 27 days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude, and laid hands on him, crying 28 out, Men of Israel, help: This is the man, that teacheth all men every-

1 Or, *enjoined* Many ancient authorities read *sent*.

2 Or, *took the men the next day, and purifying himself &c.*

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the laws of Moses, as a condition of admission to the Christian church; but he had not interfered at all with the continued observance of these laws by the Jews themselves.—*To walk after the customs;* to observe the customs of the Jewish law.

24. *Purify thyself with them*, &c.; that is, they proposed that he should publicly engage in the performance of a Jewish rite, in order that the people might see that he still, himself, adhered to the Jewish law. It is very doubtful, however, whether it was wise for Paul to accede to this proposal. Assuming appearances for the sake of effect, is generally very unsafe policy. It places us in false positions, which are very apt to end in disastrous results, as, in fact, was the case in this instance. We must judge of such an act as this in the history of Paul, upon its own merits, and not consider it sanctioned by his inspiration. Inspiration can be claimed only for the *writings* of the apostles. In their acts they were liable to err, as well as Moses, or David, or any other of the sacred penmen. (See 23: 3–5.) For the law relating to the ceremonies referred to in this transaction, see Num. 6: 13–21.

25. *We wrote*, &c.; on the occasion of the council, as recorded Acts 15.—*Giving judgement;* there is some authority in the manuscripts for the words inserted here in the Old Version, that *they observe no such thing*, but *that they should*, &c.

26. *Declaring the fulfilment;* i. e., explaining to the ministers of the temple what he had come to fulfil.

where against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath de-
29 filed this holy place. For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the tem-
30 ple. And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut.
31 And as they were seeking to kill him, tidings came up to the [1]chief captain of the [2]band, that all Jerusalem was in confusion.
32 And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating
33 Paul. Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done.
34 And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the
35 castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the crowd;
36 for the multitude of the people followed after, crying out, Away with him.
37 And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou
38 know Greek? Art thou

1 Or, *military tribune* Gr. *chiliarch:* and so throughout this book.

2 Or, *cohort*

30. *The doors were shut;* the gates of the temple,—closed by those who had charge of them, from fear of the tumult.

31. *The chief captain.* There was a tower near the temple, called the *tower of Antonia*, where a Roman military force was stationed, especially on all the public festal occasions of the Jews, to guard against public disturbances. The chief captain here mentioned was the commander of this guard. His name, as afterwards appears, was Claudius Lysias. The governor of Judea, whose name was Felix, resided at Cesarea.

34. *Into the castle;* the castle or tower of Antonia.

35. *Stairs;* leading up the rock on which the castle was built.

37. *Dost thou know Greek?* Paul probably asked the question in the Greek tongue, at which the chief captain was surprised, as it was a mark of cultivation and refinement to understand that language.

38. *The Egyptian.* The Egyptian here referred to was, per-

not then the Egyptian, which before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?
39 But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto
40 the people. And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

22 Brethren and fathers, hear ye the defence which I now make unto you.
2 And when they heard that he spake unto them in the Hebrew language, they were the more quiet: and he saith,
3 I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day: and
4 I persecuted this Way unto the death, binding and delivering into prisons both men and women. As also the high
5 priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto Jerusalem in bonds, for to be punished. And it came
6 to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the
7 ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answer-
8 ed, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.
9 And they that were with

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haps, one of those false Christs predicted by Jesus, in Mark 13: 5, 6.—*Of the Assassins;* a band of robbers so called, of whose depredations history gives some account.

40. *In the Hebrew language.* Though he had spoken to the officer in Greek, he addressed the populace in the Hebrew, that being the language of the great mass of the inhabitants of Jerusalem.

CHAPTER XXII.

2. *The Hebrew language;* which was their native tongue.

3. *At the feet of Gamaliel;* under the instruction of Gamaliel.

4. *This Way;* those believing in this way; that is, the Christians.

9. *Heard not the voice;* understood it not. That they did

me beheld indeed the light, but they heard not the voice of him that
10 spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appoint-
11 ed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.
12 And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt
13 there, came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I [1]looked up
14 on him. And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his
15 mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard. And 16
now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name. And 17
it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and 18
saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me. And I 19
said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of 20
Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him. And 21
he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.

And they gave him 22

1 Or, *received my sight* and looked *upon him*

hear the sound, is stated in the original account of the transaction. (Acts 9: 7.)

12. *According to the law;* the Jewish law.

14. *The Righteous One;* Jesus.

16. *Wash away thy sins.* The water used in baptism, has, of course, no actual efficacy in removing sin; and yet baptism is something more than a mere ceremony. Considered as an act by which the soul publicly acknowledges God, and becomes committed to his service, it has a powerful influence in promoting inward purification.

22. *They gave him audience;* they listened to him.—*Unto this word;* his speaking of the Gentiles as the objects of God's favorable regard.

audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit
23 that he should live. And as they cried out, and threw off their garments, and cast dust into the air,
24 the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted
25 against him. And when they had tied him up [1]with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and un-
26 condemned? And when the centurion heard it, he went to the chief captain, and told him, saying, What art thou about to do? for this man is a
27 Roman. And the chief captain came, and said unto him, Tell me, art thou a Roman? And he said, Yea. And the chief 28
captain answered, With a great sum obtained I this citizenship. And Paul said, But I am *a Roman* born. They then 29
which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

But on the morrow, de- 30
siring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

And Paul, looking sted- 23
fastly on the council, said, Brethren, I have lived before God in all good conscience until this day. And the high priest 2
Ananias commanded

1 Or, *for*

24. *Examined by scourging;* a common mode of extorting confessions in those days, though forbidden in the case of Roman citizens.

26. The alarm of the centurion is more clearly expressed here than in the phraseology of the Old Version.

28. *A Roman born;* born in a city, Tarsus, upon which, perhaps, as a city, these privileges had been conferred; or else entitled to them personally through his parents.

CHAPTER XXIII.

1. *Looking stedfastly;* looking around upon the assembly with an air of confidence and conscious innocence.

2. Offended at so bold and decided an assertion of his innocence.

them that stood by him to smite him on the
3 mouth. Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to
4 the law? And they that stood by said, Revilest thou God's high priest?
5 And Paul said, I wist not, brethren, that he was high priest: for it is written, Thou shalt not speak evil of a ruler of
6 thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. And when he had 7 so said, there arose a dissension between the Pharisees and Sadducees: and the assembly was divided. For the Sadducees say that 8 there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a 9 great clamour: and some

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3. *Thou whited wall;* thou hypocrite. Ananias did, in fact, afterwards come to a violent and miserable death, by the hands of assassins.

5. *I wist not—that he was high priest.* He was not high priest officially, though he had held the office at a former period, and still retained the title. On this account it may have been that there was nothing in his dress, or in his situation in the assembly, to designate his rank.

6. *Touching the hope,* &c. Here was another artifice, (21: 26;) for, although what Paul said was strictly true, as he had actually met with opposition on this account, still it was not this, but other and very different charges, (21: 28. 22: 22,) which had been the exciting cause of the present tumult; so that, at this time, such a statement was adapted to give a false impression. The conduct of Paul in this, and in the former case, has generally been approved,—the cases having been regarded as examples of commendable adroitness. But whether it was best to resort to these indirect measures, rather than to take the bold and perfectly honest course usually characteristic of him, ought not to be considered as settled simply by the fact that he did resort to them. He was liable to fall into error and sin in his conduct and measures, as well as all other inspired men. We observe that no permanent good resulted from the artifices in either case.

8. *No resurrection;* no future existence.

9. The words added in the Old Version, *let us not fight against God,* are wanting in the best manuscripts. The Pharisees refer to Paul's account on the preceding day of his conversion and the vision in the temple, and then the debate is broken off by the violence of the tumult which ensues.

of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an
10 angel? And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.
11 And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.
12 And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had
13 killed Paul. And they were more than forty which made this conspiracy. And they came
14 to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul. Now there-
15 fore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, or ever he come near, are ready to slay him.
16 But Paul's sister's son heard of their lying in wait, [1]and he came and entered into the castle, and told Paul. And Paul
17 called unto him one of the centurions, and said, Bring this young man unto the chief captain: for he hath something to tell him. So he took
18 him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee,

1 Or, *having come in* upon them, *and he entered &c.*

---

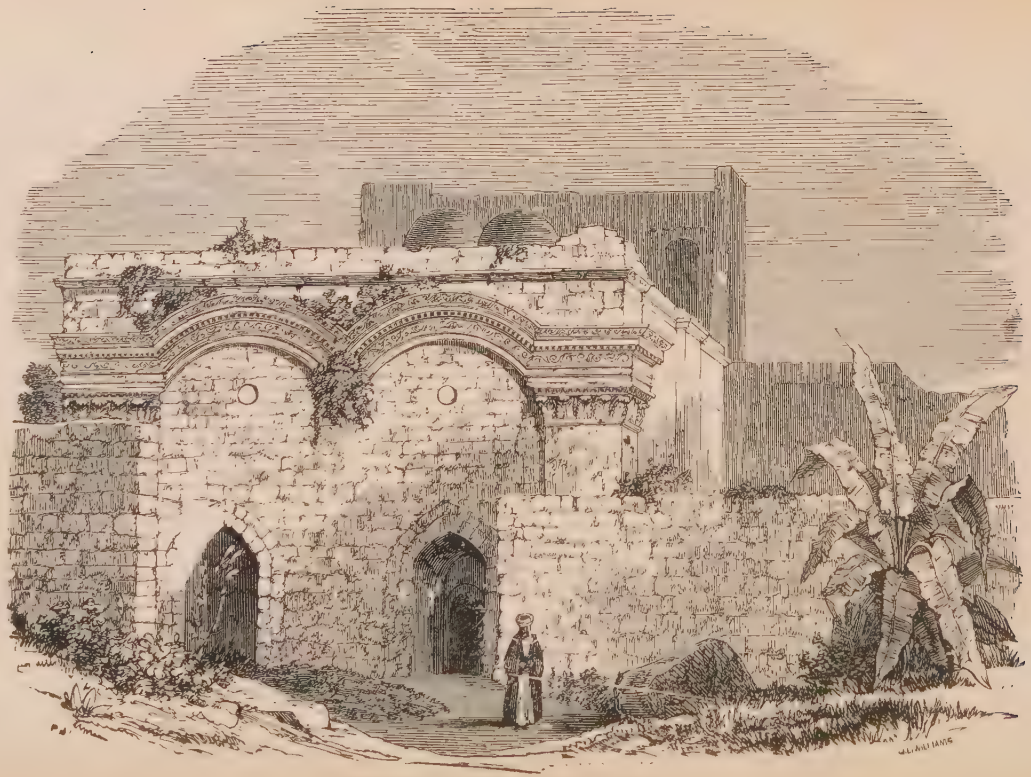
11. *At Rome;* thus implying that he was to be rescued from the danger which threatened him, and enabled to execute his purpose of going to Rome. (19: 21.)

12. *Under a curse;* under an oath.

15. *And we,* &c.; that is, they were to lay wait for him and assassinate him on the way.

17. Thus Paul appealed to a military man for protection, which, if granted, he knew must necessarily be military. His example is of no absolutely binding authority; but the case shows, at least, how *he understood* the gospel in respect to the right of human governments to exercise such powers, for the purposes of public and private protection.

JESUS IN THE GARDEN OF GETHSEMANE.



GOLDEN GATES, JERUSALEM.

who hath something to
19 say to thee. And the
chief captain took him by
the hand, and going
aside asked him private-
ly, What is that thou
20 hast to tell me? And he
said, The Jews have
agreed to ask thee to
bring down Paul to-mor-
row unto the council, as
though thou wouldest in-
quire somewhat more ex-
actly concerning him.
21 Do not thou therefore
yield unto them: for
there lie in wait for him
of them more than forty
men, which have bound
themselves under a curse,
neither to eat nor to
drink till they have slain
him: and now are they
ready, looking for the
22 promise from thee. So
the chief captain let the
young man go, charging
him, Tell no man that
thou hast signified these
things to me. And he 23
called unto him two of
the centurions, and said,
Make ready two hundred
soldiers to go as far as
Cæsarea, and horsemen
threescore and ten, and
spearmen two hundred,
at the third hour of the
night: and *he bade them* 24
provide beasts, that they
might set Paul thereon,
and bring him safe unto
Felix the governor. And 25
he wrote a letter after this
form:

Claudius Lysias unto 26
the most excellent gover-
nor Felix, greeting. This 27
man was seized by the
Jews, and was about to
be slain of them, when I
came upon them with the
soldiers, and rescued him,
having learned that he
was a Roman. And de- 28
siring to know the cause
wherefore they accused
him, [1] I brought him down

1 Some ancient authorities omit *I brought him down unto their council.*

23. *As far as Cesarea;* in order to remove him effectually from the scene of danger. The foot-soldiers were only to accompany him a part of the way, until he should have reached a safe distance from the city.

24. *The governor;* the governor of Judea, a successor of Pilate.

25. *After this form;* the letter appears to be a copy of the original.

27. *Having learned that he was a Roman.* Lysias misrepresented the facts in his own favor. He speaks as if his taking Paul was a rescue prompted by his zeal to protect the rights of a Roman citizen. By this means, he thought he should exhibit himself in a favorable light before the governor; whereas the fact was that he arrested Paul as a criminal, and was going to put him to the torture, when he accidentally learned that he was a Roman. (22: 24–30.)

28. *And desiring to know;* that is, in order that I might know,

29 unto their council: whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds.
30 And when it was shewn to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.[1]
31 So the soldiers, as it was commanded them, took Paul, and brought him by night to Anti-
32 patris. But on the morrow they left the horsemen to go with him, and returned to the castle:
33 and they, when they came to Cæsarea, and delivered the letter to the governor, presented Paul also
34 before him. And when he had read it, he asked of what province he was;
35 and when he understood that he was of Cilicia, I will hear thy cause, said he, when thine accusers also are come: and he commanded him to be kept in Herod's [2] palace.

24 And after five days the high priest Ananias came down with certain elders, and *with* an orator, one Tertullus: and they informed the governor
2 against Paul. And when he was called, Tertullus began to accuse him, saying,

Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this
3 nation, we accept it in all ways and in all places, most excellent Felix, with all thankfulness.
4 But, that I be not further tedious unto thee, I intreat thee to hear us of

1 Many ancient authorities add *Farewell.*

2 Gr. *Prætorium.*

29. *Of bonds;* imprisonment.

32. *And returned;* as the prisoner was now so far from the city as to be out of immediate danger.

35. *In Herod's palace;* in a place of confinement connected with it. This hall was a celebrated public edifice erected by Herod.

CHAPTER XXIV.

1. *Came down;* to Cesarea.—*Orator;* advocate. Tertullus, judging from his name, was a Roman; and he was employed, probably, on account of his acquaintance with the language and forms of procedure used at the Roman tribunals.

2, 3. Contemporaneous history represents Felix as base and tyrannical, though efficient in his government. The obsequiousness of this orator's introduction contrasts strongly with the honest dignity of that of Paul. (v. 10.)—*Evils are corrected for this nation;* some instances of the subduing of bands of robbers are reported by history under the administration of Felix, enough to give a sort of foundation to the flattery of Tertullus.

thy clemency a few words.
5 For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout [1]the world, and a ringleader of the sect of the Nazarenes:
6 who moreover assayed to
8 profane the temple: on whom also we laid hold:[2] from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, whereof we accuse him.
9 And the Jews also joined in the charge, affirming that these things were so.
10 And when the governor had beckoned unto him to speak, Paul answered,

Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully make my defence:
11 seeing that thou canst take knowledge, that it is not more than twelve days since I went up to worship at Jerusalem:
12 and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city.
13 Neither can they prove to thee the things whereof they now accuse me.
14 But this I confess unto thee, that after the Way which they call [3]a sect, so serve I the God of our fathers, believing all things which

1 Gr. *the inhabited earth.*
2 Some ancient authorities insert *and we would have judged him according to our law.* 7 *But the chief captain Lysias came, and with great violence took him away out of our hands,* 8 *commanding his accusers to come before thee.*
3 Or, *heresy*

6. The Old Version contained the words added here in the margin.

8. According to the Old Version Tertullus represents the accusers as the witnesses on whom he will rely; according to the New Version he practically admits that he has no witnesses, and asks Felix to examine Paul, for himself; and as Felix proceeds at once to call on Paul for his defence, without hearing from any witnesses against him, and as the Jews from Asia, who first stirred up the tumult against Paul, were evidently not present to testify against him, (see ver. 19,) the latter interpretation must be regarded as the more reasonable one.

11. The whole of Paul's address before Felix is much more graphically rendered in the New Version than in the Old.—*Twelve days.* In carefully reckoning the days enumerated in the course of the narrative, from the time of Paul's arrival at Jerusalem, we make more than twelve, unless we consider the five mentioned 24: 1 as commencing, not at the time of Paul's arrival at Cesarea, but at that of his apprehension by Lysias.

12. This is in reply to the charge made by Tertullus. (v. 5.)

are according to the law, and which are written in
15 the prophets: having hope toward God, which these also themselves [1]look for, that there shall be a resurrection both of the just and unjust.
16 Herein do I also exercise myself to have a conscience void of offence toward God and men al-
17 way. Now [2]after many years I came to bring alms to my nation, and
18 offerings: [3]amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but *there were* certain Jews from Asia—
19 who ought to have been here before thee, and to make accusation, if they had aught against me.
20 Or else let these men themselves say what wrong-doing they found, when I stood before the
21 council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.

22 But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter.
23 And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

24 But after certain days, Felix came with Drusilla, [4]his wife, which was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus.
25 And as he reasoned of righteousness, and [5]temperance, and the judgement to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me.
26 He hoped withal that

1 Or, *accept* 2 Or, *some*
3 Or, *in* presenting *which*
4 Gr. *his own wife.*
5 Or, *self-control*

17. *After many years;* after an absence of many years.

18. *Purified;* engaged in the duties pertaining to ceremonial purification.

19. *Who ought,* &c.; meaning the Jews from Asia who made the original charge.

23. *Should have indulgence;* that is, should not be kept in close confinement.—*To minister unto him;* to attend upon him, and administer to his comfort.

24. *Drusilla;* the daughter of Herod Agrippa. Felix had enticed her away from her husband, who was still living, as is related by the historians of those times.

26. *Communed with;* conversed with,—intimating to him, in these conversations, that he or

money would be given him of Paul: wherefore also he sent for him the oftener, and communed
27 with him. But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favour with the Jews, Felix left Paul in bonds.

25 Festus therefore, [1] having come into the province, after three days went up to Jerusalem
2 from Cæsarea. And the chief priests and the principal men of the Jews informed him against Paul; and they besought
3 him, asking favour against him, that he would send for him to Jerusalem; laying wait to kill him
4 on the way. Howbeit Festus answered, that Paul was kept in charge at Cæsarea, and that he himself was about to de-
5 part *thither* shortly. Let them therefore, saith he, which are of power among you, go down with me, and if there is anything amiss in the man, let them accuse him.
6 And when he had tarried among them not more than eight or ten days, he went down unto Cæsarea; and on the morrow he sat on the judgement-seat, and commanded Paul to be
7 brought. And when he was come, the Jews which had come down from Jerusalem stood round about him, bringing against him many and grievous charges, which they could not prove;
8 while Paul said in his defence, Neither against the laws of the Jews, nor against the temple, nor against Cæsar, have I
9 sinned at all. But Festus, desiring to gain favour with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these
10 things before me? But Paul said, I am standing before Cæsar's judgement-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest.
11 If then I am a wrong-doer, and have committed any thing worthy of death, I refuse not to die: but if none of those things is *true*, whereof

1 Or, *having entered upon his province*

his friends, by paying a sum of money, might secure his release.

CHAPTER XXV.

3. *Laying wait;* designing to employ men to lie in wait.

10. *I am standing*, &c.; meaning that, as a Roman citizen, he was entitled to trial before Roman tribunals.

11. *Unto them;* unto the Jews.

these accuse me, no man can [1]give me up unto them. I appeal unto
12 Cæsar. Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.
13 Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, [2]and saluted
14 Festus. And as they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man left a prisoner by Felix:
15 about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, asking for sentence
16 against him. To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against him. When there- 17
fore they were come together here, I made no delay, but on the next day sat down on the judgement-seat, and commanded the man to be brought. Concerning 18
whom, when the accusers stood up, they brought no charge of such evil things as I supposed; but had certain questions 19
against him of their own [3]religion, and of one Jesus, who was dead, whom Paul affirmed to be alive. And I, being 20
perplexed how to inquire concerning these things, asked whether he would go to Jerusalem, and there be judged of these matters. But when Paul 21
had appealed to be kept for the decision of [4]the emperor, I commanded him to be kept till I should send him to Cæsar.

1 Gr. *grant me by favour*: and so in ver. 16.
2 Or, *having saluted*
3 Or, *superstition*
4 Gr. *the Augustus.*

13. *Agrippa*; called in history Agrippa the younger, the son of the Herod Agrippa who put James to death. (Acts 12: 1, 2.) When his father died, he was too young to succeed him, and accordingly a succession of officers, called in this history governors, were sent from Rome to administer the affairs of Judea. Agrippa had now arrived at maturity, and had been invested with the government of some countries north of Judea. Bernice was Agrippa's sister, living with him, however, as his wife.

20. *And I, being perplexed how to inquire*, &c.; all such matters seemed to a Roman governor like Festus, matters of entire indifference and unconcern, about which he neither knew nor cared aught.

21. *The Emperor*; Augustus Cæsar.

22 And Agrippa *said* unto Festus, I also [1]could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.

23 So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing, with the chief captains, and the principal men of the city, at the command of Festus Paul was

24 brought in. And Festus saith, King Agrippa, and all men which are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to

25 live any longer. But I found that he had committed nothing worthy of death: and as he himself appealed to [2]the emperor I determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have somewhat to write. For it seemeth to 27 me unreasonable, in sending a prisoner, not withal to signify the charges against him.

And Agrippa said unto 26 Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence:

I think myself happy, 2 king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews: [3]especially be- 3 cause thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of 4 life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews; having knowledge of me 5 from the first, if they be

1 Or, *was wishing*
2 Gr. *the Augustus.*

3 Or, *because thou art especially expert*

22. *I also could wish;* or as in the margin, *was wishing.* Agrippa had probably heard of Paul before, and was curious to see and hear him.

23. *With great pomp.* This was in the same city where his father had incurred a miserable destruction as a punishment for pride.

26. *Wherefore I have brought him forth,* &c. This was a false statement, made for effect on the assembly. The true reason for this second public arraignment was to gratify Agrippa's curiosity and love of parade.

CHAPTER XXVI.

3. *Because thou art expert,* &c.; Agrippa being himself a Jew.

willing to testify, how that after the straitest sect of our religion I lived
6 a Pharisee. And now I stand *here* to be judged for the hope of the promise made of God un-
7 to our fathers; unto which *promise* our twelve tribes, earnestly serving *God* night and day, hope to attain. And concerning this hope I am accused by the Jews, O king!
8 Why is it judged incredible with you, if God
9 doth raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of
10 Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote
11 against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities.
12 [1] Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O
13 king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed
14 with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against [2] the goad.
15 And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.
16 But arise, and stand upon thy feet: for to this end have I appeared unto

1 Or, *On which errand*

2 Gr. *goads.*

6. *To be judged;* am upon trial.—*The hope of the promise,* &c.; meaning the promise that a Messiah was to come. His belief that Jesus was the Messiah—that is, his belief in the realization of that hope—had been the true origin of the difficulty.

7. *Our twelve tribes.* Such phraseology was still used to denote the Jewish nation, though ten of the tribes had long before been scattered and lost.

11. *Blaspheme;* abjure Christ.

14. *Against the goad;* a proverbial expression found both in Roman and Greek literature, and derived from the resistance of an ox kicking against the goad with which he is driven. The meaning is here that Paul found in his own conscience a continual remonstrance against the course which he was pursuing in persecuting the Christians.

thee, to appoint thee a minister and a witness both of the things [1]wherein thou hast seen me, and of the things wherein I will appear unto thee;
17 delivering thee from the people, and from the Gentiles, unto whom I
18 send thee, to open their eyes, [2]that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by
19 faith in me. Wherefore, O king Agrippa, I was not disobedient unto the
20 heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of [3]repentance. For this 21 cause the Jews seized me in the temple, and assayed to kill me. Having 22 therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; [4]how that the 23 Christ [5]must suffer, *and* [4]how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.

And as he thus made 24 his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning doth turn thee to madness. But Paul 25 saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness. For 26

1 Many ancient authorities read *which thou hast seen.*
2 Or, *to turn them*
3 Or, *their repentance*
4 Or, *if* Or, *whether*
5 Or, *is subject to suffering*

22. *To small and great;* to high and low.

23. There is some uncertainty respecting the proper translation of the Greek here, and some difference between the Old and New Versions. The meaning, however, is, that Paul simply declares the fulfilment of the prophecies of the Old Testament, in proclaiming a Messiah, who has suffered, and by his resurrection from the dead has proclaimed light to the people of Israel and also to the Gentiles.

24. *With a loud voice;* in order that the whole assembly might hear the taunt.— *Thou art mad;* the same word is used in the original by Festus as by Paul in his reply *I am not mad*, and this connection between the language of Festus and that of Paul is lost in the Old Version, but observed in the New.

26. *The king;* Agrippa.— *Knoweth of these things;* of the facts respecting the death and resurrection of Christ, and Paul's conversion.

the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a cor-
27 ner. King Agrippa, believest thou the prophets? I know that thou believ-
28 est. And Agrippa *said* unto Paul, With but little persuasion thou wouldest fain make me a
29 Christian. And Paul *said*, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

30 And the king rose up, and the governor, and Bernice, and they that
31 sat with them: and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds. And
32 Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

27 And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan [1] band.
2 And embarking in a ship

1 Or, *cohort*

28, 29. There can hardly be a doubt that the New Version much more accurately represents the spirit of Agrippa's reply than did the Old Version. He was not almost persuaded to be a Christian, his response to Paul was not that of a wavering and hesitating nature, he was a hard, selfish, and unscrupulous man, who sneered at Paul's spiritual earnestness as a little persuasion. —*Except these bonds;* except being a prisoner, — *bonds* denoting, in this case, simply restraint, as it is not probable that he was actually bound. He was confined with chains at first, by Lysias, (21: 33;) but when it appeared that he was a Roman citizen, they were removed. (22: 29, 30.)

CHAPTER XXVII.

This description of Paul's sea voyage, with its romantic perils and its providential escape, is very graphically narrated. The language of the original is much more pictorial than that of the English versions in either form, but is much more graphically represented in the New Version than in the Old. The variations are, however, in many instances, minute, and would only be noticed by the student who should compare the two versions one with the other. For a more careful study of this chapter see my commentary on the Acts, with map and illustrations there, Lewin's "Life and Epistles of St. Paul," and James Smith's volume on the "Voyage and Shipwreck of St. Paul."

1. *Augustan band;* a body of the Roman army,—this name being a title of distinction.

2. *Adramyttium;* a seaport in

of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being
3 with us. And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and [1] refresh him-
4 self. And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were
5 contrary. And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.
6 And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein.
7 And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not [2] further suffering us, we sailed under the lee of Crete, over against Salmone; and
8 with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea.

9 And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul admonished them, and
10 said unto them, Sirs, I perceive that the voyage

1 Gr. *receive attention.*

2 Or, *suffering us to get there*

the province of Asia.—*About to sail unto the places on the coast of Asia;* i. e., Asia Minor. The ship was probably a coasting vessel, going only as far as Asia Minor, touching at the various ports along the coast. Perhaps it was the design to journey from Adramyttium to Rome by land. At all events the centurion transferred his prisoners to another vessel when he reached Myra in Lycia. — *Aristarchus;* a companion of Paul, who had come to Jerusalem with him. (19: 29. 20: 4.) He is alluded to afterwards, (Phil. 24,) as Paul's fellow-laborer at Rome; and also, on another occasion, (Col. 4: 10,) as his fellow-prisoner.

4. *Under the lee of Cyprus;* probably between Cyprus and the coast of Cilicia.

6. *Alexandria;* in Egypt. There was an extensive commercial intercourse, in those days, between Egypt and Rome, as a great deal of grain from the valley of the Nile was consumed in Rome. (See v. 38.)

7. *Under the lee of Crete;* the wind appears to have been in a north-westerly direction. The ship sought the shelter of the Island of Crete. This whole chapter should be read with a map before the reader.

9. *Much time was spent;* their progress having been impeded by the contrary winds before alluded to.

10. *I perceive;* I am convinced. —*Of our lives;* that is, that it will endanger our lives.

will be with injury and much loss, not only of the lading and the ship, but also of our
11 lives. But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken
12 by Paul. And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phœnix, and winter *there; which is* a haven of Crete, looking [1] north-
13 east and south-east. And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore. But after no
14 long time there beat down from it a tempestuous wind, which is called
15 Euraquilo: and when the ship was caught, and could not face the wind, we gave way *to it*, and were driven. And run-
16 ning under the lee of a small island called [2] Cauda, we were able, with difficulty, to secure the boat: and when they
17 had hoisted it up, they

1 Gr. *down the south-west wind and down the north-west wind.*

2 Many ancient authorities read *Clauda.*

12. *Looking north-east and south-east;* the Old Version read, toward *the south-west and north-west.* In fact, the harbor lies open to the east, and is perfectly protected from westerly and north-westerly winds. The exact meaning of the Greek is given in the margin. Dr. Houson explains it by saying that to the sailor the harbor looks from the water toward the land which encloses it, which in this case would be in the direction of south-west and north-west.

14. *Called Euraquilo;* an east wind was Euros, a north-east wind Equilus. This was Euraquilo; i. e., east north-east.

15. In modern times, the position of greatest safety for a ship in a storm of moderate violence, is for it to lie nearly head to the gale, presenting, so to speak, its *shoulder* to the winds and waves. By a peculiar action of the wind upon a sail placed in a particular position, the ship is retained in this posture by the very force of the storm which it is resisting. When, however, the fury of the tempest passes beyond a certain point, this position of comparative safety must be abandoned. The mariner then allows the ship to be carried round by the wind, and she flies away before the tempest, entirely at its mercy. The language here used seems exactly adapted to describe these effects.

16. *Cauda;* a small island south of Crete. *We were able with difficulty to secure the boat;* which before this time had probably been left towing behind.

17. *Undergirding;* some measure adopted, in those days, to strengthen the ship, in order to enable her better to resist the

used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so
18 were driven. And as we laboured exceedingly with the storm, the next day they began to throw *the freight* overboard;
19 and the third day they cast out with their own hands the [1] tackling of the
20 ship. And when neither sun nor stars shone upon *us* for many days, and no small tempest lay on *us*, all hope that we should be saved was now
21 taken away. And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury
22 and loss. And now I exhort you to be of good cheer: for there shall be no loss of life among you, but *only* of the ship. For 23 there stood by me this night an angel of the God whose I am, whom also I serve, saying, Fear not, 24 Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee. Wherefore, sirs, 25 be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. How- 26 beit we must be cast upon a certain island.

But when the four- 27 teenth night was come, as we were driven to and fro in the *sea of* Adria, about midnight the sailors surmised that they were drawing near to some country; and they 28 sounded, and found twenty fathoms: and after a little space, they sounded again, and found fifteen

1 Or, *furniture*

straining produced by the sea. —*They lowered the gear;* not, as in the Old Version, *strake sail.* On the contrary, the sail must have been set: for apparently the vessel was brought round, with her head or shoulder to the gale, in the manner described in note 15. The protection afforded by the island of Cauda enabled the sailors to accomplish this change in the ship's position. Exactly what was lowered is not clear—probably something connected with the upper and main-sails.

18, 19. First, they threw over a part of the freight, and then some of the tackling—perhaps some of the heavy spars.

24. *Hath granted thee,* &c.; that is, for his sake all the others were to be saved.

27. *Sea of Adria;* the Adriatic Sea.—*Surmised that they were drawing near,* &c.; by certain signs, familiar to seamen, such as the appearing of birds, or of floating plants, or a change in the color of the water.

28. Modern investigations

29 fathoms. And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and [1] wished for the day.
30 And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under colour as though they would lay out anchors
31 from the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship,
32 ye cannot be saved. Then the soldiers cut away the ropes of the boat, and let
33 her fall off. And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing.
34 Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you. And when 35
he had said this, and had taken bread, he gave thanks to God in the presence of all: and he brake it, and began to eat. Then were they all 36
of good cheer, and themselves also took food. And we were in all in the 37
ship [2] two hundred threescore and sixteen souls. And when they had eaten 38
enough, they lightened the ship, throwing out the wheat into the sea. And when it was day, 39
they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could [3] drive the ship upon it. And 40
casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. But 41
lighting upon a place where two seas met, they

1 Or, *prayed*
2 Some ancient authorities read *about three score and sixteen souls.*
3 Some ancient authorities read *bring the ship safe to shore.*

show that the soundings here, and the general description of the harbor, correspond exactly to that of St. Paul's bay in the Island of Malta.

33. *Having taken nothing;* almost nothing,—nothing at all adequate to the demands of nature.

39, 40. Several inaccuracies in the Old Version are here corrected. What they discovered was a *beach* on which they could safely run the ship; they did not *take up* the anchors, but cut the anchor chains or ropes, leaving the anchors in the sea, and they hoisted not the *mainsail* but the *foresail* to the wind. —*They knew not the land.* They ascertained afterwards that it was the island now called *Malta.*

ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the vio-
42 lence *of the waves*. And the soldiers' counsel was to kill the prisoners, lest any *of them* should swim
43 out, and escape. But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves overboard, and get first to the land:
44 and the rest, some on planks, and some on *other* things from the ship. And so it came to pass, that they all escaped safe to the land.

28 And when we were escaped, then we knew that the island was called
2 [1] Melita. And the barbarians shewed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and
3 because of the cold. But when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out [2] by reason of the heat, and fastened on his hand. And when
4 the barbarians saw the beast hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live.
5 Howbeit he shook off the beast into the fire, and took no harm.
6 But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god.

7 Now in the neighbourhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days courteously.
8 And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him.
9 And when this was done, the rest also which had diseases in the island came, and were

1 Some ancient authorities read *Melitene*.

2 Or, *from the heat*

CHAPTER XXVIII.

4. *A murderer.* They, of course, considered all the prisoners as convicts; and this occurrence led them to suppose that Paul had been guilty of some peculiarly atrocious crime.

7. *The chief man of the island;* probably a Roman magistrate stationed there.

10 cured: who also honoured
us with many honours;
and when we sailed, they
put on board such things
as we needed.
11 And after three months
we set sail in a ship of
Alexandria, which had
wintered in the island,
whose sign was [1]The Twin
12 Brothers. And touching
at Syracuse, we tarried
13 there three days. And
from thence we [2]made a
circuit, and arrived at
Rhegium: and after one
day a south wind sprang
up, and on the second
day we came to Puteoli:
14 where we found brethren,
and were intreated to
tarry with them seven
days: and so we came to
15 Rome. And from thence
the brethren, when they
heard of us, came to meet
us as far as The Market
of Appius, and The Three
Taverns: whom when
Paul saw, he thanked
God, and took courage.

16 And when we entered
into Rome, [3]Paul was suf-
fered to abide by himself
with the soldier that
guarded him.
17 And it came to pass,
that after three days he
called together [4]those that
were the chief of the
Jews: and when they
were come together, he
said unto them, I, breth-
ren, though I had done
nothing against the peo-
ple, or the customs of our
fathers, yet was delivered
prisoner from Jerusalem
into the hands of the
Romans: who, when they
18 had examined me, de-
sired to set me at liberty,
because there was no
cause of death in me.
19 But when the Jews spake
against it, I was con-
strained to appeal unto
Cæsar; not that I had
aught to accuse my na-
tion of. For this cause
20 therefore did I [5]intreat
you to see and to speak

1 Gr. *Dioscuri.*
2 Some ancient authorities read *cast loose.*
3 Some ancient authorities insert *the centurion delivered the prisoners to the captain of the prætorian guard: but.*
4 Or, *those that were of the Jews first*
5 Or, *call for you, to see and to speak with* you

11. *The Twin Brothers;* these were Castor and Pollux, the twin sons of Jupiter, regarded by the Romans as patrons of the sailors. Their figures were probably carried one on either side of the prow.

12. *Syracuse;* a celebrated city on the Island of Sicily.

13. *Made a circuit;* sailed circuitously.—*Puteoli;* on the coast of Italy.

14. *Where we found brethren.* This shows how extensively the Christian religion had already been disseminated.

15. *The Market of Appius;* a small town, 43 miles from Jerusalem.—*The Three Taverns;* a well-known station ten miles from the Market of Appius.

20. The reading of the Old

with *me:* for because of the hope of Israel I am bound with this chain.
21 And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any
22 harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.
23 And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded *the matter*, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morn-
24 ing till evening. And some believed the things which were spoken, and
25 some disbelieved. And when they agreed not among themselves, they departed, after that Paul had spoken one word,

Well spake the Holy Ghost [1] by Isaiah the prophet unto your fathers, saying, 26

Go thou unto this people, and say,
By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
For this people's heart 27
is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

Be it known therefore 28
unto you, that this salvation of God is sent unto the Gentiles: they will also hear.[2]

And he abode two 30

1 Or, *through*
2 Some ancient authorities insert ver. 29 *And when he had said these words, the Jews departed, having much disputing among themselves.*

Version is that of the margin. The difference between the two is not material.—*The hope of Israel.* The Messiah was the hope of Israel. It was Paul's belief in Jesus as the Messiah which had awakened the hostility of the Jews.—*This chain;* the chain by which he was bound to the soldier who kept him, according to the custom of guarding such prisoners at Rome.

22. *This sect;* the sect of Christians.

28. The Old Version contains verse 29, as given here in the margin.

whole years in his own hired dwelling, and received all that went in
31 unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

The history of the doings of the apostles here abruptly terminates, and it has been supposed by some, that Luke, who accompanied Paul to Rome at this time, wrote this history there, bringing the narrative down to the time when he wrote, and that the Theophilus whom he mentions in his introduction, was a Roman. The supposition that he was at Rome, or that he had Roman readers particularly in mind when writing, is somewhat confirmed by the minute allusions to the geography of the vicinity of the city, in the fifteenth verse of the last chapter.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS.

At the time of the first establishment of the Christian religion, the Roman power was at its meridian. Nearly the whole of the then known world was under its sway, almost all countries having been reduced to the condition of provinces, or else to that of subject kingdoms, governed in subordination to the Roman emperor, or to the Roman senate. Hence the imperial city was at that time the great centre of intercommunication, of wealth, of influence, and of all civil and military power.

The apostle Paul commenced his career in a province remote from this central seat of power. His various travels, however, brought him gradually nearer and nearer to it, as the tendency of his progress was always, through the native boldness and energy of his character, from places more quiet and obscure to those more noted, populous, and powerful,—from Antioch to Ephesus,—from Ephesus to Macedon, Athens, and Corinth; and the farther he advanced, the more evident it became that he would not be satisfied with the extent of his missionary labors, until he should have reached the imperial metropolis itself, and proclaimed his message of salvation among the palaces of the Cesars.

A distinct expression of his design to visit Rome is recorded in Acts 19: 21. He was at that time going into Greece, but in such circumstances as prevented his then extending his journey into Rome, as he was at that time under the necessity of returning to Judea to execute a certain commission which he had undertaken from the Christians in Macedonia and Achaia to those in Jerusalem. After accomplishing this object, he intended to carry into effect his design of visiting Rome; and, in the mean time, he wrote this Epistle to the Roman church, informing them of his long-cherished intention of visiting them, (Rom. 1: 10–13. 15: 23–28,) and communicating such instructions as were adapted to their condition. The Epistle is supposed to have been written during Paul's residence at Corinth, on the occasion referred to in Acts 20: 2, 3.

We learn from secular history, that, as might have been expected, there was a considerable Jewish population at Rome in the times of the apostles. Some of these Roman Jews seem to be mentioned as present at Jerusalem at the day of Pentecost. (Acts 2: 10.) It was probably through these individuals, or by some other channel which the frequent intercourse maintained between the metropolis and the provinces provided, that Christianity had found its way to Rome, and a church had been planted there. This church consisted of both Jewish and Gentile converts. Between these two classes of Christian converts there was always a tendency to jealousy and dissension. The Jew had been accustomed to regard his nation as the favored people of God, and to attach great importance to the various rites and ceremonies which had descended to him from his fathers. He was, consequently, much inclined to insist, that the Gentile convert should not only become a Christian, but a Jew also; that is, that he should come under the various obligations of the Mosaic law, as well as seek salvation through Jesus Christ. The Gentile, on the other hand, looked with contempt upon what he considered the narrowness of mind, bigotry, and slavery to ceremony and form, which often characterized his Israelitish brother; and he seems often to have been inclined to adopt practices for the purpose of showing his superiority to such ideas, which could not fail of wounding the feelings of the Jew.

The Epistle to the Romans will be found to be exactly adapted to this state of things. In fact, it may be said to consist, essentially, of a treatise upon the nature of salvation by Christ, in its relation to the Gentile and the Jew; showing that it is equally indispensable to the one and to the other, and presenting the subject in such aspects as should lead the Jew to entertain more just and liberal feelings towards his Gentile brother, and the Gentile to be more considerate and kind in respect to the prepossessions and long-established habits of the Jew.

The Epistle to the Romans has the reputation of being the most difficult book in the New Testament; but, after all, the difficulty seems to be, in many cases, a difficulty in *receiving* the doctrine of the apostle, rather than in understanding it. In enforcing the entire dependence of both Jew and Gentile upon the mere mercy of God for all hope of salvation, the writer has occasion to take very high ground in regard to the prerogatives exercised by Jehovah in the control of the moral world; and Christian philosophers, of all ages, in marking the confines of divine power, in respect to the character and acts of free and account-

able creatures, have been disposed to draw the lines differently from the apostle. In fact, he draws no lines at all. He surrenders the reins entirely into the hands of Jehovah, and invests him with a sovereignty that is complete and illimitable, tracing back *all things* to an origin in him; while the philosophers, on the other hand, deem it necessary that some acts should be allowed to *originate* in man. They cannot conceive of freedom and accountableness, without something like independence and contingency. The difficulty would seem to be, therefore, so far as this subject is concerned, not so much in understanding what the apostle would say, as in reconciling it with what men are apt to regard as incontrovertible principles of moral philosophy.

The Epistles of Paul are placed together in the sacred canon, immediately after the historical books, and they are arranged, not according to the dates under which they were written, but according to their comparative length; those addressed to churches in one series, and the Epistles to individuals, namely to Timothy, Titus, and Philemon, in another. The Epistle to the Hebrews, which, though generally attributed to Paul, does not, in the introduction or conclusion of it, bear his name, is not included in the series, but is inserted by itself, at the close of it. Then follow the Epistles of James, Peter, John, and Jude, arranged on the same principle with those of Paul.

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1 PAUL, a [1]servant of Jesus Christ, called *to be* an apostle, separated un- **2** to the gospel of God, which he promised afore [2]by his prophets in the holy scriptures, concern- **3** ing his Son, who was born of the seed of David according to the flesh, who was [3]declared *to be* **4** the Son of God [4]with

1 Gr. *bondservant.*
2 Or, *through*
3 Gr. *determined.*
4 Or, *in*

CHAPTER I.

1. *An apostle.* Paul was not in fact one of the twelve apostles. The original number were appointed long before his conversion; and, as the office appears not to have been intended to be perpetual, we do not learn that any vacancies, after that occasioned by the death of Judas, were filled. Paul, however, generally assumes the title, in his writings, inasmuch as, like the apostles, he received his commission to go forth as a preacher of the gospel, directly from the Saviour.—*Separated;* set apart, consecrated.

3. *Of the seed of David;* of the family of David.—*According to the flesh;* in respect to earthly parentage.

4. *According to the Spirit of holiness.* A great degree of un-

power, according to the spirit of holiness, by the resurrection of the dead;
5 *even* Jesus Christ our Lord, through whom we received grace and apostleship, unto obedience [1] of faith among all the nations, for his name's
6 sake: among whom are ye also, called *to be* Jesus
7 Christ's: to all that are in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.
8 First, I thank my God through Jesus Christ for you all, [2] that your faith is proclaimed throughout the whole world. For 9 God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers making request, 10 if by any means now at length I may be prospered [3] by the will of God to come unto you. For I 11 long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I with you 12 may be comforted in you,

1 Or, *to the faith*

2 Or, *because*

3 Gr. *in.*

certainty has been felt among commentators in respect to the precise import of the term *Spirit of holiness*, as used in this connection; and, in fact, also in respect to the other clauses of this verse. Some consider this expression as referring to the Holy Spirit, others to the divine Word which became flesh in the person of Jesus. (John 1: 1, 14.) Others still understand it to denote those spiritual influences affused, by the Saviour, after his resurrection, upon the apostles, and other members of the early church. In fact, in regard to the whole verse, the best authorities among commentators express their opinions of the specific sense in which its several clauses are to be understood with great hesitation. Its general import is clear, viz., that Jesus, who, in respect to his human powers and station, was a descendant of David, was proclaimed the Son of God by divine indications of the highest and most unquestionable character.

5. *Unto obedience;* the object of the dispensation of the gospel is to promote obedience. — *Of faith*, or *to the faith;* a spiritual, and not merely a legal or external, obedience.

10. *Now at length.* Paul was, at this time, about proceeding to Jerusalem, intending immediately afterwards to visit Rome. (Acts 19: 21.)—*I may be prospered—to come unto you;* the prayer of the apostle was not that he might have, as in the Old Version, *a prosperous journey*, but that he might be so guided by the providence of God as to be prospered in the accomplishment of his long-felt desire to visit Rome.

12. This reading expresses more clearly than the Old Version the meaning of the original. Paul realized in his own experience that the teacher of

each of us by the other's faith, both yours and
13 mine. And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest
14 of the Gentiles. I am debtor both to Greeks and to Barbarians, both to the wise and to the
15 foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome.
16 For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is
17 revealed a righteousness of God [1] by faith unto faith: as it is written, But the righteous shall live [1] by faith.

For [2] the wrath of God
18 is revealed from heaven against all ungodliness and unrighteousness of

1 Gr. *from.*

2 Or, *a wrath*

spiritual truth is comforted and built up as truly as he that is taught.

14. *I am debtor;* that is, I am under obligations of duty.—*To Greeks and to Barbarians;* to civilized and uncivilized; that is, to all.

15. *As much as in me is;* so far as I have power and opportunity.

16. *To the Jew first, and also to the Greek;* a mode of expression strikingly adapted to the state of feeling among those addressed, rendering, as it does, to the Jew the honor of respectful mention as the special object of divine regard, but yet placing the Gentile on an equal footing, in fact, as a partaker of the benefits of the gospel. It is the language of truth and of conciliation combined; salvation *to all that believe,*—to the Jew first,—that is, specially, prominently,—but *also to the Greek.* While it distinctly extends to the one class all the blessings and privileges of the gospel, it does so by a form of expression which treats with respect the long-cherished feelings and prepossessions of the other.

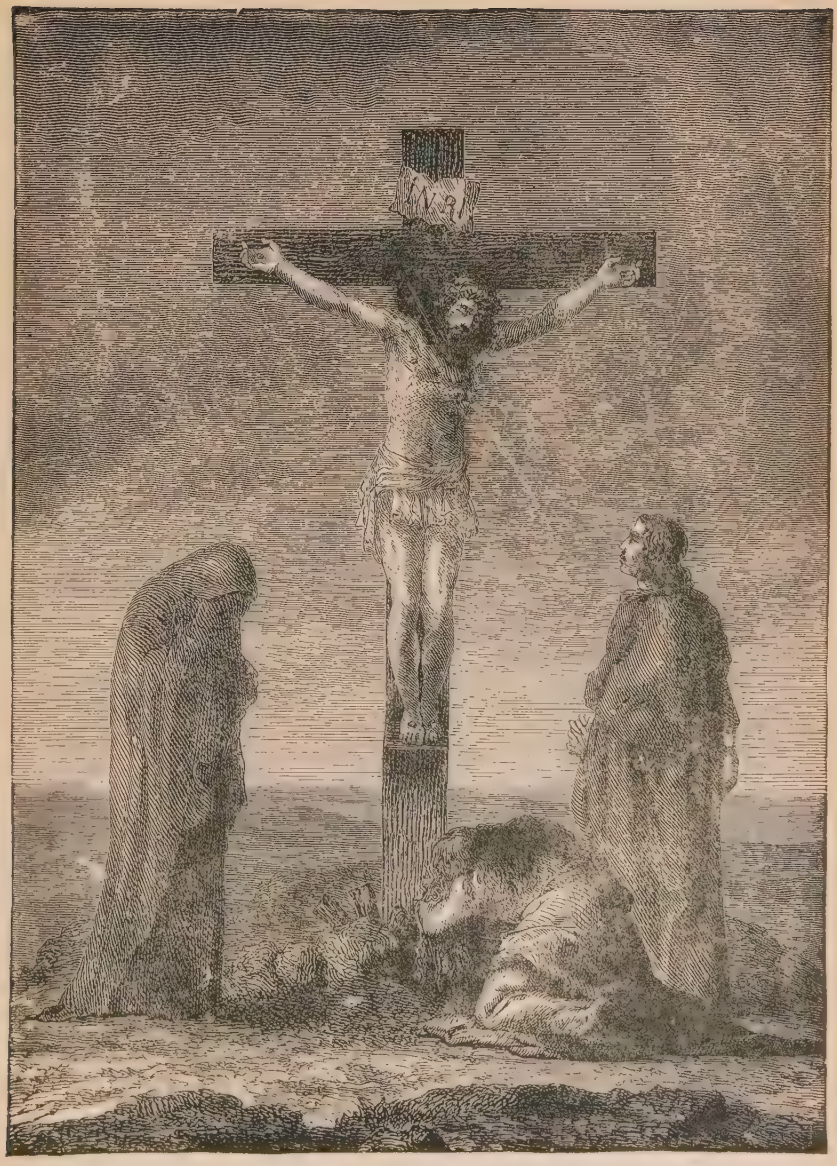
17. *Therein;* that is, in the gospel, which was named in the beginning of the preceding verse. —*A righteousness of God;* a righteousness in the sight of God; that is, justification; or, God's righteousness; that is, his own pure and holy character, which is revealed to faith and accepted by faith. See note on ch. 3: 21–26. —*By faith unto faith;* an expression, the specific interpretation of which, in this connection, is not settled. The general idea of the passage is clear,—that in the gospel is revealed the way by which the sincere believer is justified and saved.—*As it is written;* Hab. 2: 4.

18. *The wrath of God;* the displeasure of God.—*Who hold down the truth;* that is, hold it back, make it of none effect. The meaning of the original was not at all expressed by the Old Version, *Who hold the truth in unrighteousness.*

men, who [1]hold down the
19 truth in unrighteousness;
because that which may be
known of God is manifest
in them; for God mani-
20 fested it unto them. For
the invisible things of
him since the creation of
the world are clearly
seen, being perceived
through the things that
are made, *even* his ever-
lasting power and di-
vinity; [2]that they may
21 be without excuse: be-
cause that, knowing God,
they glorified him not as
God, neither gave thanks;
but became vain in their
reasonings, and their
senseless heart was
22 darkened. Professing
themselves to be wise,
23 they became fools, and
changed the glory of the
incorruptible God for the
likeness of an image of
corruptible man, and of
birds, and fourfooted
beasts, and creeping
things.
24 Wherefore God gave
them up in the lusts of
their hearts unto uncleanness, that their bodies
should be dishonoured
25 among themselves: for
that they exchanged the
truth of God for a lie,
and worshipped and
served the creature rather
than the Creator, who is
blessed [3]for ever. Amen.
For this cause God 26
gave them up unto [4]vile
passion: for their women
changed the natural use
into that which is against
nature: and likewise also 27
the men, leaving the
natural use of the woman,
burned in their lust one
toward another, men with
men working unseemliness, and receiving in
themselves that recompense of their error which
was due.
And even as they 28
[5]refused to have God in
their knowledge, God
gave them up unto a
reprobate mind, to do
those things which are
not fitting; being filled 29
with all unrighteousness,
wickedness, covetousness,
maliciousness; full of
envy, murder, strife, deceit, malignity; whisperers, backbiters, [6]hateful 30
to God, insolent, haughty,
boastful, inventors of evil
things, disobedient to
parents, without under- 31
standing, covenant-

1 Or, *hold the truth*
2 Or, *so that they are*
3 Gr. *unto the ages.*
4 Gr. *passions of dishonour.*
5 Gr. *did not approve.*
6 Or, *haters of God*

21. *Knowing God;* had the means of knowing him.
25. *The truth of God;* the truth in respect to God.
28. *Not fitting;* not right.
29. *Whisperers;* secret slanderers.



"IT IS FINISHED!"

THE ASCENSION.

breakers, without natural affection, unmerciful:
32 who, knowing the ordinance of God, that they which practice such things are worthy of death, not only do the same, but also consent with them that practice them.
2 Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest [1]another, thou condemnest thyself; for thou that judgest dost practice the same things.
2 [2]And we know that the judgement of God is according to truth against them that practice such things.
3 And reckonest thou this, O man, who judgest them that practice such things, and doest the same, that thou shalt escape the judgement of

1 Gr. *the other.*

2 Many ancient authorities read *For.*

32. *Not only do the same, but also consent*, &c.; that is, they were not merely led, by the power of temptation, to the occasional commission of sin, but it was their deliberate and settled purpose to love and encourage iniquity. A blacker catalogue of sins and of crimes than that here recorded, could scarcely be penned; and yet all history establishes the justice of every one of these charges, as expressing the prevailing characteristics of pagan morality, in every age. The shocking details of the evidence cannot be presented to a virtuous Christian community, nor are those who are accustomed to the social influences of Christianity, capable of fully realizing the truth, when the evidence is placed before them.

CHAPTER II.

1. The Jews would readily admit these charges against the pagan nations; and though they themselves incurred the same guilt, more or less openly, yet they considered themselves as protected from the divine displeasure by their strict adherence to the Mosaic ceremonial. Thus, while open iniquity characterized the pagan, secret corruption, coupled with a malignant censoriousness, was the type of Jewish sin. The object of the apostle, therefore, now, after having exhibited the wretched condition of the pagan world, is to show the Jews, without, however, at first distinctly naming them, that, notwithstanding their self-satisfaction and censoriousness, they were involved substantially in the same guilt and danger, and that their ceremonial observances would have no efficacy in saving them, since God will judge men by their inward character, and not by the outward rites which they perform. This, the general meaning and design of the chapter, is clear. The logical connection of it with what precedes, as indicated by the first word *Wherefore*, is obscure; for what is said in this chapter does not appear to be at all of the nature of an inference from the statements of the former one. The word *Moreover* would seem to express the kind of connection which actually exists between the two sections of the discourse.

4 God? Or despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repent-
5 ance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgement
6 of God; who will render to every man according to
7 his works: to them that by patience in well-doing seek for glory and honour and incorruption, eternal
8 life: but unto them that are factious, and obey not the truth, but obey unrighteousness, *shall be* wrath and indignation, tribulation and anguish, 9
upon every soul of man that worketh evil, of the Jew first, and also of the Greek; but glory and 10
honour and peace to every man that worketh good, to the Jew first, and also to the Greek: for there is no respect of 11
persons with God. For 12
as many as have sinned without law shall also perish without law: and as many as have sinned under law shall be judged by law; for not the 13
hearers of a law are [1]just before God, but the doers

1 Or, *righteous*

4. *The riches of his goodness*, &c. The Jews always regarded themselves as the special objects of the divine compassion and favor.

6. *According to his works;* not according to the rites and ceremonies which he may have observed or neglected. The intention of this and of the following verses was to show the Jew, what is still more pointedly expressed in the concluding verses of the chapter, that his condition in the sight of God, and his hopes of final salvation, would depend upon his personal character, and not upon any outward relations which he might sustain to the Mosaic system.

7. *Eternal life;* he will render to them eternal life.

8. *Factious;* acting from party spirit, and not from a desire of obeying God's will. — *Wrath and indignation;* that is, he will render to them wrath and indignation.

9. *Of the Jew first*, &c.; meaning that with the priority in respect to privilege and honor, which the Jew enjoyed, there was connected the priority in punishment if he disobeyed.

12. *As have sinned without law;* without the revealed law. — *Shall also perish without law;* shall be condemned, without, however, being held amenable to the requirements of revelation.

13. *For not the hearers of a law are just*, &c. Paul lays down a general principle that men are not accounted worthy before God from possessing a knowledge of what is right, but from obeying that knowledge, as far as they possess it; the immediate application was, of course, to the Jews, but it is equally applicable

of a law shall be [1]justified:
14 for when Gentiles which have no law do by nature the things of the law, these, having no law, are a law unto themselves;
15 in that they shew the work of the law written in their hearts, their conscience bearing witness therewith, and their [2]thoughts one with another accusing or else excusing *them;*
16 in the day when God [3]shall judge the secrets of men, according to my gospel, by Jesus Christ.

1 Or, *accounted righteous*
2 Or, *reasonings*
3 Or, *judgeth* 4 Or, *a law*

But if thou bearest the name of a Jew, and restest upon [4]the law, and gloriest in God,
18 and knowest [5]his will, and [6]approvest the things that are excellent, being instructed out of the law,
19 and art confident that thou thyself art a guide of the blind, a light of them that are in darkness,
20 [7]a corrector of the foolish, a teacher of babes,

5 Or, *the Will*
6 Or, *provest the things that differ*
7 Or, *an instructor*

to all who possess a knowledge of God's will.

14. *Having no law;* having not the written law.—*Do by nature;* that is, under the influence of the natural conscience.

15. *The work of the law;* the work or duty required by the law.—*Their conscience bearing witness.* All the writings of the ancient pagans show, most decisively, that, notwithstanding the great prevalence of practical iniquity, there was a clear and universal understanding among them of the great distinctions between right and wrong. The vices and crimes enumerated by the apostle, though everywhere practised, were still everywhere understood to be vices and crimes. As such, they were denounced by the philosophers, satirized by poets, and forbidden by the laws; and thus there is abundant evidence that when the people committed such iniquity themselves, or encouraged it in others, they did or encouraged what they distinctly and certainly knew to be wrong.

16. *In the day,* &c.; referring back, apparently, to the last clause of v. 12, the intervening verses being parenthetical.—*The secrets of men;* their secret and real characters.—*My gospel;* the gospel which I preach.

17. The apostle having introduced, in a gentle and cautious manner, the principles which show the impossibility that there can be any saving efficacy in a mere ecclesiastical position, now proceeds to give these principles a more direct application to the ideas of the Jews.—*But if thou bearest the name of a Jew;* i. e., what if thou dost! The title of Jew was considered by those to whom Paul was writing as highly honorable. In modern times, very different associations have become connected with the name.—*Upon the law;* in the Mosaic law.—*Gloriest in God;* boast of the favor of God.

20. *The form of knowledge, and of the truth;* i. e., the outward form, without any inward and spiritual appreciation of, and obedience to it.

having in the law the form of knowledge and
21 of the truth; thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?
22 thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou
23 [1]rob temples? thou who gloriest in [2]the law, through thy transgression of the law dishonourest thou God?
24 For the name of God is blasphemed among the Gentiles because of you,
25 even as it is written. For circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is become uncircumcision.
26 If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision?
27 and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of the law?
28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:
29 but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

3 What advantage then hath the Jew? or what is the profit of circumcision?
2 Much every way: first of all, that they were intrusted with the oracles of God.
3 For what if some were without faith?

1 Or, *commit sacrilege*

2 Or, *a law*

24. *The name of God*, &c.; that is, Your notorious depravity makes Jehovah, whom you profess to serve, the object of reproach and contumely among the Gentiles.

25. *Circumcision*; the symbol and token of membership of the Jewish church. The meaning is, that to be a descendant of Abraham, and one of God's chosen people, is an advantage, provided the heart and conduct correspond with the privileges enjoyed.

28. *Which is one outwardly*; that is, merely outwardly.

CHAPTER III.

1. *What advantage*, &c. The discussion, for a considerable part of this chapter, appears to take the form of a dialogue, a very common form of discussion, both in ancient and modern times.

2. *The oracles of God*; divine communications which were made, in various forms, to the Jewish people.

3. The rhetorical repetition of a word as here, *of faith*, was

shall their want of faith
make of none effect the
faithfulness of God?
4 [1]God forbid: yea, let
God be found true, but
every man a liar; as it
is written,

That thou mightest
be justified in thy
words,
And mightest prevail
when thou comest
into judgement.

5 But if our unrighteous-
ness commendeth the
righteousness of God,
what shall we say? Is
God unrighteous who
visiteth with wrath? (I
speak after the manner
6 of men.) God forbid:
for then how shall God
7 judge the world? [2]But
if the truth of God
through my lie abounded
unto his glory, why am I
also still judged as a sin-
ner? and why not (as 8
we be slanderously re-
ported, and as some affirm
that we say), Let us do
evil, that good may come?
whose condemnation is
just.

What then? [3]are we in 9
worse case than they?
No, in no wise: for we
before laid to the charge
both of Jews and Greeks,
that they are all under
sin; as it is written, 10

There is none right-
eous, no, not one;
There is none that un- 11
derstandeth,
There is none that
seeketh after God;
They have all turned 12

1 Gr. *Be it not so;* and so elsewhere.
2 Many ancient authorities read *For.*
3 Or, *do we excuse ourselves?*

common with the apostle Paul, but its effect was largely lost in the Old Version, in which the same Greek word was often rendered by different English words, as was the case in the translation of this passage.

4. *Mightest prevail;* appear to be in the right.

5. *Commendeth the righteousness of God;* is the means of exalting it, setting it in a clear point of view.—*Who visiteth with wrath;* who inflicts punishment.

6. *For then how shall God judge the world;* that is, on the supposition referred to above,—if human sin must not be punished on account of its being the occasion of exalting the righteousness of God.

8. *Whose condemnation;* meaning the condemnation of those who are guilty of the slanderous report above referred to.

9. *Are we in worse case than they?* the Old Version read, *are we better?* Scholars differ respecting the proper rendering of the passage, though the general meaning is clear. The apostle puts the question only to answer it by showing that both Greeks and Jews are alike under condemnation, and needing salvation.

10. The passage which follows, to v. 19, is composed of several distinct quotations, taken from various parts of the Old Testament, principally from the book of Psalms, and applied here by the apostle as descriptive of the moral condition of

aside, they are together become unprofitable;
There is none that doeth good, no, not so much as one:
13 Their throat is an open sepulchre;
With their tongues they have used deceit:
The poison of asps is under their lips:
14 Whose mouth is full of cursing and bitterness:
15 Their feet are swift to shed blood;
Destruction and misery are in their ways; 16
And the way of peace have they not known: 17
There is no fear of God before their eyes. 18

Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgement of God: because by [2] the works of the law shall no flesh be [3] justified in his sight: for 19 20

1 Gr. *out of.*

2 Or, *works of law*
3 Or, *accounted righteous*

the Jews. The language is considerably varied from the originals.

19. *To them that are under the law;* meaning that the language of the above quotations is to be considered as descriptive of the character of the Jews.—*And all the world may be brought under the judgement of God;* not, as in the Old Version, *may become guilty*, but may be proved to be guilty and so without excuse. There has been much theological dispute in respect to the native character of man; but it seems to have been in great measure a war of words. Among all those who have enjoyed much opportunity for a practical acquaintance with human nature, as it develops itself on the great theatre of life, there is pretty general agreement in respect to the selfishness, the duplicity, the falseness, and the absence of all honest regard for the will or law of God, which prevail everywhere in this world of corruption and sin. The great question seems to have been to determine in what phraseology the notorious facts shall be theologically generalized.

20. *By the works of the law shall no flesh be justified in his sight.* There has been some discussion, among commentators, whether, by the expression *the law*, in these chapters, Paul means to designate moral obligation in general, or the particular requirements of the Jewish system; for in some cases he appears to use the term in one of these senses, and in other cases in the other sense. The explanation seems to be, that he employed the term in both senses, considering them as, in the view of his readers, one and the same. For, in the mind of a Jew, fidelity to the system of commands, moral and ritual, which were comprehended in the Mosaic code, was, in fact, the measure and sum of all moral obligation. The two ideas which, under the Christian dispensation, have become so distinct,

[1] through the law *cometh* the knowledge of sin.
21 But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the pro-
22 phets; even the righteousness of God through faith [2] in Jesus Christ unto all [3] them that believe; for there is no dis-
23 tinction; for all have sinned, and fall short of the
24 glory of God; being justified freely by his grace through the redemption that is in Christ Jesus:
25 whom God [4] set forth [5] *to be* a propitiation, through [6] faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God;
26 for the shewing, *I say*, of his righteousness at this present season: that he might himself be [7] just, and the [7] justifier of him that [8] hath faith [9] in Jesus.
27 Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by

1 Or, *through law*
2 Or, *of*
3 Some ancient authorities add *and upon all.*
4 Or, *purposed*
5 Or, to be *propitiatory*
6 Or, *faith in his blood*
7 See ch. ii. 13, margin.
8 Gr. *is of faith.*
9 Or, *of*

were in those days, and in Jewish minds, identical. — *For through the law cometh the knowledge of sin;* that is, the law of God, instead of being a protection and a shield, only reveals more fully the universal delinquency and guilt.

21–26. [I should give to this passage and to Paul's entire teaching on the subject of justification by faith a somewhat different interpretation from that afforded here in the notes. God's righteousness seems to me to be his own character, which he imparts to the believer who accepts Jesus Christ as the manifestation or disclosure of God, and who through faith in Christ enters into sympathetic personal relations with God as his Father, seeking to be conformed to the image of Christ, and to prove by his own life and character what is the acceptable and perfect will of God.—L. A.]

21. *A righteousness of God;* a righteousness which God attributes to the believer in his justification through faith. — *Hath been manifested;* is revealed or made known in the gospel.— *Being witnessed;* having been witnessed, that is, predicted.

22. *For there is no distinction;* that is, none among the different classes of men, in respect to their need of this justification.

24. *By his grace;* by his favor.

25. *A propitiation;* an expiatory sacrifice. — *Faith by his blood.* Blood is the symbol of death. The meaning is, faith in his death, as an expiation for sin. — *His righteousness;* the righteousness with which he invests the believer, in justifying him through faith.

28 a law of faith. [1] We reckon therefore that a man is justified by faith apart from [2] the works of
29 the law. Or is God *the God* of Jews only? is he not *the God* of Gentiles also? Yea, of Gentiles
30 also: if so be that God is one, and he shall justify the circumcision [3] by faith, and the uncircum-
31 cision [4] through faith? Do we then make [5] the law of none effect [4] through faith? God forbid: nay, we establish [5] the law.

4 What then shall we say [6] that Abraham, our forefather according to the flesh, hath found?
2 For if Abraham was justified [3] by works, he hath whereof to glory; but not toward God. For
3 what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness. Now to him that
4 worketh, the reward is not reckoned as of grace, but as of debt. But to
5 him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. Even as
6 David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works, *saying*,

7 Blessed are they whose iniquities are forgiven,
And whose sins are covered.

1 Many ancient authorities read *For we reckon.*
2 Or, *works of law*
3 Gr. *out of.*
4 Or, *through the faith*
5 Or, *law*
6 Some ancient authorities read *of Abraham, our forefather according to the flesh?*

CHAPTER IV.

1. *Hath found;* hath obtained. The meaning is, "What advantages are derived by the Jews through the Abrahamic covenant and ritual?"

2. *But not toward God;* that is, he has no cause to glory before God. The meaning appears to be that, however high and honorable the character and memory of Abraham might be in the estimation of men, in the eye of God he was a sinner,—to be saved, like other men, by grace.

4. *Of grace;* of favor.—*But as of debt;* that is, as justly due.

5. *But to him that worketh not;* to him who has no meritorious works on which he can rely.

6. *Even as David also pronounceth;* that is, David in a similar manner describeth.—*Unto whom God reckoneth righteousness apart from works;* whom God justifies and saves, though he has not performed his duty. The force of the passage quoted from David in the two following verses, in respect to its application to the apostle's argument, appears to be this,—that it represents spiritual blessedness as consisting in the pardon of *sin*, and not in the reward of *goodness;* and this sustains the position that Paul has been aiming to establish, viz., that human salvation is, in all cases, dependent on grace,—that is, on undeserved favor,—and not on merit.

8 Blessed is the man to whom the Lord will not reckon sin.
9 Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith was reckoned for
10 righteousness. How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but
11 in uncircumcision: and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them; and
12 the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision.
13 For not [1] through the law

1 Or, *through law*

9. *Is this blessing then*, &c. Having thus shown that the Jews, or, as he expresses it, the circumcision, are entirely dependent on the mercy of God, he proceeds to prove that the uncircumcision, that is, the Gentiles, are not excluded from this mercy, by showing that Abraham enjoyed the gracious acceptance of God, before the rite of circumcision was performed.

11. *And he received the sign of circumcision*, &c.; that is, circumcision, far from being the cause of his acceptance with God, was the seal and consequence of it. The Jews attached ideas of great spiritual efficacy to their religious rites. We see precisely the same tendency in the human mind at the present day. The peculiar religious observances pertaining to our respective branches of the Christian church, which have descended to us from our fathers, and which we have been accustomed to regard from infancy with feelings of solemnity and awe, come at last to be invested in our minds with a certain spiritual efficacy of their own. They lose the character of a symbol and a seal, and assume that of an intrinsic effectiveness, until, at length, we regard them as forming a pale, beyond which, like the Jew of old, we can scarcely believe that there is any salvation. —*That he might be the father;* the type or exemplar. The meaning of this clause, and of the next verse, clearly is, that Abraham, through his acceptance with God previous to his circumcision, was constituted the father of all believers of every age or nation, and that, by the ceremonial observances afterwards instituted, he became the spiritual representative and head of the Jewish communion; although only those of that communion can consider him as truly their father, who follow his example in the inward spirit of their minds, as well as in outward ceremonies.

13. *For not through the law was the promise to Abraham.* There is quite a difference here between the Old and the New Versions;

was the promise to Abraham or to his seed, that he should be heir of the world, but through the righteousness of faith.
14 For if they which are of the law be heirs, faith is made void, and the promise is made of none effect:
15 for the law worketh wrath; but where there is no law, neither is there
16 transgression. For this cause *it is* of faith, that *it may be* according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the fa-
17 ther of us all (as it is written, A father of many nations have I made thee) before him whom he believed, *even* God, who quickeneth the dead, and calleth the things that are not, as though they were. Who in hope be- 18 lieved against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. And 19 without being weakened in faith he considered his own body [1] now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb: yea, looking unto 20 the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being 21 fully assured that, what he had promised, he was able also to perform. Wherefore also it was 22 reckoned unto him for righteousness. Now it 23 was not written for his

1 Many ancient authorities omit *now*.

as rendered here, the meaning is: the promise was made to Abraham, not because of his obedience to the law, but because of his faith, his acceptance of and seeking after God.

14. *The promise is made of none effect;* made unmeaning, since it was originally based upon faith, and not obedience.

15. *The law worketh wrath;* by demanding the punishment of transgression.

16. *It is of faith;* meaning that salvation is of faith.—*To grace;* favor.

17. *Who quickeneth the dead,* &c.; who has all power to accomplish his promises.

18. *Who;* referring to Abraham.—*Against hope;* against all apparent evidence.

19. *He considered his own body now as good as dead.* At the time the promise was made to him, he had no reason to think it possible that he should have a child; yet, in spite of his reason, he accepted and trusted in the promise of God.

20. *Looking unto the promise of God, he wavered not;* as it were, he fastened his eyes on the promise, and held to his expectation because of that promise.

sake alone, that it was
24 reckoned unto him; but
for our sake also, unto
whom it shall be reckon
ed, who believe on him
that raised Jesus our Lord
25 from the dead, who was
delivered up for our tres-
passes, and was raised for
our justification.

5 Being therefore justi-
fied [1]by faith, [2]let us have
peace with God through
our Lord Jesus Christ;
2 through whom also we
have had our access [3]by
faith into this grace
wherein we stand; and
[4]let us [5]rejoice in hope of
the glory of God. And 3
not only so, but [6]let us
also [5]rejoice in our tribu-
lations: knowing that
tribulation worketh pa-
tience; and patience, 4
probation; and proba-
tion, hope: and hope 5
putteth not to shame;
because the love of God
hath been shed abroad in
our hearts through the
[7]Holy Ghost which was
given unto us. For while 6
we were yet weak, in due
season Christ died for the
ungodly. For scarcely 7

1 Gr. *out of.*
2 Some ancient authorities read *we have.*
3 Some ancient authorities omit *by faith.*
4 Or, *we rejoice*
5 Gr. *glory.*
6 Or, *we also rejoice*
7 Or, *Holy Spirit:* and so throughout this book.

25. We are not probably to attempt to separate the two clauses of this verse, and to give to each its distinct signification: the form of construction seems to be only rhetorical. The meaning is, as if it were written, "Who died and rose again, that we might be justified and saved."

CHAPTER V.

1. *Let us have peace;* or, as in the Old Version, *we have peace.* In the one case we must read it as Paul's exhortation, in the other as the expression of his own personal experience.

2. *We have had our access by faith.* He speaks as one who has already come into personal relations with God as a Saviour and Father, and is standing in these relations as the Prodigal Son after he had come to his home. This he does by faith, which is represented, not as an act by which the soul can merit a *reward*, but only as a way by which it may gain access to *favor.* Pardon is a gift. Faith in the repenting sinner does not make him deserve it; it is only a necessary prerequisite to render him a proper object of its bestowal. It is very plain that a man cannot properly be forgiven for past rebellion against God, unless he is now ready to turn to him with feelings of confidence and love. Faith is, therefore, the *preliminary* to salvation, rendered necessary by the very nature of the case; not the *merit* by which salvation is earned. Thus it is, in the language of this passage, the mode by which we *gain access* to the grace wherein we stand.

5. Will not deceive and disappoint us.

6. In a helpless and hopeless condition.

for a righteous man will one die: for peradventure for [1] the good man some one would even dare to 8 die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died 9 for us. Much more then, being now justified [2] by his blood, shall we be saved from the wrath *of* 10 *God* through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved [2] by his life; 11 and not only so, [3] but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

12 Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned: 13 —for until the law sin was in the world: but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's trans-

1 Or, *that which is good*
2 Gr. *in.*
3 Gr. *but also glorying.*

10. *By his life;* by his living power. The idea is, that, since he redeemed us from past sins in the hour of his humiliation and death, he certainly will not abandon us, now that he lives and reigns in the exercise of such exalted powers and dominion.

11. *The reconciliation;* the word *atonement* was used in the Old Version, but in the sense of reconciliation—i. e., being made one with God.

12. *Through one man;* that is, Adam, whose transgression in Eden was the introduction of sin and misery in the world.

13. *Until the law;* during the interval which elapsed from Adam to the giving of the Mosaic law.—*When there is no law;* that is, no law at all; for there was, during all this time, a law of nature, by which men were rendered accountable.

14. *Death reigned,* &c.; thus showing that, as Paul had maintained in the first chapter, God regarded these generations of men as amenable to a law written upon their hearts.—*That had not sinned after the likeness,* &c.; that is, being without a revelation, they did not, like Adam, and like the Jews who lived after Moses, break laws distinctly promulgated from God. They sinned only against the light of nature. Still they sinned, and were subjected to death, the penalty of sin; and their case is accordingly included in this survey of the consequences which ensued from the transgression of Adam.—*A figure of him that was to come;* Jesus Christ. *Figure* means, in this case, *type.* The representing Christ as the antitype of Adam, seems to furnish the key to the meaning of this passage,

gression, who is a figure of him that was to come.
15 But not as the trespass, so also *is* the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound un-
16 to the many. And not as through one that sinned, *so* is the gift: for the judgement *came* of one unto condemnation, but the free gift *came* of many trespasses unto [1]justification. For if, by 17
the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and [2]of the gift of righteousness reign in life through the one, *even* Jesus Christ. So then as 18
through one trespass *the judgement came* unto all men to condemnation; even so through one act of righteousness *the free*

1 Gr. *an act of righteousness.*

2 Some ancient authorities omit *of the gift.*

(12–21,) which has always been considered one of great difficulty. The general design of the parallel drawn between Jesus and Adam, appears to be, to show that the redemption by Christ, was not a mere Jewish redemption, — the counterpart and consummation of the Mosaic law, —as the Jewish Christians were prone to consider it, but that it had far wider connections and bearings. It was the counterpart and remedy for evils introduced by Adam, and affecting the whole human race; and as the consequences of his transgression brought spiritual ruin and death upon all nations, even though they had not, like Adam, sinned against a revealed law, — the remedy, now at length provided, must not be limited to the Jews, but must be regarded as coëxtensive, in its applicability, with the ruin which it was intended to repair. If, through the greatness of the divine displeasure against sin, the transgression of Adam, the head, and in some sense the representative, of the human family, was allowed, in its results, to involve all his descendants in ruin, —much more would God, who is more ready to pardon than to punish, give to the offers of salvation by Christ a similar extension. This general idea is expressed in various forms in the verses which follow, but with a certain degree of reserve and indirectness in all, prompted, apparently, by a desire, which the apostle had manifested already in other cases, not to come too abruptly into collision with the prejudices of the Jews. Some of the verses (15, 16) exhibit contrasts; others, (17–19,) analogies; but both contrasts and analogies, answer the purpose intended, namely, to show that salvation by Christ was correlative to the ruin of the fall, and so, coëxtensive with it in respect to its influences, being intended to afford the offer of salvation to the whole human family.

18. *Even so through one act of righteousness;* not merely by the righteousness of One. The life

gift came unto all men to justification of life.
19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made right-
20 eous. And [1] the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: that, as sin 21
reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

6 What shall we say

1 Or, *law*

and death of Christ are treated here as one completed act of obedience and love.

19. *As through the one man's disobedience the many were made sinners.* This, and similar expressions in the preceding verses, bring up the subject of the connection between the sin of Adam and the moral ruin of his posterity,—a subject in regard to which different branches of the Christian church still entertain very different opinions. One class contends that the whole human race is considered by Jehovah as involved in the guilt which was incurred by their common ancestor, who is to be considered as their head and representative; that it becomes all men to cherish feelings of abasement and sorrow in view of their first parent's sin, taking to themselves, as his children, a share of the guilt of it; and that all individuals enter the world with this burden, in fact, resting upon them, and with a sinful constitution of character, inherited through the stock from which they spring. To others this view of the subject seems entirely inadmissible. They cannot allow that the sin of one generation can bring any burden of accountability for it upon another; or that there can be any relation of cause and effect between the sinful characters of men at the present day, and that of Adam,—choosing, rather than admit such a supposition, to leave the invariable and universal corruption of human nature entirely unexplained. This controversy will probably not soon be settled. Elements appear to be necessarily involved in the discussion which transcend the human faculties. At any rate, we must admit that, thus far, that mysterious and hidden cause, which, seemingly like an hereditary taint, descends from generation to generation, leading in all ages, in all climes, and under every variety of the human condition, to substantially the same moral results, has eluded and baffled all the attempts which have been made to fix and define it.

20. *The law came in beside;* i. e., the revealed law, given through Moses, was added to make clearer and more evident the guilt of man.—*Where sin abounded*, &c.; that is, under the Mosaic law. The apostle seems here to admit that, after all, the redemption of Christ was specially offered to the Jews, and was to be particularly efficacious for their salvation.

CHAPTER VI.

1. *Shall we continue in sin*, &c.: that is, will this doctrine

then? Shall we continue in sin, that grace may 2 abound? God forbid. We who died to sin, how shall we any longer live 3 therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his 4 death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. 5 For if we have become [1] united with *him* by the likeness of his death, we shall be also *by the likeness* of his resurrection; knowing this, that our 6 old man was crucified with *him*, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath 7 died is justified from sin. But if we died with 8 Christ, we believe that we shall also live with him; knowing that Christ 9 being raised from the dead dieth no more; death no more hath dominion over him. For 10

1 Or, *united with the likeness*...with the likeness.

of the free pardon of the sinner, lead men to continue unconcerned in sin, relying for impunity on the abundance of divine grace? The substance of the answer contained in the subsequent verses is, that it will not, since, by the connection of the believer with Christ, a moral change takes place, which in a great measure destroys his love for sin.

3. *Were baptized into his death.* The idea expressed in this passage seems to be this,—that, by the union of the believer with Christ, represented by the rite of baptism by which it is consummated, he undergoes a change analogous to the death and resurrection of Christ: for, as Christ, at his crucifixion, brought one life,—that is, his life as mortal man,—to a close, and by his resurrection commenced a new life, as it were,—that is, his immortality,—so the believer closes his life of sin, and commences a new spiritual existence. Thus he becomes dead to sin and alive to God. (v. 11.) That this is the meaning, appears to be distinctly stated in v. 4.

4. *Buried.* Those who consider immersion the only proper mode of baptism, attach great importance to this expression, as an incidental indication that the mode was the one present to the apostle's mind.

5. *If we have become united*, &c.; not *planted together*, as in the Old Version. The meaning is that if we follow Christ in his life of self-sacrifice for others, we shall also be lifted up by him into newness of spiritual life here, and into eternal life hereafter to share his glory with him.

6. *Our old man;* the unholy propensities of the natural heart.

7. *From sin;* considered as a master; for death always sets the bondman free from his servitude.

[1]the death that he died, he died unto sin [2]once: but [1]the life that he liveth, 11 he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

12 Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: 13 neither present your members unto sin *as* [3]instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members *as* [3]instruments of righteousness 14 unto God. For sin shall have not dominion over you: for ye are not under law, but under grace.

What then? shall we 15 sin, because we are not under law, but under grace? God forbid. Know 16 ye not, that to whom ye present yourselves *as* [4]servants unto obedience, his [4]servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? But thanks be to 17 God, [5]that, whereas ye were [4]servants of sin, ye became obedient from the heart to that [6]form of teaching whereunto ye were delivered; and be- 18 ing made free from sin, ye became [4]servants of righteousness. I speak 19

1 Or, *in that*
2 Gr. *once for all.*
3 Or, *weapons*

4 Gr. *bondservants.*
5 Or, *that ye were...but ye became*
6 Or, *pattern*

14. *Shall not have dominion over you;* make you the victim of its remorse and its penalties. —*Not under law;* not dependent upon having fulfilled the law for salvation, but upon grace, that is, mercy.

15. *Shall we sin?* shall we go on sinning, without scruple, because we are delivered, as stated in the preceding verse, from the retributive power of sin?

16. *His servants ye are,* &c. The meaning is, that it is vain for us to imagine that we can escape the scourge and torment of sin, through divine grace, while we yield ourselves up to the guilty indulgences of it in our practice; for, by the very fact of our continuing in the practice of sin, we show that we are still under the dominion of sin, and not in a state of grace. Whichever master we choose to follow in our lives and conversation, *his we are.*

17. *That whereas ye were;* the pardoned sinner, looking back and remembering how he was once under dominion to sin, may well give thanks to God for the emancipation from sin, which has been brought to him through Jesus Christ. — *Whereunto ye were delivered;* Christ sets free from sin that he may bring us into allegiance to the truth, as it is in him.

19. *After the manner of men;* as usual among men; that is, plainly, and with illustrations drawn from common life.

after the manner of men because of the infirmity of your flesh: for as ye presented your members *as* servants to uncleanness and to iniquity unto iniquity, even so now present your members *as* servants to righteousness
20 unto sanctification. For when ye were [1] servants of sin, ye were free in regard of righteousness.
21 What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death.
22 But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eter-
23 nal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

Or are ye ignorant, 7
brethren (for I speak to men that know [2] the law), how that the law hath dominion over a man for so long time as he liveth? For the woman that hath 2
a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, 3
while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. Wherefore, my 4

1 Gr. *bondservants.*

2 Or, *law*

20. *When ye were servants of sin, ye were free in regard of righteousness;* i. e., while you were living a sinful life you did not consider the law of God; now that you are living a godly life be equally free from the dominion of your sinful nature.

CHAPTER VII.

1. *I speak to men that know the law;* meaning that the illustration was drawn from the provisions of the Jewish law in respect to marriage.—*The law hath dominion,* &c.; the apostle asserts the general principle that the obligations of law are brought to an end by death, and he illustrates this principle by a special instance, taken from the law of marriage. Then he uses the principle thus illustrated to enforce the teaching of the preceding chapter, that if a man is dead unto sin, through Jesus Christ he should be absolutely free from the power of sin.

2. *The woman,* &c. The point of analogy in this comparison seems to be this,—that the connection of the accountable agent with the claims and penalties of law, is like that of husband and wife—one which only death can sever. The death, however, which frees the believer from his terrible responsibility, is that spiritual change which takes place when he is united to Christ,—when he dies to sin, and begins to live unto righteousness.

brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, *even* to him who was raised from the dead, that we might bring forth fruit
5 unto God. For when we were in the flesh, the [1]sinful passions, which were through the law, wrought in our members to bring forth fruit unto
6 death. But now we have been discharged from the law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in oldness of the letter.
7 What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through [2]the law: for I had not known [3]coveting, except the law had said, Thou shalt not [3]covet: but sin, finding occasion, 8 wrought in me through the commandment all manner of [3]coveting: for apart from [2]the law sin *is* dead. And I was alive 9 apart from [2]the law once: but when the commandment came, sin revived, and I died; and the 10 commandment, which *was* unto life, this I found *to be* unto death: for sin, 11 finding occasion, through the commandment be-

1 Gr. *passions of sins.*

2 Or, *lust* 3 Or, *law*

7. *Howbeit, I had not known coveting*, &c.; that is, the law, instead of being in itself sin, is the great means of exposing sin. The meaning appears to be: I should have had no experience of the sin of coveting, and should have known no remorse for it, had I not first known the law, Thou shalt not covet.

8. *Sin, finding occasion*, etc.; that is, it was not the law which is to be held accountable for the evil effects which result from its promulgation to the soul, but the sinfulness of the heart, taking occasion by the law,—the evil propensities being aroused by the opposition with which the prohibitions of the law confronted them.

9. *I was alive;* free from any special or aggravated outward guilt.—*Apart from the law;* at the period, whenever that period might have been, before the requirements of the divine law had been clearly brought to my mind.—*Sin revived;* was aroused to a state of activity, as explained in the two preceding verses. —*And I died;* was involved in open guilt and ruin. This last expression has sometimes been understood to refer to the humility and self-abasement produced by conviction of sin, under a just appreciation of the divine law; but such a state of mind is spiritually good, whereas the whole context shows that the effect here spoken of, as resulting from the exhibition of the law, was an evil effect. This seems to be placed beyond question by the two following verses.

guiled me, and through
12 it slew me. So that the
law is holy, and the
commandment holy, and
13 righteous, and good. Did
then that which is good
become death unto me?
God forbid. But sin, that
it might be shewn to be
sin, by working death to
me through that which is
good;—that through the
commandment sin might
become exceeding sinful.
14 For we know that the law
is spiritual: but I am
carnal, sold under sin.
15 For that which I [1]do I
know not: for not what
I would, that do I practise;
but what I hate, that I do.

1 Gr. *work.*

But if what I would not, 16
that I do, I consent unto
the law that it is good.
So now it is no more I 17
that [1]do it, but sin which
dwelleth in me. For I 18
know that in me, that is,
in my flesh, dwelleth no
good thing: for to will is
present with me, but to
[1]do that which is good *is*
not. For the good which 19
I would I do not: but the
evil which I would not,
that I practise. But if 20
what I would not, that I
do, it is no more I that
[1]do it, but sin which
dwelleth in me. I find 21
then [2]the law, that, to me
who would do good, evil

2 Or, *in regard of the law*

12. *So that the law is holy;* that is, since the aggravation of human guilt, resulting from the exhibition of the law, is to be charged to sin, that is, to the sinfulness of the heart, and not to the law.

14. *But I am carnal;* that is, man is carnal. The idea seems to be that the law itself is holy; it is the man who is to be charged with the sin which the exhibition of the law develops. The pronoun *I* continues to be used through the remainder of the chapter, as representing human nature; though some suppose that renewed, and others that unrenewed, human nature is denoted. The language is easily susceptible of an interpretation adapted to either supposition; but the latter seems most in accordance with the general design of the apostle in this discussion, which is, to show the utter inefficacy of the law to sanctify and save those who are under its dominion. We may, therefore, understand the passage which follows, to the close of the chapter, as representing the fruitless struggles and the difficulties which would be encountered in an attempt made by one possessing the sinful nature of man, to secure his salvation by the law.

15. *For that which I do, I know not.* "In the state of which the apostle is speaking," says Mr. Jowett, "the mind knows not, from very distraction, what it does. It is darkened, as in the confusion of a storm, or in the din and cloud of battle."

20. *It is no more I,* &c.; that is, in doing it, I am, as it were, under the bondage and coercion of sin.

22 is present. For I delight
[1]in the law of God after
23 the inward man: but I see
a different law in my
members, warring against
the law of my mind, and
bringing me into cap-
tivity [2]under the law of
sin which is in my mem-
24 bers. O wretched man
that I am! who shall de-
liver me out of [3]the body
25 of this death? [4]I thank
God through Jesus Christ
our Lord. So then I my-
self with the mind serve
the law of God; but with
the flesh the law of sin.

8 There is therefore now
no condemnation to them
that are in Christ Jesus.
2 For the law of the Spirit
of life in Christ Jesus
made me free from the
law of sin and of death.
3 For what the law could

1 Gr. *with.*
2 Gr. *in.* Many ancient authorities read *to.*

3 Or, *this body of death*
4 Many ancient authorities read *But thanks be to God.*

22. *I delight*, &c. They who interpret this passage as above explained, consider this expression, and the others which imply feelings of approbation towards the law of God, as in v. 16, 25, &c., as referring to the approving testimony borne by conscience in favor of the excellence of the law, even in wicked men. Others think that these expressions prove that the subject of this description must be a soul renewed. The question in regard to the true interpretation of the passage is admitted to be a very difficult one.

25. [This seventh chapter of Romans, especially the latter part of it, is confessedly very difficult of interpretation. It is best explained by experience. The apostle portrays—whether really describing his own experience or an imaginary one is not material—the life of one who begins to realize what the law of God, that is, of true goodness and righteousness, requires of him, but having a nature still under the dominion of evil and selfish passions, finds himself in a perpetual conflict between his ideals and aspirations, and his actual life, from which there is no escape, except by the new creating grace of God through Jesus Christ, by whom there is given a power and right to become sons of God. They to whom this new and divine life has been imparted, and who have thus been made partakers of the divine nature, are delivered from the bitterness of this perpetual conflict between the higher and the lower self, and are brought into that state of adoption and sonship and of liberty, which is described in the eighth chapter. L. A.]

CHAPTER VIII.

1. On the supposition that the last part of the last chapter describes the hopeless situation of the sinner, while under the sole dominion of the law and struggling to save himself on the terms which it prescribes, the apostle now passes to a description of the safe and happy condition of those who are under grace.

3. *Weak through the flesh;* unable to effect its object, on account of the corruption of the flesh, that is, of human nature.

not do, [1] in that it was weak through the flesh, God, sending his own Son in the likeness of [2] sinful flesh [3] and *as an offering* for sin, condemned sin in the flesh: 4 that the [4] ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the 5 spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of 6 the spirit. For the mind of the flesh is death; but the mind of the spirit is life and peace: because 7 the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they 8 that are in the flesh cannot please God. But ye 9 are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, 10 the body is dead because of sin; but the spirit is

1 Or, *wherein*
2 Gr. *flesh of sin.*
3 Or, *and for sin*
4 Or, *requirement*

Condemned sin; deprived it of its power, considered metaphorically as the enemy and tyrant of man. The word *condemned* seems to be used in correspondence with the word *condemnation*, in the first verse; for the second and third verses express the ground of the statement in the first —the point being that there is no condemnation for those who are in Christ Jesus, because, through his atonement, sin itself is condemned.

6. *For the mind of the flesh— the mind of the spirit;* i. e., the minding of the flesh, and the minding of the spirit. He who follows after fleshly things is in a state of enmity against God; he who follows after the fruits of the spirit, love, joy, peace, &c., though he may not have attained them, is living acceptably to God.

7. *Is enmity against God.* That the natural state of the human heart towards God is that of alienation, aversion, and hostility, is shown in all the aspects which human nature presents, by every mark which can indicate such feelings. In fact, the whole history of religion in this world is a history of the efforts of conscience to scourge mankind into the performance of their duties to their Maker, and of the endless shifts, contrivances, and evasions of men, struggling to escape from what they cannot endure. — *Neither indeed can it be;* that is, the alienation of the heart from God is not temporary and accidental, but a permanent and fixed characteristic of the soul, — such that, until it is changed, there can no really honest and sincere obedience to the law of God possibly come from the heart which is governed by it.

10. *The body is dead,* &c.; that is, though the body is still the abode of appetite and passion, tending to sin and death, there

life because of righteous-
11 ness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies [1]through his Spirit that dwelleth in you.
12 So then, brethren, we are debtors, not to the flesh, to live after the
13 flesh: for if ye live after the flesh, ye must die; but if by the spirit ye [2]mortify the [3]deeds of the
14 body, ye shall live. For as many as are led by the Spirit of God, these are
15 sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The 16
Spirit himself beareth witness with our spirit, that we are children of God: and if children, 17
then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified with *him*.

For I reckon that the 18
sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the ear- 19
nest expectation of the creation waiteth for the revealing of the sons of God. For the creation 20

1 Many ancient authorities read *because of*.

2 Gr. *make to die*.
3 Gr. *doings*.

is a spiritual life in the soul, which will sanctify and save it.

11. *Shall quicken also;* shall give life to. The meaning is that the very animal nature itself shall eventually become sanctified and under the control of the spiritual nature.

15. *The spirit of bondage;* the spirit of a slave. The meaning is, that the renewed man is not received as a slave, to live in terror of threatened punishment, as he did under the law, but as an adopted child, so that he may approach God as his benefactor, and call him Father. — *Abba;* the word meaning *father* in the language then used by the Jews.

19. *The creation.* This word, and the whole passage depending upon it, (19–22,) have been the subject of much discussion. Although there is still great difference of opinion in respect to the details, yet the prevailing sentiment would seem to be, that the general intent of the passage is to represent the whole creation groaning under the ills which sin has introduced, and looking forward in anxious expectation of a better state of things to come. — *Revealing of the sons of God;* recognition and establishment of the heirs mentioned in v. 17, in their inheritance.

20. *To vanity;* to decay and death, which are treated as the cause of the poignant sorrow, which characterizes so much of human life. The meaning of Paul in this whole passage is

was subjected to vanity, not of its own will, but by reason of him who
21 subjected it, [1] in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of
22 God. For we know that the whole creation groaneth and travaileth in pain
23 [2] together until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for *our* adoption, *to wit*, the redemption of our body.
24 For by hope were we saved: but hope that is seen is not hope: [3] for who [4] hopeth for that which he seeth? But if
25 we hope for that which we see not, *then* do we with patience wait for it.

And in like manner the
26 Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for *us* with groanings which cannot be uttered; and
27 he that searcheth the hearts knoweth what is the mind of the Spirit, [5] because he maketh intercession for the saints according to *the will of* God. And we know that
28 to them that love God

1 Or, *in hope; because the creation &c.*
2 Or, *with* us
3 Many ancient authorities read *for what a man seeth, why doth he yet hope for?*
4 Some ancient authorities read *awaiteth.*
5 Or, *that*

brought out much more clearly in the New than in the Old Version, viz.: that suffering and death are imposed on the human race by God as a means of working out a deliverance of humanity from sin and corruption into the liberty of the glory of the children of God. — *In hope;* in hope of deliverance to come, as described in the following verse.

22. *The whole creation groaneth;* all nature struggles under the burden of suffering and sin.

23. *Of the Spirit;* the Holy Spirit, poured out upon the disciples after the ascension of the Saviour. — *Waiting for our adoption;* looking forward to the time when we shall realize the adoption referred to in v. 15.

24. The reading of the margin is that of the Old Version.

26. *Maketh intercession for us;* in and through us, by awakening right desires, and giving the right direction to the expression of them. — *We know not how to pray as we ought*, or, as in the Old Version, *what we should pray for as we ought;* i. e., neither what to ask, nor how to ask for it, and this because God is willing to do for us exceeding abundantly more than we can ask or think.

28. *Called according to his purpose.* The doctrine of the passage introduced by this expression, and extending to v. 32, seems plainly to be this, that the redemption of the sinner is not a work which he performs upon himself, but one which

[1] all things work together for good, *even* to them that are called according
28 to *his* purpose. For whom he foreknew, he also fore ordained *to be* conformed to the image of his Son, that he might be the first-born among many breth-
30 ren: and whom he fore-ordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
31 What then shall we say to these things? If God *is* for us, who *is* against us? He that spared not
32 his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay
33 any thing to the charge of God's elect? [2] It is God that justifieth; who
34 is he that shall condemn? [3] It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who
35 shall separate us from the love [4] of Christ? shall tribulation, or anguish,

1 Some ancient authorities read *God worketh all things with them for good.*
2 Or, *Shall God that justifieth?*
3 Or, *Shall Christ Jesus that died.. us?*
4 Some ancient authorities read *of God.*

God performs upon him,—being commenced and continued through its several successive steps, by divine power; and that, where it is once begun, it will be carried forward to its final consummation.

33, 34. Many scholars prefer here the reading of the margin, which seems to make Paul's language more emphatic. The meaning, then, is, Whom do you fear? God? But he has justified you. Who shall condemn you? Jesus Christ? But he has died and makes intercession for you. Who shall separate you from the love of Christ? Shall tribulation or anguish? etc.—*Maketh intercession* The image is taken from the idea of a tribunal of justice, where the safety of the accused depends, in great measure, upon the influence of his advocate.

35. *The love of Christ.* This expression is obviously susceptible of two significations. It may denote the love of Christ for the believer, or the love of the believer for Christ. What precedes the expression, as it here stands, seems to require that it should be understood in the former sense, as the certainty of divine protection has been the subject of the writer's remarks. But, on the other hand, what follows would rather indicate that the latter—that is, the love of the believer for Christ—is intended, as this only can be well supposed to be affected by the causes named below. On the whole, the former supposition is probably correct, as is indicated by the analogous expressions in v. 37, 39, especially in the latter. In fact, however, both are involved. It is only by the mutual love of God and the believer for each other that the

PAUL BEFORE AGRIPPA.

SAILING UNDER CYPRUS. ANCIENT SHIPS.

or persecution, or famine, or nakedness, or peril, or
36 sword? Even as it is written,

For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that
38 loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things
39 to come, nor powers, nor height, nor depth, nor any other [1]creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

9 I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Ghost, that I
2 have great sorrow and unceasing pain in my heart. For I could [2]wish
3 that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: who are Israelites;
4 whose is the adoption,

1 Or, *creation*

2 Or, *pray*

believer is united to God. The meaning of the whole passage, then, will be, that the believer has no cause to fear for his ultimate safety. His present state of reconciliation with God is not accidental, and it will not be temporary. It is the result of the long-settled purpose of God. It is a work which God has undertaken; he will accomplish what he has begun; and Jesus, their Redeemer, who once gave his life for their ransom, will, now that he has risen to majesty and power, never forsake them, in any of the darkest and most discouraging times of trial which they may be called to endure.

38. *Nor angels*, &c.; that is, no power whatever, visible or invisible.

CHAPTER IX.

3. *For I could wish that I myself were anathema from Christ.* The word *anathema* is a Greek word, signifying set apart or devoted, and strictly speaking signifies anything set apart for God; more commonly, however, from being used to indicate animals set apart for sacrifice, it came to indicate persons set apart to death, and so grew to be synonymous with "accursed," and was used in devoting idolaters to destruction, and in the Jewish church in the sentence of excommunication. Here the meaning is, I could wish myself to be sacrificed, if, by my sacrifice, I could save the Israelites. It would seem to be unnecessary to inquire for any definite and precise meaning to be attached to the phrase, *accursed from Christ;* for the language was doubtless not intended to present an idea seriously entertained, but only as a strong expression indicating deep anxiety and earnest desire.

4. *The adoption;* adoption as the chosen people of God.—*The glory;* the visible manifestation of the divine presence over the ark. (Ex. 13: 21, 22. 25: 22.)

and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, [1] who is over all, God blessed [2] for ever. Amen. But *it is* not as though the word of God hath come to nought. For they are not all Israel, which are of Israel: neither, because they are Abraham's seed, are they all children: but. In Isaac shall thy seed be called. That is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed. For this is a word of promise, According to this season will I come, and Sarah shall have a son. And

1 Some modern interpreters place a full stop after *flesh*, and translate *He who is God over all be (is) blessed for ever:* or, *He who is over all is God, blessed for ever.* Others punctuate, *flesh, who is over all. God be (is) blessed for ever.*

2 Gr. *unto the ages.*

—*The covenants;* those which God made with the patriarchs. —*The service of God;* the divinely instituted rites of public worship.

5. *The fathers;* the patriarchs. —*As concerning the flesh;* in respect to human parentage.—*God blessed for ever.* It is unusual for the sacred writers to identify the Redeemer in so direct and unqualified a manner with the supreme Divinity: because they generally speak of him in his mediatorial capacity, in which he occupies a position subordinate to the Father. (See particularly 1 Cor. 15: 24–28.) This case is, however, not solitary, as will appear by referring to Phil. 2: 6. Tit. 1: 3. 2: 13. Various attempts have been made to detach the last part of the verse from what precedes, so as to give the doxology an independent interpretation. But the construction of the passage in the original resists these attempts; and they are admitted by those who make them not to be satisfactory. [Their reading of the passage is given in the margin. L. A.]

6. *Not as though*, &c.; that is, his solicitude, as expressed above, did not arise from fear lest the promises of God should not be fulfilled.—*Not all Israel which are of Israel;* they are not all the true children of God which are of the Jewish nation.

7. *But, In Isaac*, &c. The general argument commenced here, and coming to its result in v. 18, is this,—that as God, in constituting the Hebrew nation in ancient times, made a selection, for reasons not revealed, of some of the descendants of the patriarchs to the exclusion of others, so does he now choose from among mankind whomsoever he will as objects of spiritual mercy. This first illustration is taken from the case of Isaac, who was chosen to the exclusion of Ishmael, (Gen. 17: 19–21,) and of Abraham's six sons, whose mother was Keturah. (Gen. 25: 1, 2.)

8. *Children of the flesh;* naturally descended.—*It is not*, &c.; that is, not *necessarily.*—*The children of the promise;* those contemplated in the divine councils, as included in the intent of the promise.

10. *By one.* In the case of Abraham, the children rejected

not only so; but Rebecca also having conceived by one, *even* by our father
11 Isaac—for *the children* being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but
12 of him that calleth, it was said unto her, The elder shall serve the younger.
13 Even as it is written, Jacob I loved, but Esau I hated.

14 What shall we say then? Is there unrighteousness with God? God forbid.
15 For he saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.
16 So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy.
17 For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might

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were children of another mother, which might have been considered as the ground of the distinction; but, in the case of Esau and Jacob, a selection was made between two whose parentage on both sides was the same.

11. *According to election;* according to his own choice and determination. — *Not of works,* &c.; that is, the supremacy of Jacob over Esau was not a reward for any good works which he performed, but it rested solely on the decision of God, adopted for other reasons, and before either of the subjects of it were born.

12. *The elder;* Esau.—*Shall serve;* be subject to.

13. *Loved;* chose. — *Hated;* rejected.

15. This passage is to be found in Ex 33:19.

16. The meaning is, that divine favors are never earned by the spontaneous exertions of man; they are bestowed gratuitously by the mercy of God. We must not consider this verse as implying that men may honestly strive, and yet fail of obtaining the favor of God, but that they do not strive for it. The expression is, as if we were to say, "The fertility of Egypt is not of rain, but of the overflowing of the Nile." This does not imply that rain, if it were to descend, would not produce fertility,—but that it does not descend,—and so the land is dependent upon another source. So in this case; if men were honestly to attempt to do their duty and please God, they would doubtless please him; but they do not make the attempt,—and so their salvation rests entirely on his mercy.

17, 18. This is, perhaps, the most striking of the numerous passages, occurring in the Scriptures, in which it is asserted that the control of Almighty God is absolute and entire over all the moral conduct of his creatures, whether evil or good—a control so absolute and entire, that if, in the course of his administration, he deems it expedient to exhibit to the universe a spectacle of sin and its

shew in thee my power, and that my name might be published abroad in
18 all the earth. So then he hath mercy on whom he will, and whom he will he hardeneth.

Thou wilt say then un- 19

consequences, he can do so,—while yet the moral responsibility and ill desert of the sin rests solely with the being who commits it. Such a doctrine awakens very different feelings in different minds. Some repose in quiet and submissive confidence under the absolute and boundless moral sovereignty with which it invests Jehovah. Others find it utterly irreconcilable with what they regard as plain principles of justice, and the very statement of it seems to awaken in their minds feelings of abhorrence and detestation. Many classes of excellent Christians endeavor to soften this doctrine by allowing to the power of Jehovah an efficient control over all the *right* and *holy* desires and acts of hi. creatures, while they limit and qualify in various ways, his agency in respect to those that are wrong; for the minds of mankind at large are found to acquiesce much more readily in assigning to God a direct agency in the production of holiness, than in that of sin. It is, however, somewhat doubtful whether the real difficulty is much alleviated, in a philosophical point of view, by this management; for we cannot easily conceive how one kind of moral conduct or character can be determined by a superior power, consistently with the freedom of the agent, rather than another; that is to say, if God can produce penitence in David's heart, which shall yet be wholly David's penitence, and for which David only shall be morally responsible, it is difficult to show any reason why the same kind of moral power, operating reversely, may not produce obduracy in Pharaoh's heart, which shall be wholly Pharaoh's obduracy, and for which Pharaoh alone is morally accountable. There is a great difference between the two cases, in respect to the readiness with which the mind is willing to admit such a power; but it would probably not be easy to establish between them any philosophical distinction. The difficulty seems insurmountable to human powers in either case. But, then, we must consider that, whatever difficulties may attend this subject, they seem to be involved in the very idea of a divinity really supreme. And, even if we relinquish the idea of a divinity, and substitute, as in that case we must, the control of steadily-acting laws, mental and corporeal, over the phenomena of matter and mind,—the doctrine of philosophical necessity takes the place of that of the personal sovereignty of Jehovah, and it is, to say the least, quite as intractable in respect to its consistency with human freedom. The difficulties, then, it would seem, cannot, on any hypothesis, be either solved or avoided. The result is, that the only way in which the mind can be really at peace on this subject is humbly to acquiesce in our incapacity to fathom this gulf, in theory, and then practically to yield our full and cordial assent, on the one hand, to the dictates of conscience, which testify that we are entirely unrestrained in our moral conduct, and so accountable for it,—and,

to me, Why doth he still find fault? For who withstandeth his will?
20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst
21 thou make me thus? Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honour, and another unto
22 dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering vessels of wrath fitted unto
23 destruction: [1]and that he might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory, *even* us, whom he 24
also called, not from the Jews only, but also from the Gentiles? As he saith 25
also in Hosea,

I will call that my people, which was not my people;
And her beloved, which was not beloved.
And it shall be, *that* 26
in the place where it was said unto them,
Ye are not my people,
There shall they be called sons of the living God.

And Isaiah crieth con 27
cerning Israel, If th
number of the children of
Israel be as the sand of
the sea, it is the remnant

1 Some ancient authorities omit *and*.

on the other, to the word of God, asserting that Jehovah is *supreme*, and that his providence includes and controls all that takes place under his reign.

20. *Who art thou*, &c. It is remarkable that, while the difficulties which occur in the discussion of other subjects, in the word of God, are often fully explained, in this instance no attempt is made to answer the objector. He is simply silenced.

21. *Hath not the potter a right over the clay?* What Paul asserts in his argument is not that the Maker has the *power*, as the Old Version represented it, but that he has the *right* to do what he will with that which he has made, and that the thing which he has made cannot complain, because the Maker has not made something different.

25. Hosea 2: 23.—*And her Beloved;* meaning, I will call her Beloved; that is, I will make her so; referring to the Gentiles, who were originally not among the chosen people of God, but were now received under the Christian dispensation.

27. In the few preceding verses, the apostle has been showing that some Gentiles were to be saved: he now proceeds to say that some Jews would not be saved.—*The remnant;* a remnant only; that is, not the whole. The passage, v. 27 and 28, is quoted from Isa. 10: 22, 23, and is to be understood as a threatening of judgment denounced by Isaiah against the Jews.

28 that shall be saved: for the Lord will execute *his* word upon the earth, finishing it and cutting it
29 short. And, as Isaiah hath said before,

Except the Lord of Sabaoth had left us a seed,
We had become as Sodom, and had been made like unto Gomorrah.

30 What shall we say then? That the Gentiles, which followed not after righteousness, attained to righteousness, even the righteousness which is of
31 faith: but Israel, following after a law of righteousness, did not arrive
32 at *that* law. Wherefore? [1]Because *they sought it* not by faith, but as it were by works. They stumbled at the stone of
33 stumbling; even as it is written,

Behold, I lay in Zion a stone of stumbling and a rock of offence:
And he that believeth on [2]him shall not be put to shame.

10 Brethren, my heart's

1 Or, *Because*, doing it *not by faith, but as it were by works, they stumbled*

2 Or, *it*

28. The variation here from the Old Version is due to a difference in manuscripts, the best of which omit the words omitted here. The Old Version read *He will finish the work and cut it short in righteousness; because a short work will the Lord make upon the earth.* The probability is that Paul quoted, as he often did, freely, and that the quotation was changed by some copyist, in order to make it conform to the original passage in Isaiah, ch. 10: 22, 23. In any reading, however, the variation between the Old Testament prophecy and the quotation here is very considerable. Jowett gives the interpretation well: "The meaning is that few out of many Israelites should be saved, for that God was judging them as of old he judged their fathers, and they were living in the latter days and the time was short."

29. *Said before;* viz., 1–9.—*The Lord of Sabaoth;* the Lord of hosts.—*A seed;* a remnant.—*We had become as Sodom;* that is, we should have been utterly destroyed. The idea is that, so far were the Jews from being of course secure of the favor of God, they are in one case represented by the prophet as just escaping absolute extermination.

30. *Righteousness;* justification.

31. *Israel;* i. e., the truly pious and godly in Israel, who really followed after the law of righteousness, desiring to become acceptable before God, but they did not arrive at that law, because they sought it not by faith, that is, by entering into sympathetic personal relations with God as his children, but by works, that is, by endeavoring to earn his favor by various ritualistic observances.

32. *The stone of stumbling;* the one described in the quotation contained in the next verse.

33. *As it is written;* in Isa. 8: 14, and 28: 16.

[1]desire and my supplication to God is for them, that they may be saved.
2 For I bear them witness that they have a zeal for God, but not according to
3 knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteous-
4 ness of God. For Christ is the end of the law unto righteousness to every
5 one that believeth. For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby.
6 But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring
7 Christ down:) or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.)
8 But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach:
9 [2]because if thou shalt [3]confess with thy mouth Jesus *as* Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved:
10 for with the heart man believeth unto righteousness; and with the mouth confession is made unto
11 salvation. For the scripture saith, Whosoever believeth on him shall not
12 be put to shame. For there is no distinction between Jew and Greek: for the same *Lord* is Lord of all, and is rich unto all

1 Gr. *good pleasure.*
2 Or, *that*

3 Some ancient authorities read *confess the word with thy mouth, that Jesus is Lord.*

CHAPTER X.

3. *God's righteousness;* the way in which God will really justify the sinner.

5. Lev. 18:5. The quotation is intended to show that obedience, that is perfect obedience, which the apostle had before proved to be unattainable, was the only condition on which men could be saved by the law.

6, 7, 8. (See Deut. 30:11–14.) The first clause in each verse is quoted from that passage; the last expresses the application which Paul makes of the language to salvation by Christ. The idea is, that salvation by faith in Christ is ready at hand, and is freely offered to all. The *abyss* is here equivalent to the place of future punishment.

9, 10. We are thus taught that the faith of the believer must not only be heartfelt and sincere, but it must be openly avowed.

11. *Whosoever;* whether Gentile or Jew.—*Put to shame;* disappointed.

11. The phraseology brings out the meaning more clearly here than in the Old Version. The same One is Lord of all, both Jew and Greek, and is alike rich unto all.

13 that call upon him: for, Whosoever shall call upon the name of the Lord shall be saved.
14 How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a
15 preacher? and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring [1]glad tidings of good things!
16 But they did not all hearken to the [2]glad tidings. For Isaiah saith, Lord, who hath believed
17 our report? So belief *cometh* of hearing, and hearing by the word of Christ. But I say, Did 18 they not hear? Yea, verily,

Their sound went out into all the earth,
And their words unto the ends of [3]the world.

But I say, Did Israel not 19 know? First Moses saith,

I will provoke you to jealousy with that which is no nation,
With a nation void of understanding will I anger you.

And Isaiah is very bold, 20 and saith,

I was found of them that sought me not;
I became manifest unto them that asked not of me.

But as to Israel he saith, 21 All the day long did I

1 Or, *a gospel* 2 Or, *gospel* 3 Gr. *the inhabited earth.*

13. *Shall call upon the name of the Lord;* shall look to Jesus, and rely upon him, instead of upon their own good deeds.

15. *How beautiful are the feet;* how welcome is the coming. The quotation is from Isaiah 52: 7, and gives only the substance of the thought there.

16. *They did not all hearken to the glad tidings;* not merely they have not all *obeyed*, but they have not listened to or received the word. It has been with them like the seed sown by the wayside.

17. *So belief cometh of hearing;* the word, generally translated both in the Old and New Versions *faith*, is here rendered *belief*, to connect it with the previous quotation from Isaiah. —*By the word of Christ;* by the public preaching of the word of God.

18. *Their sound;* the voices of the preachers of the Gospel. The language is quoted from Ps. 19: 4, and is here employed to express the extensive promulgation which the gospel had received.

19. *Did Israel not know?* Did they not know that the favor of God which they rejected was to be bestowed on the Gentile nations?—*That which is no nation;* the Gentiles.—*Void of understanding;* a people despised.

21. The object of the apostle, throughout this chapter, is to show that the gospel is equally

spread out my hands unto a disobedient and gainsaying people.

11 I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of
2 Benjamin. God did not cast off his people which he foreknew. Or wot ye not what the scripture saith, [1]of Elijah? how he pleadeth with God against
3 Israel, Lord, they have killed thy prophets, they have digged down thine altars: and I am left alone, and they seek my life. But what saith the 4
answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal. Even so then at 5
this present time also there is a remnant according to the election of grace. But if it is by 6
grace, it is no more of works: otherwise grace is no more grace. What 7
then? That which Israel seeketh for, that he ob-

1 Or, *in*

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open to the Gentiles as to the Jews. He shows this by showing its simplicity; for it requires simply faith in Christ as a risen and living Saviour, and a confession of him: by the direct declaration of the Old Testament, that *whosoever believeth on him shall not be put to shame;* and by the declaration of Moses and Isaiah, that God will provoke the Israelites by the manifestation of his mercy to the Gentiles, and that he will be sought of, and will become manifest to them, even while Israel is turning a deaf ear to his entreaty.

CHAPTER XI.

3. The passage referred to is found in 1 Kings 19: 10, 14, 18.

5. *The election of grace;* the election of favor or mercy.

6. Some manuscripts add as the Old Version, *but if it be of works, then is it no more grace; otherwise work is no more work.* The meaning is, that salvation must either be fully merited, or else bestowed in mercy. It cannot be partially merited. For unless the law is fully obeyed, it is broken, and the reward of transgression, not that of obedience, is deserved.

7. *Israel;* Israel in general.— *Seeketh for;* looketh for, that is, the justification which he expects on account of his alleged obedience of the law. — *Were hardened.* Some interpret this as equivalent to "hardened themselves," in order to avoid the necessity of supposing any agency on the part of Jehovah in respect to the moral character of wicked men. But the expression in the next verse, "God has given them the spirit of slumber," seems very unequivocal. They, however, who cannot submit to the doctrine which it seems to teach, shelter themselves from it by saying that God is represented in the Scriptures as doing that which he does not interpose to prevent. And it must be conceded that this interpretation is confirmed by the form in which the passage originally occurs in the book from which it is quoted here.

tained not; but the election obtained it, and the
8 rest were hardened; according as it is written,
God gave them a spirit of
stupor, eyes that they
should not see, and ears
that they should not
hear, unto this very day.
9 And David saith,
Let their table be made
a snare, and a trap,
And a stumblingblock,
and a recompense unto them:
10 Let their eyes be darkened, that they may
not see,
And bow thou down
their back alway.
11 I say then, Did they
stumble that they might
fall? God forbid: but by
their [1]fall salvation *is*
come unto the Gentiles,
for to provoke them to
12 jealousy. Now if their
fall is the riches of the
world, and their loss the
riches of the Gentiles;
how much more their
fulness?
But I speak to you 13
that are Gentiles. Inasmuch then as I am an
apostle of Gentiles, I
glorify my ministry: if 14
by any means I may provoke to jealousy *them*
that are my flesh, and
may save some of them.
For if the casting away 15
of them *is* the reconciling
of the world, what *shall*
the receiving *of them be*,
but life from the dead?
And if the first fruit is 16
holy, so is the lump: and
if the root is holy, so are
the branches. But if 17
some of the branches
were broken off, and
thou, being a wild olive,
wast grafted in among

1 Or, *trespass*

(Deut. 29: 4.) The Lord *hath not given you* a heart to perceive, and eyes to see, and ears to hear.

11, 12. The rejection of the gospel by the Jews, under the preaching of the apostles, almost everywhere resulted in turning the apostles to the Gentiles, and was thus the occasion of promoting the wider extension of Christianity. — *Their fulness;* their general acceptance of the gospel.

13. *I glorify my ministry;* not as in the Old Version, *mine office.* The meaning is not that he places great emphasis on his appointment to an office in the church as apostle, but that he counts that service of the Gentiles honorable, which the Jews disesteemed and despised; he glories in serving the outcast.

14. *My flesh;* my kinsmen.

16. *The lump;* the whole mass. The meaning is, that, inasmuch as now a small portion of the Jewish nation believed in Christ, so the time would come when all would be brought into his kingdom.

17. *And thou;* referring, obviously, to the Gentile convert. — *The root of the fatness;* the strength and sustenance derived from the root.

18. *It is not thou that bearest the root, but the root thee.* The mean-

them, and didst become partaker with them [1]of the root of the fatness of
18 the olive tree; glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee.
19 Thou wilt say then, Branches were broken off, that I might be grafted
20 in. Well; by their unbelief they were broken off, and thou standest by thy faith. Be not high-
21 minded, but fear: for if God spared not the natural branches, neither
22 will he spare thee. Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt
23 be cut off. And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in
24 again. For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree: how much more shall these, which are the natural *branches*, be grafted into their own olive tree?

For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: even as it is written,

> There shall come out of Zion the Deliverer;
> He shall turn away [2]ungodliness from Jacob:
> And this is [3]my covenant unto them,
> When I shall take away their sins.

As touching the gospel, they are enemies for your sake: but as touching the election, they are be-

1 Many ancient authorities read *of the root and of the fatness.*

2 Gr. *ungodlinesses.*
3 Gr. *the covenant from me.*

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ing is, that the Christian church, to which the Gentile convert was admitted, being built upon the foundation of the Jewish church, the Gentile should not cherish feelings of pride and superiority in respect to his Jewish brother.

21. *Neither will he spare thee;* i. e., if thou art guilty of the same unbelief.

23. *They also;* the unbelieving Jews.

25. *The fulness of the Gentiles;* the Gentiles generally.

26. *And so;* and then.

28. *They are enemies;* God treats them as enemies; that is, the Jewish people are, for a time, rejected, and the Gentiles received in their stead; but still God will ultimately restore them, out of regard to the promises which he made to their fathers.

loved for the father's
29 sake. For the gifts and the
calling of God are [1] with-
30 out repentance. For as ye
in time past were dis-
obedient to God, but now
have obtained mercy by
31 their disobedience, even
so have these also now
been disobedient, that by
the mercy shewn to you
they also may now obtain
32 mercy. For God hath
shut up all unto disobe-
dience, that he might
have mercy upon all.
33 O the depth [2] of the
riches [3] both of the wis-
dom and the knowledge
of God! how unsearch-
able are his judgements,
and his ways past tracing
out! For who hath known 34
the mind of the Lord? or
who hath been his coun-
sellor? or who hath first 35
given to him, and it shall
be recompensed unto him
again? For of him, and 36
through him, and unto
him, are all things. To
him *be* the glory [4] for
ever. Amen.

I beseech you there- 12
fore, brethren, by the
mercies of God, to pre-
sent your bodies a living
sacrifice, holy, [5] accept-
able to God, *which is*
your [6] reasonable [7] service.
And be not fashioned ac- 2
cording to this [8] world:
but be ye transformed by
the renewing of your

1 Gr. *not repented of.*
2 Or, *of the riches and the wisdom &c.*
3 Or, *both of wisdom &c.*
4 Gr. *unto the ages.*
5 Gr. *well-pleasing.*
6 Or, *spiritual*
7 Or, *worship*
8 Or, *age*

29. *Without repentance;* that is, on the part of God. He will, at all events, faithfully fulfil the promises which he makes.

30, 31. The Old Version had *unbelief* where the New Version has *disobedience.* The original Greek involves both ideas, i. e., that kind of disobedience which comes of a stubborn and resolute determination not to believe.

32. *That he might have mercy;* with the design of finally having mercy, &c.

33–36. Thus, in the conclusion of the doctrinal part of the Epistle, the writer expresses what may be regarded as the leading sentiment which he has been inculcating through the whole, viz., that no man can come to God with any merits of his own, or any claim whatever for recompense or reward; but that, as God's goodness and mercy alone originate all blessings, temporal, spiritual, and eternal, so his power and will are supreme in directing the disposal of them.

CHAPTER XII.

1. *Your bodies;* yourselves.—*A living sacrifice;* wholly devoted to the service of God.

2. *Be not fashioned according to this world;* i. e., do not form your character and order your conduct according to the fashion of this world, in order to comply with what is customary and with what it expects of you. The remedy for such conformity to the world is indicated by the

mind, that ye may prove what is [1]the good and [2]acceptable and perfect will of God.

3 For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith.

4 For even as we have many members in one body, and all the members have not the same office: 5 so we, who are many, are one body in Christ, and severally members one of another. 6 And having gifts differing according to the grace that was given to us, whether prophecy, *let us prophesy* according to the proportion of [3]our faith; 7 or ministry, *let us give ourselves* to our ministry; or he that teacheth, to his teaching; 8 or he that exhorteth, to his exhorting: he that giveth, *let him do*

1 Or, *the will of God, even the thing which is good and acceptable and perfect*

2 Gr. *well-pleasing.*

3 Or, *the faith*

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next clause: *Be ye transformed by the renewing of your mind;* not changed by any external conformity to rules and regulations, which touch mere behavior, but by an inward change of heart and affections. The word rendered *renewing* really signifies a new creating.—*Prove;* exemplify.

5. *One of another;* one with another, as Paul himself explains it more fully in 1 Cor. ch. 12. No member can do properly his work for Christ without the cooperation of others working to the same great end, but in different methods.

6. The word *prophecy*, in the New Testament, generally refers to the public preaching of the gospel, in the exercise of the higher spiritual gifts. The specifications which follow, to v. 8, are to be understood as referring not to distinct and separate offices, as has been sometimes supposed, but to the different classes of duties which devolved upon the various individuals of the church, arising either from offices which they held, or from their peculiar characteristics or positions. The general meaning is that, whatever may be the peculiar duties which the individual is called upon to perform, according to his talents or position or circumstances, he should give himself cheerfully to the work, feeling that he is thus coöperating with all his brethren, and that his brethren are coöperating with him. The student will do well to compare this passage throughout with the Old Version. The meaning of the original is in many instances given more clearly in the New Version.

7. *Ministry;* the service of others, especially, perhaps, the service of the church in respect to its temporal concerns.

8. *With liberality;* or, as in the margin, *with singleness of heart.* In the one case freedom of giving would be the idea expressed; in the other, giving simply from pure benevolence,

it with [1]liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.
9 Let love be without hypocrisy. Abhor that which is evil; cleave to
10 that which is good. In love of the brethren be tenderly affectioned one to another; in honour preferring one another;
11 in diligence not slothful; fervent in spirit; serving
12 [2]the Lord; rejoicing in hope; patient in tribulation; continuing stedfastly in prayer;
13 communicating to the necessities of the saints; [3]given to hospitality. Bless them
14 that persecute you; bless, and curse not. Rejoice
15 with them that rejoice; weep with them that weep. Be of the same
16 mind one toward another. Set not your mind on high things, but [4]condescend to [4]things that are lowly. Be not wise in your own conceits. Render to no man evil for
17 evil. Take thought for things honourable in the sight of all men. If it be
18 possible, as much as in you lieth, be at peace

1 Gr. *singleness.*
2 Some ancient authorities read *the opportunity.*
3 Gr. *pursuing.*
4 Gr. *be carried away with.*
5 Or, *them*

and not as the Pharisees, who sound a trumpet before them when they do their alms.

9. *Without hypocrisy;* or, as in the Old Version, *without dissimulation.* The petty insincerities of common life, the false pretence which characterizes so much of what passes for courtesy, the apostle condemns.

10. The meaning here appears to be, not, as in the Old Version, *be kindly affectioned one to another with brotherly love,* but, as in the New Version, *in love of the brethren be tenderly affectioned.* What the apostle has in mind is the spirit of tenderness and sympathy which should bind together all the various members of the household of faith. The word here rendered *tenderly affectioned,* is used commonly of the family affection. *In honor preferring one another,* or anticipating one another in paying honor; making haste rather to render than to secure honor.

11. *In diligence not slothful;* not wanting in energy in all forms of active work; the old rendering, not slothful *in business,* gave to this exhortation too limited an application.

16. There is some difference among interpreters respecting the precise significance of Paul's language here. Jowett renders it, "Knowing no high thoughts," "but led captive with the lowly;" Conybeare, "Set not your heart on high things, but suffer yourselves to be born along with the lowly." The general meaning is, however, very clear. The Christian is not to be ambitious for high rank and station, but rather to sympathize with those that are in lowliness and need.

17. *Things honorable;* things reputable, praiseworthy. That is, the Christian is to have a constant regard for the aspect in which his conduct and character exhibit themselves to mankind.

19 with all men. Avenge not yourselves, beloved, but give place unto [1]wrath: for it is written, Vengeance belongeth unto me; I will recompense,
20 saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his
21 head. Be not overcome of evil, but overcome evil with good.

13 Let every soul be in subjection to the higher powers: for there is no power but of God; and the *powers* that be are or-
2 dained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgement. For rulers 3 are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for [2]he is a minister of 4 God to thee for good. But if thou do that which is evil, be afraid; for [2]he beareth not the sword in vain: for [2]he is a minister of God, an avenger for wrath to him that doeth evil. Wherefore 5 *ye* must needs be in subjection, not only because of the wrath, but also for

1 Or, *the wrath* of God

2 Or, *it*

19. *Give place unto wrath;* literally *the* wrath, that is, the wrath of God; leave the work of retribution to him.

20. *Heap coals of fire upon his head;* overwhelm him with shame and remorse for the injuries he has done you.

CHAPTER XIII.

1. *In subjection;* obedient and submissive.—*The higher powers;* those of the civil government.

2. *Judgement;* condemnation and just punishment.

4. *A minister of God;* the servant, or instrument, employed by God. The duty of submission to the civil government here urged in an absolute manner, is, of course, like all the other precepts of a similar character contained in the New Testament, to be understood with certain limitations and restrictions. The principal exceptions commonly made to the rule here laid down in general terms, are two:—first, that the civil authorities may be resisted when they require of the subject what is morally wrong; and, secondly, that when their misgovernment and oppression become extreme and hopeless of reform, the community may depose them from their power. These cases are evidently not included in the view of the subject taken in this passage, as these directions plainly refer to the ordinary routine of civil government, in preserving order in the community, and administering law. The Jews were very prone to turbulence and sedition against the Roman governm[illegible].

5. *Of the wrath,* for fear of wrath, that is, of punishment.

6 conscience sake. For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon
7 this very thing. Render to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour.
8 Owe no man any thing, save to love one another: for he that loveth [1]his neighbour hath fulfilled
9 [2]the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself.
10 Love worketh no ill to his neighbour: love therefore is the fulfilment of [2]the law.

1 Gr. *the other.*
2 Or, *law*

And this, knowing the 11
season, that now it is high time for you to awake out of sleep: for now is [3]salvation nearer to us than when we *first* believed. The night is 12
far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as 13
in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put 14
ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof.*

But him that is weak 14
in faith receive ye, *yet* not [4]to doubtful disputations. One man hath 2
faith to eat all things: but he that is weak eateth

3 Or, *our salvation nearer than when &c.*
4 Or, *for decisions of doubts*

7. *Custom;* a species of tax.

11. *And this, knowing the season;* realizing that we are living in the days of the last dispensation, which Paul undoubtedly supposed would be much briefer than it actually has been.

14. *Put ye on the Lord Jesus Christ;* assume the spirit and character of the Lord Jesus Christ.

CHAPTER XIV.

1 *To doubtful disputations;* referring to such subjects as those discussed in the verses which follow.

2. *One man hath faith to eat all things;* not merely *believeth* that he may eat all things, but has such a spirit of faith that he can and does freely eat all things. There was a difficulty in the minds of many Jews, in respect to eating animal food, lest they might sometimes eat the flesh of animals which had been offered in sacrifice to idols, and thus, as they supposed, be sharers in the

herbs. Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. Who art thou that judgest the [1]servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand. One man esteemeth one day above another: another esteemeth every day *alike*. Let each man be fully assured in his own mind. He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; or

1 Gr. *household-servant.*

sin of idolatry, or in other respects violate the Mosaic requirements in regard to ceremonial uncleanness. (See v. 14.) This subject is treated fully in 1 Cor. 8. There was also a disposition, manifested quite early in the history of the church, to imagine that voluntary penances and privations, and especially a rigid self-denial in the use of food, was either the mark that indicated, or the means to acquire, peculiar sanctity. Which of these two ideas is the one referred to by the apostle here has been considered uncertain. It would seem altogether probable that it was the former, for it is treated as the harmless prejudice of a weak-minded man, which the former was, while the latter is the seed and germ of the most dangerous fanaticism.—*Herbs;* vegetables.

3. *Set at nought him*, &c.; regard him with contempt, as weak and narrow-minded.—*Judge him*, &c.; condemn him as guilty of idolatry.

4. The meaning appears to be that not only we have no right censoriously to judge fellow Christians, because God is the only judge; but we need not be anxious nor afraid for them, if they are sincere disciples of Christ, for God is able to preserve them even in ways that seem to us dangerous.

5. The days here referred to were probably the various fasts and feasts of the Jewish law.—*Let each man*, &c.; that is, let every one do what he thinks right, without molestation from others.

6. The meaning of the apostle is, since each one, in regard to these outward observances, goes forward in what he deems his duty, under the influence of an honest desire to please and obey God, he ought not to be condemned. The Old Version added, *he that regardeth not the day, to the Lord he doth not regard it.* There appears to be, however, no good authority for this addition, which is supposed to have been added to the text, in order to make this part of the verse conform to the latter part, *He eateth not, and giveth God thanks.*

8. *Whether we live—whether we*

whether we die, we die unto the Lord: whether we live therefore, or die, 9 we are the Lord's. For to this end Christ died, and lived *again*, that he might be Lord of both the dead and the living. 10 But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judge- 11 ment-seat of God. For it is written,

As I live, saith the Lord, to me every knee shall bow,
And every tongue shall [1]confess to God.

12 So then each one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling. I know, 14 and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth any thing to be unclean, to him it is unclean. For if because of 15 meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. Let not then your good 16 be evil spoken of: for the 17 kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost. For he that here- 18 in serveth Christ is well-pleasing to God, and ap-

1 Or, *give praise*

die; that is, in all the circumstances and avocations of life.

9. *Lived again;* i. e., rose from the dead. He passed through all human experiences, life, death, and that resurrection which he prepared for his followers, in order that in all these experiences he might be seen to be their Lord and Master, and that in them all his disciples might be followers of him.

11. *To me every knee shall bow;* to me only, meaning that Christians, in such cases as this, are responsible to God, and not to one another.

13. *That no man put a stumbling-block,* &c.; put in the way of another that which will lead him to stumble and fall into sin.

14. *To him it is unclean;* i. e., a man may be mistaken in his conception of duty; but if he goes against his own conscience, he is doing wrong; to do what one thinks to be wrong, is wrong.

15. *Thy meat;* thy food.

17. *Is not eating and drinking.* Piety does not consist in outward and ceremonial observances.

18. *Serveth Christ;* takes such a course as he supposes will be acceptable to Christ, whatsoever it may be.

19 proved of men. So then [1] let us follow after things which make for peace, and things whereby we may edify one another.
20 Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth
21 with offence. It is good not to eat flesh, nor to drink wine, nor *to do any thing* whereby thy bro-
22 ther stumbleth[2]. The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he [3] ap-
23 proveth. But he that doubteth is condemned if he eat, because *he eateth* not of faith; and whatsoever is not of faith is sin[4].

15 Now we that are strong ought to bear the infirmities of the weak, and not
2 to please ourselves. Let each one of us please his neighbour for that which is good, unto edifying.
3 For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached
4 thee fell upon me. For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might
5 have hope. Now the God of patience and of comfort grant you to be of the same mind one with

1 Many ancient authorities read *we follow.*
2 Many ancient authorities add *or is offended, or is weak.*
3 Or, *putteth to the test*
4 Many authorities, some ancient, insert here ch. xvi. 25—27.

19. *Edify one another;* encourage and aid one another in Christian progress.

20. *Overthrow not for meat's sake the work of God;* the work of building men up into a holy and godly life is God's work. We are to beware lest by our careless disregard of their conscientious scruples, even when they are most mistaken, we overthrow that work by leaving them to do that which to them seems to be wrong.—*All things indeed are clean;* that is, there is really no moral contamination to be contracted from food.—*With offence;* under such circumstances as to occasion offence; i. e., to be a means of tempting himself or others into sin.

23. *Is condemned;* that is, he is in the wrong. The meaning is, that, if he does what is really innocent, when he supposes it not to be so, he incurs guilt and condemnation.

CHAPTER XV.

1. *Not to please ourselves;* not to act merely with reference to pleasing ourselves.

3. Since Christ endured reproach and suffering for us, we ought to have a kind and tender regard for each other.

5. *Of comfort;* not consolation. To console is to cheer or relieve in suffering; to comfort is to give strength to endure his suffering. Here God is spoken

another according to
6 Christ Jesus: that with
one accord ye may with
one mouth glorify the
God and Father of our
Lord Jesus Christ.
7 Wherefore receive ye one
another, even as Christ
also received [1] you, to the
8 glory of God. For I say
that Christ hath been
made a minister of the
circumcision for the truth
of God, that he might
confirm the promises *giv-*
9 *en* unto the fathers, and
that the Gentiles might
glorify God for his mer-
cy; as it is written,

Therefore will I [2] give
praise unto thee
among the Gentiles,
And sing unto thy
name.

10 And again he saith,

Rejoice, ye Gentiles,
with his people.

11 And again,

Praise the Lord, all
ye Gentiles;
And let all the peoples
praise him.

And again, Isaiah saith, 12

There shall be the root
of Jesse,
And he that ariseth to
rule over the Gen-
tiles;
On him shall the Gen-
tiles hope.

Now the God of hope fill 13
you with all joy and
peace in believing, that
ye may abound in hope,
in the power of the Holy
Ghost.

And I myself also am 14
persuaded of you, my
brethren, that ye your-
selves are full of good-
ness, filled with all know-
ledge, able also to ad-
monish one another. But 15
I write the more boldly
unto you in some meas-
ure, as putting you again

1 Some ancient authorities read *us*.

2 Or, *confess*

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of as the God of comfort. The comforter is not one who merely relieves our distress, but who comes in answer to our want, a present God in every time of need to give us strength according to our day.—*According to Christ Jesus;* in accordance with the Spirit manifested by him.

6. *With one mouth;* with one mind and one voice.

8. *A minister of the circumcision;* of the Jewish people. In his mission to this world, he fulfilled the designs and promises of God in respect to the Jews.

9. *And that the Gentiles,* &c.; that is, he came for the benefit of the Gentiles also, that they might find mercy in God, in accordance with what was always his design, as is shown from the passages quoted in the verses which follow.

13. *Believing;* i. e., in a life of faith; a life of walking with and trusting in a present helpful God.

15. *The grace;* the trust or commission, viz., the one mentioned in the next verse.

in remembrance, because of the grace that was given me of God, that I should be a minister of Christ Jesus unto the Gentiles, [1]ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost. I have therefore my glorying in Christ Jesus in things pertaining to God. For I will not dare to speak of any [2]things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of [3]the Holy Ghost; so that from Jerusalem, and round about even unto Illyricum, I have [4]fully preached the gospel of Christ; yea, [5]making it my aim so to preach the gospel, not where Christ was *already* named, that I might not build upon another man's foundation; but, as it is written,

> They shall see, to whom no tidings of him came,
> And they who have not heard shall understand.

Wherefore also I was hindered these many times from coming to you: but now, having no more any place in these regions, and having these many years a longing to come unto you, whensoever I go unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied

1 Gr. *ministering in sacrifice.*
2 Gr. *of those things which Christ wrought not through me.*
3 Many ancient authorities read *the Spirit of God.* One reads *the Spirit.*
4 Gr. *fulfilled.*
5 Gr. *being ambitious.*

17. *I have therefore my glorying;* he has been speaking throughout this letter those things which would bring upon him the scorn of the Jews. He sets over against their scorn this glorying in Christ Jesus.—*Pertaining to God;* to the kingdom of God.

19. Illyricum was beyond Macedonia, towards the north.

22. *Wherefore;* that is, on account of having been engaged in giving the publication of the gospel the greatest possible extension.

23. *No more any place;* that is, none specially requiring his presence and labors.

24. The addition of the words *I will come to you* make the meaning of the apostle here much clearer, though they are wanting in many of the ancient manuscripts, and are therefore omitted from the present version, though found in the old one. The meaning of the apostle is, I have longed to see you for many years, and intend to pay you a passing visit on my way to Spain, which will not be yet, for I am now going to carry the contributions to Jerusalem.—*Thitherward;* towards Spain.

25 with your company)—but now, *I say*, I go unto Jerusalem, ministering
26 unto the saints. For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem.
27 Yea, it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it *to them* also to minister unto them in carnal
28 things. When therefore I have accomplished this, and have sealed to them this fruit, I will go on by
29 you unto Spain. And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.
30 Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be 31
delivered from them that are disobedient in Judæa, and *that* my ministration which *I have* for Jerusalem may be acceptable to the saints; that I may 32
come unto you in joy through the will of God, and together with you find rest. Now the God 33
of peace be with you all. Amen.

I commend unto you 16
Phœbe our sister, who is a [1]servant of the church that is at Cenchreæ: that 2
ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a succourer of many, and of mine own self.

1 Or, *deaconess*

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25. *Ministering unto the saints;* to minister to their wants, by carrying a contribution. The circumstances of this contribution are referred to in Acts 24: 17. 1 Cor. 16: 1–4. 2 Cor. chap. 8: 9.

28. *Sealed to them;* secured to them.

32. *Find rest;* that peculiar experience of rest and refreshment which comes through congenial spiritual companionship.

CHAPTER XVI.

1. *A servant of the church.* A class of female officers is supposed to have existed in the early Christian church. The name here translated *servant* corresponds to the word *deaconess.* —*Cenchreæ.* This was the eastern port of Corinth,—that is, the one communicating with the Egean Sea,—and was at a distance of a few miles from the city. The mention of Phebe as the bearer of the Epistle, confirms the supposition that this Epistle was written while Paul was at Corinth.

3 Salute Prisca and Aquila my fellow-workers
4 in Christ Jesus, who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches
5 of the Gentiles: and *salute* the church that is in their house. Salute Epænetus my beloved, who is the firstfruits of
6 Asia unto Christ. Salute Mary, who bestowed much labour on you.
7 Salute Andronicus and [1]Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me.
8 Salute Ampliatus my be-
9 loved in the Lord. Salute Urbanus our fellow-worker in Christ, and
10 Stachys my beloved. Salute Apelles the approved in Christ. Salute them which are of the *household*
11 of Aristobulus. Salute Herodion my kinsman. Salute them of the *household* of Narcissus, which are in the Lord. Salute
12 Tryphæna and Tryphosa, who labour in the Lord. Salute Persis the beloved, which laboured much in the Lord. Salute Rufus
13 the chosen in the Lord, and his mother and mine.
14 Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are with them. Salute Philologus and Julia,
15 Nereus and his sister, and Olympas, and all the saints that are with them.
16 Salute one another with a holy kiss. All the churches of Christ salute you.

17 Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the [2]doctrine which ye learned: and turn away

1 Or, *Junia*

2 Or, *teaching*

3. *Prisca and Aquila.* The circumstances attending Paul's first acquaintance with them are stated Acts. 18: 2, 3. They were then at Corinth. It appears that they had now returned to Rome.

4. *Laid down their own necks;* exposed themselves to the most imminent dangers.

5. *The church that is in their house.* It is uncertain whether this is to be understood as referring to the Christian members of their family, or to a religious assembly accustomed to convene in their house. A similar expression is used in connection with them in 1 Cor. 16: 19.—*The first fruits of Asia;* i. e., Asia Minor.

7. *My kinsmen;* meaning, perhaps, his fellow-countrymen. *Fellow-prisoners.* They had been joined with him at some one of the numerous occasions on which Paul had been imprisoned.

13. *His mother and mine;* intimating that she had been a mother to him in kindness and regard.

18 from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts
19 of the innocent. For your obedience is come abroad unto all men. I rejoice therefore over you: but I would have you wise unto that which is good, and simple unto
20 that which is evil. And the God of peace shall bruise Satan under your feet shortly.

The grace of our Lord Jesus Christ be with you.
21 Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater, my kinsmen.
22 I Tertius, [1] who write the epistle, salute you in the
23 Lord. Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother. [2]

[3] Now to him that is 25 able to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is mani- 26 fested, and [4] by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience [5] of faith; to 27 the only wise God, through Jesus Christ, [6] to whom be the glory [7] for ever. Amen.

1 Or, *who write the epistle in the Lord, salute you*
2 Some ancient authorities insert here ver. 24 *The grace of our Lord Jesus Christ* be *with you all. Amen,* and omit the like words in ver. 20.

3 Some ancient authorities omit ver. 25—27. Compare the end of ch. xiv.
4 Gr. *through.*
5 Or, *to the faith*
6 Some ancient authorities omit *to whom.*
7 Gr. *unto the ages.*

18. *Their own belly;* their own earthly and carnal propensities.

21. *Timothy;* who was at this time Paul's companion, as appears from Acts 20: 4.—*Lucius;* probably Luke, the author of one of the Gospels, and of the book of the Acts, who includes himself in Paul's company at this time in narrating his history. (Acts 20: 5.) There was, however, another Lucius, a Cyrenian, mentioned Acts 13: 1.

22. *I Tertius;* i. e., he wrote at Paul's dictation, acting as his amanuensis.—*Who wrote the epistle;* at Paul's dictation. The forms of the letters, and the nature of the writing materials, employed in ancient times, made writing much more laborious then, than it is now. Paul seems generally to have employed an amanuensis.

23. *My host;* at Corinth. For some further account of Gaius, see 1 Cor. 1: 14. The Third Epistle of John was addressed to an individual of this name.

THE REMORSE OF JUDAS.

MOUNT OF CORRUPTION.

The Old Version adds here on the authority of some manuscripts, *the grace of our Lord Jesus Christ be with you all. Amen.*

The Old Version has appended to the Epistle the following note: "Written to the Romans from Corinthus, and sent by Phebe, servant of the church at Cenchrea." Many of the Epistles have notes of this sort appended to them, evidently by a later hand, as of course they could not have originally formed a part of the Epistle. When and by whom they were added, is not known. They are not considered as forming a part of the inspired volume, and are, accordingly, omitted in the New Version.

THE FIRST EPISTLE TO THE CORINTHIANS.

In ancient times, the city of Corinth was celebrated throughout the world for its wealth and magnificence, and also for its extraordinary wickedness. In the days of the apostles, however, its wealth and grandeur had greatly declined, while its excessive corruption was, perhaps, as is usual in the old age of vice, more hopeless than ever. The city was in this condition when the apostle Paul reached it in his travels, and commenced the public preaching of the gospel there, under the circumstances recorded Acts 18: 1–18.

The church, thus established, afterwards fell, it seems, into a state of considerable disorder. This ought not, in fact, to be considered strange; for it is a great mistake to suppose that Christianity will effect the sudden and entire delivery of the soul from the excesses of sin. Previous habits of outward virtue have a vast influence on the consistency and steadiness of subsequent piety; and they who have been saved from the greatest lengths of depravity, should feel that they are in the greatest danger of relapse. It has, accordingly, always been found extremely difficult to maintain a high standard of moral excellence in a church which has been raised from, and is still surrounded by, a general corruption in the community. The church at Corinth fell into such a state as to occasion the apostle great solicitude and pain. They wrote to him, it seems, stating some of the difficulties under which they were laboring. Of others he heard by report, (1: 11. 5: 1,) and this Epistle is the message of admonition, reproof, and solemn warning, which the case required.

When the intelligence which called for this Epistle reached Paul, he was about two hundred miles from Corinth, across the Egean Sea, at Ephesus. This appears from various circumstantial allusions contained in the Epistle itself, which will be noticed as they occur in the text. He was then intending to remain there some time longer, as he states in this Epistle, (16: 8;) but he was driven away by the sudden excitement which arose through the means of Demetrius, and the manufacturers of shrines for Diana, as recorded Acts 19: 23–41. On leaving Ephesus, Paul

went to Macedonia, where he met Titus on his return from Corinth, who informed him of the favorable effect which this Epistle had produced. It was on the receipt of this intelligence from Titus, that the Second Epistle was written to the Corinthian church, as will be more fully explained in the introduction prefixed to it.

The subjects of this Epistle, as might have been expected from the preceding statement of facts, are, first, the evils and disorders which Paul had learned were prevailing in the church at Corinth; and, secondly, the various points on which they had asked his opinion in the letter which they had written to him. The first part extends to the commencement of the seventh chapter, and the second occupies most of the remainder of the book. There seems to be an allusion, in 5: 9, to a previous letter which Paul had written; but no other information, in respect to any such work, has come down to us from ancient times.

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1 PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes [1] our bro-

1 Gr. *the brother.*

CHAPTER I.

1. *And Sosthenes.* In Acts 18: 12–17, an account is given of an attempt made by the Jews at Corinth, to induce the Roman deputy to inflict punishment upon Paul for the offence of preaching Christianity; which attempt not only failed, but a reaction was produced in Paul's favor, so strong that the populace arose and took summary vengeance upon those who had made the attempt, — publicly beating a ruler of the synagogue, named Sosthenes, whom they appear to have regarded as the leader and representative of the hostility against Paul. It would seem that this Sosthenes afterwards became a Christian, and was now the apostle's friend and companion. His prominent position as ruler of the synagogue at Corinth, and the personal influence which would naturally be connected with it, were very probably the reason why his name was joined with that of the apostle in this communication. From the fact that the name is so joined, we may draw an important inference in respect to the nature of the authority which Paul assumed over the church at Corinth in this letter of reproof, viz., that it was personal, not official; an authority which he exercised in virtue of his character and station, and not that of ecclesiastical jurisdiction over the church, in a technical sense. For it is only in the former case that the joining of any other name, however highly esteemed, with his own, could be admissible at all. It would be a great addition to the strength of friendly reproofs and warnings, from one entitled by his character and position to offer them, while it would be

2 ther, unto the church of God which is at Corinth, *even* them that are sanctified in Christ Jesus, called *to be* saints, with all that call upon the name of our Lord Jesus Christ in every place, their *Lord* and ours:
3 Grace to you and peace from God our Father and the Lord Jesus Christ.
4 I thank [1]my God always concerning you, for the grace of God which
5 was given you in Christ Jesus; that in every thing ye were enriched in him, in all [2]utterance and all knowledge; even
6 as the testimony of Christ was confirmed in you: so
7 that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ; who shall
8 also confirm you unto the end, *that ye be* unreproveable in the day of our Lord Jesus Christ.

1 Some ancient authorities omit *my*.

2 Gr. *word*.

plainly irregular in a document intended to announce the decisions and directions of an official superior.

2. *Called to be saints;* that is, made so by the spontaneous grace of God.—*With all,* &c. This clause is connected with the word *called.* It does not mean that the Epistle was addressed to all other followers of Christ but that they are all called to be saints. The intention of the apostle seems to be, to remind the Corinthian Christians, at the outset, that they, as well as all others, everywhere, who are looking to Jesus for salvation, were chosen and *called* by the Spirit of God, and transformed into the new image by his power.—*Their Lord and ours.* These expressions, representing the whole community as one extended brotherhood, are evidently an appropriate introduction to an Epistle addressed to a church which was to be reproved for its internal dissensions.

5. *Enriched in him;* in Jesus Christ.—*In all utterance, and in all knowledge;* that is, in all the inward and outward traits and manifestations of piety.

6. *The testimony of Christ;* the evidence of the gospel of Christ.—*Confirmed in you;* made clear and convincing to your minds.

7. *So that ye come behind in;* are deficient in. No church had been more highly favored in respect to its spiritual blessings.—*Waiting for the revelation;* this was the marginal reading of the Old Version. The meaning was expressed in the text of the Old Version, they were waiting for the *coming* of the Lord. The Messiah seemed to the apostle Paul to be unrevealed, hidden from the great mass by his humility and death, and he was looking for some new demonstration and disclosure, which it is evident that he anticipated would come, if not in his own generation, at least very soon thereafter.

8. *Confirm you unto the end;* keep you unto the end. Having begun the work, he will carry it on, and make your salvation sure.—*In the day of our Lord Jesus Christ;* when he shall come to judge the world.

9 God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfected together in the same mind and in the 11 same judgement. For it hath been signified unto me concerning you, my brethren, by them *which are of the household* of Chloe, that there are contentions among you. 12 Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. [1]Is Christ 13 divided? was Paul crucified for you? or were ye baptized into the name of Paul? [2]I thank God that 14 I baptized none of you, save Crispus and Gaius; lest any man should say 15 that ye were baptized into my name. And I bap- 16 tized also the household of Stephanas: besides, I

1 Or, *Christ is divided. Was Paul crucified for you?*

2 Some ancient authorities read *I give thanks that.*

9. *God is faithful;* that is, to complete what he begins, as he had been promised in the preceding verse.

10. *Speak the same thing;* be harmonious.

11. *Chloe;* probably a Christian matron residing at Corinth.

12. *Apollos.* He was a very able advocate of Christianity, who preached in Corinth soon after Paul left that place. (Acts 18:24—19:1.)—*Cephas;* one of the names by which Peter was designated. (John 1:42.) There is no reason, perhaps, to suppose that there were defined parties in the Corinthian church under these names, this language being probably intended only to express the general prevalence of a spirit of dissension arising out of the various personal preferences of individuals.

13. The meaning seems to be, Can you divide your one Master, Christ, so as to make of him many masters, to lead you in separate divisions?—or, Will you leave your Saviour, and place yourselves under mere human leaders?

14. *Crispus.* He is mentioned, in Acts 18:8, as a distinguished convert. Gaius was another prominent member of the Corinthian church, mentioned in Rom. 16:23, as the one with whom Paul lodged.

15. *Into my name;* i. e., as though the name of Paul could bring that salvation which is afforded only in the name, that is, by the grace and power, of Christ. That very thing against which Paul warned the Corinthians has occurred since in the division of the Christian church into sects or schools, each called after the name of its own founder, as Wesleyans, Calvinists, Arminians, and the like.

16. *Household;* family. — *I know not,* &c.; that is, I do not recollect. When he mentioned Crispus and Gaius in the 14th verse, he seems to have supposed that they were all, though the

know not whether I
17 baptized any other. For
Christ sent me not to
baptize, but to preach the
gospel: not in wisdom of
words, lest the cross of
Christ should be made
void.
18 For the word of the
cross is to them that are
perishing foolishness; but
unto us which are being
saved it is the power of
19 God. For it is written,

I will destroy the
wisdom of the wise,
And the prudence of
the prudent will I
reject.

20 Where is the wise? where
is the scribe? where is
the disputer of this
[1]world? hath not God
made foolish the wisdom
of the world? For seeing 21
that in the wisdom of God
the world through its
wisdom knew not God, it
was God's good pleasure
through the foolishness
of the [2]preaching to save
them that believe. Seeing 22
that Jews ask for signs,
and Greeks seek after
wisdom: but we preach 23
[3]Christ crucified, unto
Jews a stumblingblock,
and unto Gentiles foolish-
ness; but unto [4]them that 24
are called, both Jews and
Greeks, Christ the power
of God, and the wisdom
of God. Because the 25
foolishness of God is wiser

1 Or, *age*
2 Gr. *thing preached.*
3 Or, *a Messiah*
4 Gr. *the called themselves.*

case of the family of Stephanas afterwards occurred to him. This circumstance, as well as his not being entirely sure that there might not have been even one or two other cases, shows that the nature of the inspiration of the sacred writers was such that it did not interfere with or suspend the ordinary operations of the mind. Its province was to direct and to guide, not to supersede, the natural faculties.

17. *Wisdom of words;* the power of eloquence and philosophy.—*Lest the cross of Christ,* &c.; lest he should cease to depend upon the simple presentation of the great fact that a Saviour had died for sinners.

18. *The word of the cross;* the preaching of the death of Christ upon the cross, as a sacrifice for sin.—*Is to them that are perishing, foolishness;* that is, it seems so to them.

19. Isa. 29: 14.

20. *Where is the wise? where is the scribe?* What have these philosophers and learned men accomplished towards the moral improvement of mankind?

21. *Wisdom;* by their own wisdom.

22. *Signs;* some portentous prodigy, as evidence of the Messiahship of Christ.—*The Greeks seek after wisdom;* they are interested in nothing but acutely-defined schemes of philosophy.

25. *The foolishness of God;* that which appears to men to be foolishness.

than men; and the weakness of God is stronger than men.

26 For [1] behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, [2] *are* 27 *called:* but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are 28 strong; and the base things of the world, and the things that are despised, did God choose, *yea* [3] and the things that are not, that he might bring to nought the things that are: that no 29 flesh should glory before God. But of him are ye 30 in Christ Jesus, who was made unto us wisdom from God, [4] and righteousness and sanctification, and redemption: that, 31 according as it is written, He that glorieth, let him glory in the Lord.

And I, brethren, when 2 I came unto you, came not with excellency of [5] speech or of wisdom, proclaiming to you the [6] mystery of God. For I 2 determined not to know any thing among you, save Jesus Christ, and him crucified. And I was 3 with you in weakness, and in fear, and in much

1 Or, *ye behold*
2 Or, *have part therein*
3 Many ancient authorities omit *and.*
4 Or, *both righteousness and sanctification*

tion and redemption
5 Or, *word*
6 Many ancient authorities read *testimony.*

26. *Your calling;* that is, the nature of the Christian calling, in respect to the condition of the subjects of it, as specified below.—*After the flesh;* in the estimation of mankind.

27. *That he might put to shame,* etc.; the meaning is not merely, as in the Old Version, God selected foolish and weak things to confound wise and mighty ones, but he selected as his instruments those who seemed to the world weak and foolish, in order that he might thus put to shame those instruments which the world regards as wise and mighty. The victims of Christianity have proved how much stronger is love than force, and moral influence than military power.

28. *Things that are not;* which are of no consideration.

30. *Of him are ye in Christ Jesus;* that is, your being in Christ is the work of God, and the glory of it is to be given to him, and not to any human instrument.

CHAPTER II.

1. *When I came unto you;* meaning when he first went to Corinth, and commenced preaching the gospel there, as related Acts 18: 1–18.

3. The anxiety which Paul suffered on his first visit to Corinth is alluded to in the account in the Acts. (18: 9, 10.)

4 trembling. And my [1] speech and my [2] preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power:
5 that your faith should not [3] stand in the wisdom of men, but in the power of God.
6 Howbeit we speak wisdom among the [4] perfect: yet a wisdom not of this [5] world, nor of the rulers of this [5] world, which are
7 coming to nought: but we speak God's wisdom in a mystery, *even* the *wisdom* that hath been hidden, which God foreordained before the worlds unto our glory:
8 which none of the rulers of this world knoweth: for had they known it, they would not have crucified the Lord of glory:
9 but as it is written,

Things which eye saw not, and ear heard not,
And *which* entered not into the heart of man,

1 Or, *word*
2 Gr. *thing preached.*
3 Gr. *be.*
4 Or, *fullgrown*
5 Or, *age*; and so in ver. 7, 8; but not in ver. 12.

4. *In demonstration of the Spirit, and of power;* that is, with power and energy imparted by the influences of the Holy Spirit.

6. The meaning is that, though he had presented only the simplest elements of Christianity to the people of Corinth, in first planting the gospel among them, still there were higher truths revealed, which he was accustomed to present to those who had made more advanced attainments in religious knowledge.—*Nor of the rulers of this world;* that is, not the wisdom held in estimation by the princes of this world. By the *rulers of this world* may, very probably, be intended the leading influences and authorities by which the sentiment of the world is governed.—*Which are coming to nought;* the power of the military rule of the Romans and the philosophical thought of the Grecians was already beginning to decay, though neither its decay nor the growing power of Christianity was perceived by the great body of the people at the time.

7. *In a mystery;* in the gospel which was kept a mystery, that is, which remained unknown for many ages.—*Unto our glory;* to our advantage and honor, who are permitted to enjoy its blessings.

8. *Known it;* that is, the gospel,—the truth that Jesus was the Messiah, the Saviour of men.

9. *Eye saw not, and ear heard not.* Where this citation is taken from is uncertain. Some scholars suppose it to be from a lost book; others, a paraphrase from Isaiah 52: 15, or 64: 4; the latter is very near in general meaning to the passage here. That meaning is not, as is often imagined, that heaven contains more than the eye hath seen or the imagination conceived, but that spiritual experience in this life affords more than can be seen, or heard, or intellectually conceived. The apostle Paul

Whatsoever things
God prepared for
them that love him.
10 [1] But unto us God revealed
[2] *them* through the Spirit:
for the Spirit searcheth
all things, yea, the deep
11 things of God. For who
among men knoweth the
things of a man, save the
spirit of the man, which
is in him? even so the
things of God none know-
eth, save the Spirit of
12 God. But we received,
not the spirit of the world,
but the spirit which is of
God; that we might know
the things that are freely
given to us by God.
13 Which things also we
speak, not in words which
man's wisdom teacheth,
but which the Spirit
teacheth; [3] [4] comparing
spiritual things with spir-
itual. Now the natural 14
man receiveth not the
things of the Spirit of
God: for they are foolish-
ness unto him; and he
cannot know them, be-
cause they are spiritually
[5] judged. But he that is 15
spiritual [6] judgeth all
things, and he himself is
[5] judged of no man. For 16
who hath known the mind
of the Lord, that he
should instruct him? But
we have the mind of
Christ.

And I, brethren, could 3
not speak unto you as
unto spiritual, but as unto
carnal, as unto babes in
Christ. I fed you with 2
milk, not with meat; for
ye were not yet able *to*
bear it: nay, not even
now are ye able; for ye 3
are yet carnal: for where-

1 Some ancient authorities read *For.*
2 Or, it
3 Or, *combining*
4 Or, *interpreting spiritual things to spiritual* men
5 Or, *examined*
6 Or, *examineth*

goes on, in the next verse, to say that *God has already revealed* them through the Spirit. The passage is analogous, therefore, to such declarations as that of Christ in John 14: 17.

11. The meaning of the original is more clearly expressed than in the Old Version. As no man is able to fathom the experience of his fellow-men, so no one can expect, by searching, to find out, intellectually, the spiritual nature of God. God is to be known sympathetically and spiritually, not intellectually.

12. *Spirit of the world;* worldly wisdom.

14. *Receiveth not;* comprehendeth not.

15. *Judgeth all things;* understandeth all things, that is, all spiritual truths.—*Is judged of no man;* his character and motives are not appreciated or understood by mankind in general.

16. *Who?* what natural man?—*Instruct him;* instruct the spiritual man.—*The mind of Christ;* the revealed will of Christ.

CHAPTER III.

2. *With milk;* with merely the elementary principles of Christianity.

as there is among you jealousy and strife, are ye not carnal, and walk after the manner of men?
4 For when one saith, I am of Paul; and another, I am of Apollos; are ye
5 not men? What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to
6 him. I planted, Apollos watered; but God gave
7 the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: but each shall receive his own reward according to
9 his own labour. For we are God's fellow-workers: ye are God's [1] husbandry, God's building.
10 According to the grace of God which was given unto me, as a wise master-builder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For
11 other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man
12 buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work
13 shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is.
14 If any man's work shall abide which he built thereon, he shall receive a
15 reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.
16 Know ye not that ye are

1 Gr. *tilled land.*

[1] Or, *and each man's work, of what sort it is, the fire shall prove it.*

5. *Ministers;* servants, subordinate instruments.

6. It will be seen by the account in Acts 18: 24, 27, 28, that Apollos commenced his ministry in Corinth, after Paul had left it.

8. *Are one;* they have one end and aim.

9. *Ye are God's husbandry;* that is, although Paul and Apollos had been employed as laborers in the field, it was upon God that they had really to depend for their spiritual life and growth.

12. *Gold, silver,* &c. In other words, whatever materials he may incorporate in the Christian edifice, whether valuable and permanent, or destructible and worthless, the true character of his work would be revealed in a future day.

13. *Revealed in fire;* tried and exposed by the terrible scrutiny of the great day.

15. *Yet so as through fire;* with difficulty,—as one escapes from a burning building.

a [1]temple of God, and *that* the Spirit of God dwelleth
17 in you? If any man destroyeth the [1]temple of God, him shall God destroy; for the [1]temple of God is holy, [2]which *temple* ye are.
18 Let no man deceive himself. If any man thinketh that he is wise among you in this [3]world, let him become a fool, that
19 he may become wise. For the wisdom of this world is foolishness with God. For it is written, He that taketh the wise in their
20 craftiness: and again,
21 The Lord knoweth the reasonings of the wise, that they are vain. Wherefore let no one glory in men. For all
22 things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all
23 are yours; and ye are Christ's; and Christ is God's.

4 Let a man so account of us, as of ministers of Christ, and stewards of
2 the mysteries of God. Here, moreover, it is required in stewards, that

1 Or, *sanctuary*

2 Or, *and such are ye*
3 Or, *age*

17. It is difficult to express in the English the play upon the words here, which was wholly lost in the Old Version, but is indicated in the New Version,—God requites like with like.

18. *If any man thinketh*, &c.: not, as in the Old Version, *if any man seemeth to be wise.* A man may appear wise to others because he really possesses wisdom; but if he thinks himself to be wise, it is because of his self-conceit, and the first lesson which he has to learn is that of the imperfection of his own knowledge, and his need of learning wisdom from above, with meekness and docility.

19. *It is written;* Job 5: 13.

20. Ps. 94: 11.

21. *Let no one glory in men.* The apostle thus brings his train of remark to a conclusion which bears directly upon the great cause of their dissensions,—their excessive personal predilections for the various individuals who had been the instruments of bringing them the gospel.

23. *Ye are Christ's;* that is, ye do not belong to Paul and to Apollos, &c., as one might suppose from your undue and inordinate interest in such human leaders; ye are Christ's.—*And Christ is God's;* you owe, therefore, no spiritual allegiance to any but to Christ and to God.

CHAPTER IV.

1. *So account of us*, &c.; regard us not as masters and leaders of different sects, but simply as the servants of Christ.—*Stewards of the mysteries.* Stewards are persons intrusted with a charge. The apostles were stewards of the mysteries of God, inasmuch as they were intrusted with the charge of divine truth, which had been a mystery, having been, till then, withheld from mankind.

a man be found faithful.
3 But with me it is a very small thing that I should be [1]judged of you, or of man's [2]judgement: yea, I [3]judge not mine own
4 self. For I know nothing against myself; yet am I not hereby justified: but he that [4]judgeth me
5 is the Lord. Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.

1 Or, *examined*
2 Gr. *day.*

Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not *to go* beyond the things which are written; that no one of you be puffed up for the one against the other.
7 For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory, as if thou hadst not received it.
8 Already are ye filled, already ye are become rich, ye have reigned without

3 Or, *examine*
4 Or, *examineth*

4. *I know nothing against myself;* not, as in the Old Version, *by myself.* This passage which was very obscure in the Old Version, is made clear by the New one. The fact that a man knows nothing against himself, does not prove that he is free from offence. His approbation may be due to the imperfections of his own moral judgment; the Lord alone trieth the heart.

5. *The counsels of the hearts;* their secret characters and designs.—*His praise from God;* if deserved. The meaning is, that God will then pronounce a just sentence upon every man, according to his true character, as it shall then appear.

6. *I have in a figure transferred to myself, and Apollos.* The meaning is, that he had spoken particularly of himself and of Apollos in his remarks upon the manner in which they ought to regard their religious teachers, (3: 21—4: 5;) but he intended the instructions which he had given to be of general application.—*That ye might learn not to go,* &c. The meaning of this verse is made much clearer by the New Version, and the admonition of the apostle has a direct practical bearing upon very many of the metaphysical and subtle refinements of theology, which do go beyond that which is written or revealed.—*In us;* as examples.

8. *Already are ye filled,* &c.; in your own ideas and estimation.—*I would ye did reign;* in reality and truth; that is, that their spiritual condition was as elevated and prosperous as they imagined. In this and the verses which follow, (8–13,) the apostle contrasts the condition of spiritual ease and satisfaction which some of the vain and

us: yea and I would that ye did reign, that we also might reign with
9 you. For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, [1]and to angels, and to men.
10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dis-
11 honour. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwell-
12 ingplace; and we toil, working with our own hands: being reviled, we bless; being persecuted,
13 we endure; being defamed, we intreat: we are made as the [2]filth of the world, the offscouring of all things, even until now.

14 I write not these things to shame you, but to admonish you as my beloved
15 children. For though ye should have ten thousand tutors in Christ, yet *have ye* not many fathers: for in Christ Jesus I begat you through the gospel.
16 I beseech you therefore, be ye imitators of me.
17 For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ, even as I

1 Or, *both to angels and men*

2 Or, *refuse*

self-conceited teachers of the Corinthian church appeared to enjoy, with the toils and hardships, and the humble self-denial, which characterized the lives of the true and devoted servants of Jesus.

10. *We are fools;* are willing to be so esteemed. — *Ye are wise;* esteem yourselves wise. The whole language of this paragraph is that of severe and bitter irony.

15. *I begat you.* Paul was the first to preach the gospel in Corinth, and founded the church there, as has already been explained.

16. *Therefore;* on account of the peculiar relation which he sustained to the church as its spiritual father. We observe that the apostle does not rest his claim to be heard on his holding over them any official supremacy. —*Be ye imitators of me;* that is, in attending to and obeying these instructions.

17. *Timothy.* The first account of Timothy is given in Acts 16: 1–3. He had been at Corinth with Paul on his first visit there. (18: 5.) When this letter was written, he was at Ephesus with Paul, as appears from the account in Acts 19: 21, 22, whence it is stated that Paul sent him forward to Macedonia, with directions, probably, as is here implied, to go on to Corinth. Still, as appears from another expression in this Epistle, (16: 10,) it was not quite certain that he would reach Corinth.

teach everywhere in every
18 church. Now some are
puffed up, as though I
were not coming to you.
19 But I will come to you
shortly, if the Lord will;
and I will know, not the
word of them which are
puffed up, but the power.
20 For the kingdom of God
is not in word, but in
21 power. What will ye?
shall I come unto you
with a rod, or in love and
a spirit of meekness?

5 It is actually reported
that there is fornication
among you, and such for-
nication as is not even
among the Gentiles, that
one *of you* hath his fa-
ther's wife. And [1]ye are 2
puffed up, and [2]did not
rather mourn, that he that
had done this deed might
be taken away from
among you. For I verily, 3
being absent in body but
present in spirit, have al-
ready, as though I were
present, judged him that
hath so wrought this
thing, in the name of our 4
Lord Jesus, ye being
gathered together, and
my spirit, with the power
of our Lord Jesus, to de- 5
liver such a one unto Sa-
tan for the destruction of
the flesh, that the spirit
may be saved in the day
of the Lord [3]Jesus. Your 6

1 Or, *are ye puffed up?*
2 Or, *did ye not rather mourn...you?*

3 Some ancient authorities omit *Jesus.*

18. *Puffed up;* with pride and self-importance, assuming an undue influence and authority.

20. *In word;* in professions and pretences. The sense is, that the religion of Christ is not to be established by empty boastings, but by that spiritual power which God alone confers.

21. *With a rod;* with severe reproof.

CHAPTER V.

1. *That there is fornication;* that is, a case of fornication.—*His father's wife;* his step-mother. Such a marriage was universally considered, even among the heathen nations, as criminal.

4. *And my spirit;* I being with you in spirit, exercising the power with which Christ has invested me.

5. *To deliver such a one unto Satan for the destruction of the flesh.* Some suppose that this expression refers to a miraculous power with which the apostles were invested, and which Paul here intended to authorize the Corinthian church to employ, for the punishment of this criminal, by subjecting him to bodily disease and suffering, through the agency of Satan, in judgment for his sin. Others suppose that the phrase *delivering him to Satan* is a figurative expression, meaning his excommunication from the church, which would be removing him from the kingdom of Christ, into the visible kingdom of Satan; and that by *the destruction of the flesh,* is meant the subduing and eradicating of those fleshly lusts, which had caused him to sin.

6. *Your glorying;* your self-complacency, and satisfaction with your condition, while such

glorying is not good. Know ye not that a little leaven leaveneth the
7 whole lump? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, *even*
8 Christ: wherefore let us [1]keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

I wrote unto you in my 9
epistle to have no company with fornicators;
[2]not altogether with the 10
fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world:
but [3]now I write unto you 11
not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner;

1 Gr. *keep festival.*
2 Or, *not at all* meaning *the fornicators &c.*
3 Or, *as it is, I wrote*

a sin remains unpunished.—*Leaven.* The Jews, in keeping the passover, were required to use only unleavened bread, the better to commemorate the haste and confusion in which they left Egypt, and which prevented the preparation of bread in the usual manner. From the very nature of leaven, tending, as it does, so strongly to disseminate itself, it was necessary to avoid admitting the smallest quantity into the mixture from which the bread was to be prepared. Hence leaven, as a prohibited thing which had a powerful tendency to spread from small beginnings until it pervaded the whole mass, became an apt emblem of sin, and is often so made use of by many of the sacred writers.

7. *As ye are unleavened;* required to be unleavened, that is, pure.—*Our passover even . . . Christ.* It was only at the time of the passover that the Jews were required to abstain from the use of leaven. The sacrifice of Christ is therefore represented as a passover, to complete the figure.

9. *In my epistle;* apparently referring to some former Epistle, now lost.

10. *Not altogether,* &c. The sense is, that he did not mean to cut them off from all communication with vicious men, who were *of this world,*—that is, who were not of the church,—and whose vices, of course, did not compromise the purity and character of the church; but only, as is explained in the next verse, from every such one, who is called a brother; that is, who, being joined with them in name, would bring upon them the reproach of his sins. Thus it seems that special precautions are necessary to avoid countenancing the sins of those who make pretensions to piety.

11. *No, not to eat.* By thus refusing all intercourse with him, they were to show the world that they utterly disavowed and reprobated his doings. In those times, there was no other mode by which so dis-

with such a one no, not
12 to eat. For what have I
to do with judging them
that are without? Do not
ye judge them that are
13 within, whereas them that
are without God judgeth?
Put away the wicked man
from among yourselves.

6 Dare any of you, hav-
ing a matter against [1] his
neighbour, go to law be-
fore the unrighteous, and
2 not before the saints? Or
know ye not that the
saints shall judge the
world? and if the world
is judged by you, are ye
unworthy [2] to judge the
smallest matters? Know
3 ye not that we shall judge
angels? how much more,
things that pertain to this
life? If then ye have [3] to
4 judge things pertaining to
this life, [4] do ye set them
to judge who are of no
account in the church? I
5 say *this* to move you to
shame. Is it so, that
there cannot be *found*
among you one wise man,
who shall be able to de-
cide between his brethren,
but brother goeth to law
6 with brother, and that
before unbelievers? Nay,
7 already it is altogether,

1 Gr. *the other.*
2 Gr. *of the smallest tribunals.*
3 Gr. *tribunals pertaining to.*
4 Or, *set them...church.*

tinct and effectual a disavowal could be made.

12. *Without;* without the church.

13. *The wicked man;* viz., the person of whom he had been speaking in the former part of the chapter. What is said in 2 Cor. 2: 5–10 is generally considered as referring to this case; and, if so, it shows that the discipline here enjoined was successful in bringing the sinner to repentance and reformation.

CHAPTER VI.

1. *The unrighteous;* heathen tribunals.—*The saints;* Christian tribunals.

2. *Shall judge the world.* There are various allusions in the sacred writings founded upon the idea that, when Christ should appear upon the earth to establish his final kingdom, his people should be elevated to stations of trust and responsibility, and associated with him in the administration of his government. (Comp. Matt. 19: 28. 2 Tim. 2: 12. Rev. 3: 21.)

3. *That we shall judge angels;* a still stronger expression than the preceding, in regard to the future advancement of the faithful servants of Christ.

4. *Set them to judge who are of no account.* The meaning may be, as represented in the Old Version, an ironical exhortation to appoint as judges those least esteemed in the church; or it may be, as represented in the New Version, an inquiry why the Corinthians set them to judge who are of no account in the church; i. e., the heathen, by referring to them the questions at issue for determination. The context seems to indicate this meaning as the more probable one.

7. The meaning is that the having of a mere law suit is an evidence of defect. It would be better to suffer wrong, rather than to have any controversy. If, however, they must have controversies, let them be settled

[1] a defect in you, that ye have lawsuits one with another. Why not rather take wrong? why not rather be defrauded? 8 Nay, but ye yourselves do wrong, and defraud, and that *your* brethren. 9 Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of 10 themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 11 And such were some of you: but ye [2] were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

All things are lawful 12 for me; but not all things are expedient. All things are lawful for me; but I will not be brought under the power of any. Meats 13 for the belly, and the belly for meats: but God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord for the body; and 14 God both raised the Lord, and will raise up us through his power. Know 15 ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God forbid. Or know ye not that he 16 that is joined to a harlot is one body? for, The twain, saith he, shall become one flesh. But he 17

1 Or, *a loss to you*

2 Gr. *washed yourselves.*

by amicable arbitration before some brethren in the church. This is wise and practical counsel for the settlement of differences in the churches of our own time.

12, 13. These verses are somewhat obscure. The obscurity, however, is partially cleared up if we consider the lack of clear moral discrimination at the time when Paul wrote. He had maintained that it was the right and liberty of the Christian to decide for himself all moral questions, and that there was no harm in eating meat which had been offered to idols. He conceives an objector citing these positions against him now, and maintaining that, upon the same principle, the wicked person might decide to marry his father's widow. Paul replies to this objector, in these verses. God, he says, made meats for the belly and the belly for meats; but he did not form the body to be given up to the dominion of its propensities and passions, but to be consecrated to the service of the Lord Jesus Christ.

16. *The twain, saith he,* &c. This was originally spoken of the union between the husband and wife, (Gen. 2: 24,) but is here applied to a different case.

that is joined unto the
18 Lord is one spirit. Flee
fornication. Every sin
that a man doeth is with-
out the body; but he that
committeth fornication
sinneth against his own
19 body. Or know ye not
that your body is a [1] tem-
ple of the [2] Holy Ghost
which is in you, which ye
have from God? and ye
20 are not your own; for ye
were bought with a price:
glorify God therefore in
your body.

7 Now concerning the
things whereof ye wrote:
It is good for a man not
2 to touch a woman. But,
because of fornications,
let each man have his
own wife, and let each
woman have her own
husband. Let the hus- 3
band render unto the wife
her due: and likewise also
the wife unto the husband.
The wife hath not power 4
over her own body, but
the husband: and likewise
also the husband hath
not power over his own
body, but the wife.
Defraud ye not one the 5
other, except it be by
consent for a season, that
ye may give yourselves
unto prayer, and may be
together again, that Satan
tempt you not because of
your incontinency. But 6
this I say by way of
permission, not of com-

1 Or, *sanctuary*

2 Or, *Holy Spirit*

18. *Is without the body;* is not a sin directly against his own body.

20. The Old Version added *and in their spirits which are God's*, but these words are wanting in the best manuscripts, and were probably inserted by some copyist in order to make the exhortation more complete.

CHAPTER VII.

1. The apostle now proceeds to consider the subjects on which the Corinthian church had asked his instructions in their letter to him. The first is the question of marriage. In very early times, a disposition manifested itself in the church to make a virtue of celibacy.—*It is good;* it is in itself very well. This seems to have been said in concession to those who argued for celibacy, as in what follows he enjoins or at least recommends the married state on all. (v. 2.)

3. The meaning of the passage is, that they are not to nullify the marriage tie by living in separation.

5. *Defraud ye not*, &c.; that is, in respect to the obligations of the marriage state.—*Of your incontinency;* to your incontinency, that is, to lead you into sin.

6. *By permission, not of commandment;* that is, he does not absolutely require marriage in all cases. Those who desired to marry were at peffect liberty to do so; they were not to be forbidden. The antithesis is in v. 10, where he says that, if any were already married, they were absolutely required to continue in that state.

7 mandment. [1]Yet I would that all men were even as I myself. Howbeit each man hath his own gift from God, one after this manner, and another after that.

8 But I say to the unmarried and to widows, It is good for them if they
9 abide even as I. But if they have not continency, let them marry: for it is better to marry than to
10 burn. But unto the married I give charge, *yea* not I, but the Lord, That the wife depart not
11 from her husband (but and if she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife. But to the rest say 12
I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. And the woman which 13
hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband. For the unbelieving 14
husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy. Yet if the unbelieving 15
departeth, let him depart:

1 Many ancient authorities read *For.*

7. *Even as I myself;* that is, single. (See 1 Cor. 9: 5.) The preference which Paul seems to express here for a single life, in the cases of those for whom such a life was safe, has been made by the Roman Catholic church the ostensible foundation of the rule by which they enjoin celibacy in the clergy. History, however, shows that the real ground on which that practice is sustained, is that, by such a system, a body of men is perpetuated in the various countries over which that church extends, who, being bound to the social community by few ties, are the more effective and subservient as instruments of ecclesiastical power. Unmarried priests are like unmarried soldiers, which every military commander prefers.

12. *An unbelieving wife;* who is not a Christian.

14. *In the brother;* this is one of those cases where the New Version, by rendering literally the Greek, impairs its real meaning. The Greek is literally as rendered here, but the meaning of the phrase *in the brother* is undoubtedly *in her Christian husband.* In chap. 9: 5, the revisers have given themselves greater liberty, and have freely rendered the phrase "a wife a sister" by the paraphrase "a wife that is a believer."—*Now are they holy;* that is, the children of the church are holy, being brought within its pale by being of Christian parentage on either side.

15. *Is not under bondage.* The meaning seems to be that the Christian is not bound in such

the brother or the sister is not under bondage in such *cases:* but God hath
16 called [1] us in peace. For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save
17 thy wife? Only, as the Lord hath distributed to each man, as God hath called each, so let him walk. And so ordain I in
18 all the churches. Was any man called being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? let him
19 not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of
20 God. Let each man abide in that calling wherein he was called. Wast thou
21 called being a bondservant? care not for it: [2] but if thou canst become free, use *it* rather. For
22 he that was called in the Lord, being a bondservant, is the Lord's freedman: likewise he that was called, being free, is Christ's bondservant. Ye were bought
23 with a price; become not bondservants of men.
24 Brethren, let each man, wherein he was called, therein abide with God.

Now concerning vir-
25 gins I have no commandment of the Lord: but I give my judgement, as one that hath obtained mercy of the Lord to be faithful. I think there-
26 fore that this is good by

1 Many ancient authorities read *you.*

2 Or, *nay, even if*

cases, that is, in those mentioned above, (v. 12–14,) to sunder the domestic tie, but may live in peace with an unbelieving partner.

17. *Hath distributed to each man;* hath given him his lot.

18. *Let him not become uncircumcised;* let him remain a Jew. It was a great question in the early church whether a Gentile convert must embrace Judaism as well as Christianity. A council was held at Jerusalem on this question, as described in Acts 15.

21. *Care not for it;* be not unhappy and depressed on account of it, that is, on account of your condition of bondage.—*Use it rather;* seek it, prefer it. Freedom is better if you have opportunity to acquire it.

23. *Become not bondservants of men;* a general caution addressed to all, against too great subserviency to human authority, suggested by the subject which the apostle had been discussing.

26. *The present distress;* time of distress, that is, of impending persecution and calamity. This expression indicates that the inclination of the apostle's mind towards a preference for celibacy, manifest in this chapter, had reference to the circumstances of danger and persecution peculiar to those times.—*So to be;* to be single.

reason of the present distress, *namely*, that it is good for a man [1] to be as
27 he is. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek
28 not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would spare
29 you. But this I say, brethren, the time [2] is shortened, that henceforth both those that have wives may be as though they had none;
30 and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed
31 not; and those that use the world, as not [3] abusing it: for the fashion of this world passeth away. But
32 I would have you to be free from cares. He that is unmarried is careful for the things of the Lord, how he may please the Lord: but he that is
33 married is careful for the things of the world, how he may please his [4] wife. And there is a difference
34 also between the wife and the virgin. She that is unmarried is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful for the things of the world, how she may
35 please her husband. And this I say for your own profit; not that I may cast a [5] snare upon you, but for that which is seemly, and that ye may attend upon the Lord without distraction. But
36 if any man thinketh that

1 Gr. *so to be.*
2 Or, *is shortened henceforth, that both those &c.*
3 Or, *using it to the full*
4 Or, *wife, and is divided.* So *also the wife and the virgin: she that is unmarried is careful &c.* Many ancient authorities read *wife, and is divided.* So *also the woman that is unmarried and the virgin is careful &c.*
5 Or, *constraint* Gr. *noose.*

28. *Shall have tribulation.* Marriage would obviously increase the distress and suffering in a time of persecution.—*I would spare you;* I wish to save you as far as possible from the sufferings to which you will be exposed.

32. *Free from cares;* free from the anxious cares which, in such times as those, must attend the charge of a family.

35. *Not that I may cast a snare upon you;* expose you to temptation by constraining you to live unmarried.

36. *That he behaveth himself unseemly toward his virgin daughter;* that is, that he wrongs her by putting a constraint upon her inclinations to enter into the marriage state. The general sense of the passage (36–38) is, that if the father find the

he behaveth himself unseemly toward his [1]virgin *daughter*, if she be past the flower of her age, and if need so requireth, let him do what he will; he sinneth not; let them
37 marry. But he that standeth stedfast in his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own heart, to keep his own [1]virgin *daughter*,
38 shall do well. So then both he that giveth his own [1]virgin *daughter* in marriage doeth well; and he that giveth her not in marriage shall do better.
39 A wife is bound for so long time as her husband liveth; but if the husband be [2]dead, she is free to be married to whom she will; only in the Lord.
40 But she is happier if she abide as she is, after my judgement: and I think that I also have the Spirit of God.

8 Now concerning things sacrificed to idols: we

1 Or, *virgin* (omitting daughter)

2 Gr. *fallen asleep.*

affections of a daughter so fixed, that to prohibit her marriage would be an injury to her, it is proper to allow the marriage to take place; though it would be better for her, in such a time of persecution and trial, if she would consent to remain single.

39. *Only in the Lord;* only to one who is a Christian. The Christian widow was not to marry a heathen idolater. It has sometimes been maintained that this direction forbids a Christian female, at the present day, to marry any one not truly pious; but this is a very wide extension of its meaning. As, in all Christian lands, and among all forms of communion, the young females who give evidence of sincere piety far outnumber those of the other sex, and that from the influence of causes permanent and universal, the doctrine that they must not marry beyond the limit above prescribed, necessarily consigns a very large proportion of the females of the church, probably more than half, to celibacy. And as the human race is equally divided between the sexes, the celibacy of any number of Christian females must necessarily occasion the celibacy of an equal number of the other sex. It is easy to see, therefore, that such a rule, besides not being here enjoined, would greatly impede the extension and establishment of Christianity in the world. In fact, one of the most powerful means of its extension is the influence of a pious mother upon her children, in cases where her efforts are not aided by the coöperation of the father.

40. *If she abide as she is;* abide unmarried.

CHAPTER VIII.

1. The apostle here proceeds to consider another of the subjects which the Corinthian Christians had brought to his notice in their letter to him. Among the heathen nations in those days, animals were offered in sacrifice to idols, and then,

know that we all have knowledge. Knowledge puffeth up, but love [1]edifieth. If any man thinketh that he knoweth any thing, he knoweth not yet as he ought to know; but if any man loveth God, the same is known of him. Concerning therefore the eating of things sacrificed to idols, we know that no idol is *anything* in the world, and that there is no God but one. For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him. Howbeit in all men there is not that know-

1 Gr. *buildeth up.*

after some part of the flesh had been consumed by fire, the remainder was restored to the owner for use as food, and sent to the markets for sale; or feasts in honor of the false deity were prepared from it, in or near the temple. Now, many of the Jews supposed that if they ate food which had been thus offered to idols, even ignorantly, they were partakers of the sin of idolatry. This was an excessive and unnecessary scrupulousness; for one is not responsible for any accidental connection he may have, in such a case, with any wicked system or practice, unless his acts exert a direct and appreciable influence in encouraging or sustaining it. Hence the direction given in 1 Cor. 10: 25. On the other hand, the Gentile converts sometimes went to the other extreme, and because they knew, as they expressed it, that an idol was nothing, they seem to have often done what greatly offended the consciences of their Jewish brethren. Hence such directions as 8: 9–13 and 10: 28. This subject was often the occasion of discussion and difficulty in the early church, (Acts 15 : 20. Rom. 14:) and it is always settled on this admirable principle, viz., that very little intrinsic importance is to be attached to such outward and ceremonial transactions, but that still every one is to regulate his conduct, in respect to them, so as carefully to guard against doing any violence to the feelings, or even to the prejudices, of a Christian brother.—*Have knowledge;* think we have knowledge, as is shown to be the meaning by what follows.—*Knowledge puffeth up;* vain confidence in our opinions does so.

3. *Is known of him;* is made to know, that is, is taught by him.

5. *Gods many, and lords many;* that is, in the mythology of the heathen nations.

6. *Through whom;* by whose agency. As the great Mediator, Jesus Christ, is here, as elsewhere, represented as the vicegerent of God, sitting at his right hand, and administering his moral and providential government.

7. *That knowledge.* Here the word *knowledge* is used in its

ledge: but some, being used until now to the idol, eat as *of* a thing sacrificed to an idol; and their conscience being weak is de-
8 filed. But meat will not commend us to God: neither, if we eat not, [1]are we the worse; nor, if we eat, [2]are we the better.
9 But take heed lest by any means this [3]liberty of yours become a stumblingblock to the weak.
10 For if a man see thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, [4]be emboldened to eat things
11 sacrificed to idols? For [5]through thy knowledge he that is weak perisheth, the brother for whose
12 sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against
13 Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

9 1 Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not ye my work in the
2 Lord? If to others I am not an apostle, yet at least I am to you: for the seal of mine apostleship are
3 ye in the Lord. My de-fense to them that exam-
4 ine me is this. Have we no right to eat and to
5 drink? Have we no right

1 Gr. *do we lack.*
2 Gr. *do we abound.*
3 Or, *power*
4 Gr. *be builded up.*
5 Gr. *in.*

ordinary sense, and not as in the first verse.—*Being used until now to the idol;* the meaning is clearer than in the Old Version. Some being accustomed to idolatry, and being, therefore, troubled by the fact that meat had been offered to an idol, offend their own consciences in eating it.

10. *Which hast knowledge;* whose mind is enlightened in regard to the moral indifference of the act.—*Be emboldened to eat,* &c.; and thus led to sin by doing what he supposes to be wrong.

11–13. While the translation here makes no real change in the meaning, it brings out the meaning much more clearly than did the Old Version, because it represents much more clearly the strength and intensity of the apostle's feeling.

CHAPTER X.

1. The subject here changes, this chapter consisting of the apostle's vindication of himself, and of the elevation and disinterestedness of his motives, against certain aspersions which, it would seem, (v. 3,) had been cast upon him by some persons at Corinth.

2. *Are ye,* the church at Corinth having been founded through his ministry.

3. *That examine me;* that call in question my conduct.

4. *To eat and to drink;* that is, at the charge of the church.

5. *The brethren of the Lord.*

to lead about a wife that is a [1]believer, even as the rest of the apostles, and the brethren of the Lord, 6 and Cephas? Or I only and Barnabas, have we not a right to forbear 7 working? What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the 8 flock? Do I speak these things after the manner of men? or saith not the 9 law also the same? For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, or [2]saith he it al- 10 together for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that threshеth, *to thresh* in hope of partaking. If we sowed 11 unto you spiritual things, is it a great matter if we shall reap your carnal things? If others partake 12 of *this* right over you, do not we yet more? Nevertheless, we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ. Know 13 ye not that they which minister about sacred

1 Gr. *sister.*

2 Or, *saith he it, as he doubtless doth, for our sake?*

They are mentioned as disciples in Acts 1: 14.—*Cephas;* Peter.—*A wife that is a believer.* See ch. 7: 14, and note there.

6. *Working;* laboring for their support, as Paul was accustomed to do. (Acts 18: 3. 20: 34.)

8. *After the manner of man;* on my own human authority.

9. *It is written;* in Deut. 25: 4. This was the ancient mode of threshing or separating grain from the ear.—*Is it for the oxen that God careth?* not, *Doth God take care for oxen?* But are we to suppose that this passage was written merely for the sake of the oxen, or for the sake of the deeper spiritual lesson involved in it?

11. *Reap your carnal things;* receive from you the necessary supplies or our temporal wants.

12. The meaning of the whole passage seems to be this. Some of Paul's adversaries had ridiculed the idea that he was an apostle because he did not look to the church for his support, but earned it by his own labor. Paul replies that he had *a right* to look to them for support even more than any of the other apostles, but he abstained from using this right lest it should hinder the progress of the gospel. The course of the argument is important, practically, in our own time, because it gives Paul's sanction to the employment of a paid ministry, and to missionaries dependent on the church for their support.

13. *They which minister,* &c.; the priests. Provision was made for the support of the priests out of the offerings from the temple.

things eat *of* the things of the temple, *and* they which wait upon the altar have their portion with
14 the altar. Even so did the Lord ordain that they which proclaim the gospel should live of the gospel.
15 But I have used none of these things: and I write not these things that it may be so done in my case: for *it were* good for me rather to die, than that any man should make my glorying void.
16 For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the
17 gospel. For if I do this of mine own will, I have a reward: but if not of mine own will, I have a stewardship intrusted to me. What then is my
18 reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel. For though I
19 was free from all *men*, I brought myself under bondage to all, that I might gain the more.
20 And to the Jews I became as a Jew, that I might gain Jews; to them that
21 are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God,

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15. *My glorying;* my claim to disinterestedness of motive in my ministry.

17, 18. Paul's language here, in the original, is enigmatical, and the commentators are not fully agreed in the interpretation which they give to it. In the reading adopted by the revisers, the meaning seems to be this: If I earn my own living, and in other respects abate something of the privileges that belong to me as an apostle, what then? If I do it of my own accord, I shall have my reward; if not, it is because this is a part of the duty imposed upon me by my stewardship. But I do it of my own accord, and for my reward I have the sense in myself that I am preaching the gospel without charge of any kind, freely giving as I have freely received.

18. *Not to use to the full my right.* Had he exercised his right to claim a support, it might have been an injury to the progress of the gospel.

20. *I became as a Jew;* I conformed to their customs and ideas. The addition of the words, *not being myself under the law*, which were wanting in the received text, but are found in ancient manuscripts, is an important one.

21. *To them that are without law;* the Gentiles.—*As without law;* not urging upon them Jewish ideas and usages.—*Not being without law to God;* that is, he did not mean by his being without law, that he was absolved from the moral obligation of the law of God.

but under law to Christ, that I might gain them
22 that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save
23 some. And I do all things for the gospel's sake, that I may be a joint partaker thereof.
24 Know ye not that they which run in a [1]race run all, but one receiveth the prize? Even so run, that
25 ye may attain. And every man that striveth in the games is temperate in all things. Now they *do it* to receive a corruptible crown; but we an
26 incorruptible. I therefore so run, as not uncertainly; so [2]fight I, as not beating the air: but I
27 [3]buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

10 For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed through the
2 sea; and were all baptized [4]unto Moses in the cloud and in the sea;
3 and did all eat the same spiritual meat;
4 and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and

1 Gr. *racecourse.*
2 Gr. *box.*
3 Gr. *bruise.*
4 Gr. *into.*

24. Such athletic games as are here referred to were very often celebrated in the Grecian cities.

25. *Is temperate*, &c.; in his preparatory 'training.—*A corruptible crown;* transitory and perishable honor.

CHAPTER X.

1. *Under the cloud;* under the guidance of the cloud. (Ex. 13: 21, 22.)—*Passed through the sea;* Ex. 14: 21, 22.

2. *Baptized unto Moses*, &c. The gathering of the great multitude of the children of Israel under the protection of the pillar of cloud, and the conducting of them in safety through the sea, at the outset of their journey, might be regarded like baptism, as the initiatory ceremony, by which they were united together into one body, under one common head, and became bound by common obligations.

3. *Spiritual meat;* spiritual food; that is, they all enjoyed the same high spiritual privileges, although, as it is stated in the verses below, they greatly misimproved them.

4. *A spiritual Rock.* The religious advantages which they enjoyed, and which are here said to have been communicated to them by Christ, are compared to drinking from the rock, in allusion to the miraculous manner by which they were liberally supplied with water at Horeb. (Ex. 17: 4–6.)

the rock was Christ.
5 Howbeit with most of them God was not well pleased: for they were overthrown in the wil-
6 derness. Now [1] these things were our examples, to the intent we should not lust after evil things, as they also lust-
7 ed. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose
8 up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.
9 Neither let us tempt the [2] Lord, as some of them tempted, and perished by
10 the serpents. Neither murmur ye, as some of them murmured, and perished by the destroyer.
11 Now these things happened unto them [3] by way of example; and they were written for our admonition, upon whom the ends of the ages are
12 come. Wherefore let him that thinketh he standeth take heed lest he fall.
13 There hath no temptation taken you but such as man can bear: but God is faithful, who

1 Or, *in these things they became figures of us*

2 Some ancient authorities read *Christ.*
3 Gr. *by way of figure.*

7. *The people sat down,* &c. This was on the occasion of the worship of the golden calf at the time of the giving of the law. (Ex. 32: 6.)

8. This verse refers to transactions recorded in Num. 25: 1–5. The number mentioned in the original account, (v. 9,) as destroyed in consequence of the sin, is *twenty-four* thousand. Many ingenious modes of accounting for this difference have been proposed; but, as it is a difference not at all affecting the point which the apostle had in view, it seems to be of no greater importance than the other verbal diversities between the quotations in the New Testament and the originals in the Old. The evangelists and the apostles never attempt, when they quote, to transcribe the words; they give the substance from memory. It would have been very inconvenient and difficult to have referred always to the passages intended, on account of the forms of the manuscripts in use in those days, and the nature of the character; and the Holy Spirit never interposes, with miraculous aid, to accomplish what would have been of no real advantage; for the substance of the quotation is all that is required.

10. Num. 14: 2–4. 16: 1–3.

11. *The ends of the ages;* the last dispensation, the reign of the Messiah, as distinguished from the patriarchal dispensation, which was the first, and the Mosaic, which was the second; that of the gospel being the third and last of the series.

13. *As man can bear;* such as is adapted to man's capacity of endurance, rather than *common* to the human race, as indicated in the Old Version.

will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

14 Wherefore, my beloved, flee from idolatry.
15 I speak as to wise men; judge ye what I say.
16 The cup of blessing which we bless, is it not a [1]communion of the blood of Christ? The [2]bread which we break, is it not a [1]communion of the
17 body of Christ? [3]seeing that we, who are many, are one [2]bread, one body: for we all partake [4]of the
18 one [2]bread. Behold Israel after the flesh: have not they which eat the sacrifices communion
19 with the altar? What say I then? that a thing sacrificed to idols is any thing, or that an idol is any thing? But *I say*, 20 that the things which the Gentiles sacrifice, they sacrifice to [5]devils, and not to God: and I would not that ye should have communion with devils. Ye cannot drink t[5]he cup 21 of the Lord, and the cup of [5]devils: ye cannot partake of the table of the Lord, and of the table of [5]devils. Or do we 22 provoke the Lord to jealousy? are we stronger than he?

All things are lawful; 23 but all things are not expedient. All things are lawful; but all things [6]edify not. Let no man 24 seek his own, but *each* his neighbour's *good*.

1 Or, *participation in*
2 Or, *loaf*
3 Or, *seeing that there is one bread, we, who are many, are one body*
4 Gr. *from.*
5 Gr. *demons.*
6 Gr. *build not up.*

16. This passage (16–18) seems to be intended to warn the Christian professor against any participation in the idolatrous services and worship prevailing around them. The sense is, We are not to partake of the idol entertainments and revellings; the feasts which we enjoy are of a different kind.

18. *Communion with the altar;* with the sacrifice, and the worship which the sacrifice represents. So it would be with them if they were to frequent the idol temples, and join in the carousals practised there.

20. *To devils;* to beings of the most corrupt and abandoned characters. This designation very justly applies to the most prominent deities of the Greek mythology.

22. *Do we provoke?* shall we provoke?

23. *All things*, &c. The sense is, Many things are lawful which are not expedient, &c. This is intended to apply to those acts, which, while they do not imply any guilty participation in idol worship, might have that appearance, and so ought to be avoided. Examples are given below.

25 Whatsoever is sold in the shambles, eat, asking no question for conscience
26 sake; for the earth is the Lord's, and the fulness
27 thereof. If one of them that believe not biddeth you *to a feast*, and ye are disposed to go; whatsoever is set before you, eat, asking no question for
28 conscience sake. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it, and
29 for conscience sake: conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience?
30 [1] If I by grace partake, why am I evil spoken of for that for which I give thanks?
31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.
32 Give no occasion of stumbling, either to Jews, or to Greeks, or to the church
33 of God: even as I also please all men in all things, not seeking mine own profit, but the *profit* of the many, that they may be saved.
11 1 Be ye imitators of me, even as I also am of Christ.
2 Now I praise you that

1 Or, *If I partake with thankfulness*

25. *In the shambles;* in the market. The meaning is, It is not necessary for you to inquire whether the meat which you purchase has been offered to idols. You purchase it simply as food which God has provided.

27. *To a feast;* to a private entertainment.—*Asking no question;* that is, in respect to the origin of the food provided, with a view to ascertain whether any of it had been offered to idols.

29. *For why is my liberty judged*, &c. This is to show why the duty of abstaining, in such cases, is not on account of one's own conscience, but out of regard to that of the other, as is stated in the preceding verse; for, so far as the individual himself is concerned, his conduct, in a moral point of view, depends, in such a case as this, upon his own views of right. This clause and the following verse show, too, that the scrupulous brother has no right to complain, and condemn the other, even if he does not comply with his wishes. Thus there is a double safeguard against contention and ill-will. On the one hand, the enlightened are required to yield to the conscientious scruples of the weak; and, on the other, if they do not, the latter are taught that they have no right to insist upon and exact such conformity.

CHAPTER XI.

1. Two subjects are considered in this chapter, both of which, it would appear, had been referred to the apostle in the letter from the Corinthian church. The first (v. 3–16) relates to the demeanor of females in the meetings of the church, and the second (v. 17–34) to the mode of celebrating the Lord's supper. This verse belongs to the preceding chapter, not to the following one.

2. *Hold fast the traditions;* the

ye remember me in all things, and hold fast the traditions, even as I de-
3 livered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of
4 Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his
5 head. But every woman praying or prophesying with her head unveiled dishonoureth her head: for it is one and the same thing as if she were shaven. For if a woman 6 is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled. For a man in- 7 deed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is 8 not of the woman; but the woman of the man: for neither was the man 9 created for the woman; but the woman for the man: for this cause ought 10 the woman to [1] have *a*

1 Or, *have authority over*

Old Version had *ordinances*. Stanley's rendering is *commands*. The original implies maxims both of faith and practice which had been inculcated by the apostle. Paul praises that spirit of conservatism which holds fast to divine directions.

4. *Dishonoreth his head;* his lord; inasmuch as, according to the customs of society then prevailing, for a man to be covered in the presence of a superior was a mark of disrespect.

5. *Dishonoreth her head;* that is, man; for it was required, in a similar manner, by the customs of society, that women should be veiled in public, in token of modesty and subordination.

6. *Let her also be shorn;* that is, she may as well be shorn. Being shorn was a badge of deep disgrace.

7. The meaning is, that the retiring and modest demeanor, appropriate to the character and station of woman, is not required of man.

8. That is, the woman was created as secondary and auxiliary to man.

10. This passage is confessedly difficult of interpretation. [The most probable explanation seems to me to be that which lies upon the surface. In the Christian assemblies the holy angels of God were regarded by the apostle as present and looking on, and delighting in the due order of the service, and the proper bearing of all concerned in it; the violation of propriety would be an offence to them, and on their account, i. e., because of these holy angelic witnesses, as well as because of earthly witnesses, the women were counselled to keep themselves veiled, in accordance with the Grecian custom, or, as the apostle expresses it, to wear the sign of authority, i. e., of her subjection to authority, on her head.

sign of authority on her head, because of the an-
11 gels. Howbeit neither is the woman without the man, nor the man without the woman, in the
12 Lord. For as the woman is of the man, so is the man also by the woman; but all things are of God.
13 Judge ye [1] in yourselves: is it seemly that a woman pray unto God unveiled?
14 Doth not even nature itself teach you, that, if a man have long hair, it is a dishonour to him?
15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. But if
16 any man seemeth to be contentious, we have no such custom, neither the churches of God.

But in giving you this
17 charge, I praise you not, that ye come together not for the better but for the worse. For first of all,
18 when ye come together [2] in the church, I hear that [3] divisions exist among you; and I partly believe it. For there
19 must be also [4] heresies among you, that they which are approved may be made manifest among you. When therefore
20

1 Or, *among*
2 Or, *in congregation*

3 Gr. *schisms.*
4 Or, *factions*

This view accords with the teaching of Hebrews 12: 1, which bids us constantly remember the crowd of heavenly witnesses by which we are surrounded.—L. A.]

11. *Without the woman;* independent of her. They are intended to be joined in mutual dependence and support.

14. *Is a dishonor to him;* being a mark of effeminacy.

16. *Seemeth to be contentious;* is not satisfied with the considerations above presented, but still resists.—*We have no such custom,* &c.; that is, the settled practice of the churches forbids that a woman should appear in public, in the bold and open manner which is proper for man. The principle established by the apostle may be generally stated thus,—that when woman appears before the assemblies of Christians as a speaker at all, she must do it in a modest and unassuming manner, suited to her subordinate position, and according to the forms prescribed by the established usages of society.

17. *Not for the better;* in such a manner that no good results.

18. *And I partly believe it.* This disposition of the apostle to abate something from the evil of the reports which he heard against his brethren, is an example to us all. Instead of reluctantly admitting such evidence, and believing only a part, men generally believe a little more than is told them.

20. *When ye assemble yourselves together;* in your religious assemblies.—*It is not,* &c. The meaning of the original may either be as in the Old Version, Your coming together is not to eat the Lord's supper, i. e., it is not with any idea of celebrating this Christian festival, or, it may

ye assemble yourselves together, it is not possible to eat the Lord's supper: 21 for in your eating each one taketh before *other* his own supper; and one is hungry, and another is 22 drunken. What? have ye not houses to eat and to drink in? or despise ye the [1]church of God, and put them to shame that [2]have not? What shall I say to you? [3]shall I praise you in this? I 23 praise you not. For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed 24 took bread; and when he had given thanks, he brake it, and said, This is my body, which [4]is for you: this do in remembrance of me. In like manner also the cup, after 25 supper, saying, This cup is the new [5]covenant in my blood: this do, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this 26 bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever 27 shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord. But let a man prove him- 28 self, and so let him eat of the bread, and drink of the cup. For he that 29 eateth and drinketh,

1 Or, *congregation*
2 Or, *have nothing*
3 Or, *shall I praise you? In this I praise you not.*
4 Many ancient authorities read *is broken for you.*
5 Or, *testament*

be, as implied in the New Version, the disorders and greediness are such that it is not possible for any to properly observe this ceremonial service.

21. *Each one taketh*, &c.; that is, in disorder and confusion.—*Is drunken.* Some persons, unwilling to admit that intoxicating drink was used by the early Christians at the Lord's supper, understand this expression to mean *is surfeited.* Others, however, contend that there is no sufficient ground for deviating from the proper signification of the original term, which is well represented by the English phrase as it stands. It is strange that the solemn ceremony of the Lord's supper should be perverted so soon to any such excesses; but the temptation to such a sin was probably greatly increased among these converts, by the idolatrous revellings which prevailed around them, and to which they had themselves, perhaps, been accustomed.

24. The Old Version contained the reading given here, only in the margin.

27. *Unworthily;* in an unworthy manner; that is, in the irreverent and disorderly manner condemned above.—*Guilty of the body and blood*, &c.; guilty of treating them with profane disrespect.

29. This much better interpretation of the original will save

eateth and drinketh judgement unto himself, if he [1]discern not the
30 body. For this cause many among you are weak and sickly, and not
31 a few sleep. But if we [2]discerned ourselves, we should not be judged.
32 But [3]when we are judged, we are chastened of the Lord, that we may not be condemned with the
33 world. Wherefore, my brethren, when ye come together to eat, wait one
34 for another. If any man is hungry, let him eat at home; that your coming together be not unto judgement. And the rest will I set in order whensoever I come.

12 Now concerning spiritual *gifts*, brethren, I would not have you ignorant. Ye know that
2 when ye were Gentiles *ye were* led away unto those dumb idols, howsoever ye might be led. Where-
3 fore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.

1 Gr. *discriminate.*
2 Gr. *discriminated.*
3 Or, *when we are judged of the Lord, we are chastened*

many a weak and troubled conscience. The meaning is not that he who partakes of the Lord's supper, without being worthy of this sacred communion is in danger of eternal damnation, a declaration which would make every humble Christian hesitate ever to come to the table of his Lord; but he who eats carelessly and without appreciating or considering the symbolic nature of the service, and the truth and the love which it represents, brings upon himself the judgment and condemnation of God for his careless participation in so sacred a service.

30. *Weak and sickly;* in their spiritual condition.—*Sleep;* are in a state of spiritual slumber; so this expression is used in other places. (See 1 Thess. 5: 6.) Many commentators understand this language to refer to bodily diseases and death, sent among these offenders in judgment for their sins.

31. *If we discerned ourselves;* if we were in the habit of discerning our own condition rightly, we should not be liable to incur judgments from God. It is impossible in English to preserve the play on the words which characterizes the Greek here.

CHAPTER XII.

1–3. The connection of these verses with the chapter which follows seems to be this: You must not confine your appreciation of spiritual gifts to any one class. When you were without the Spirit of God, you were worshipping dumb idols. The simple acknowledgment of Jesus as your Lord and Master is a gift of the Holy Spirit, an evidence that he has been bestowed, and all these gifts of the Spirit, from the least to the largest, must be humbly recognized and appreciated by you.

4 Now there are diversities of gifts, but the same
5 Spirit. And there are diversities of ministrations,
6 and the same Lord. And there are diversities of workings, but the same God, who worketh all
7 things in all. But to each one is given the manifestation of the Spirit to
8 profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to
9 the same Spirit: to another faith, in the same
10 Spirit; and to another gifts of healings, in the one Spirit; and to another workings of [1]miracles; and to another prophecy; and to another discernings of spirits: to another *divers* kinds of tongues; and to another the interpretation
11 of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

12 For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is
13 Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one
14 Spirit. For the body is not one member, but
15 many. If the foot shall

1 Gr. *powers.*

4–6. *There are diversities of gifts—of ministrations—of workings.* We are not, probably, to attempt to draw any nice distinctions of meaning between these several clauses. The general idea is, that the Christian church ought not to be rent by unholy divisions; for though, in the details of the functions which it exercises, there is much diversity, still there is but one Father, one Lord Jesus Christ, and one Holy Spirit, on which all centre and depend.

7. *To each one is given,* &c.; in all these divergences of manifestation, the Spirit is given, and to each one for his own profit and for that of his brethren.

8. *The word of wisdom;* a wise and prudent mind or character.

10. *Workings of miracles;* that is, miraculous power in general; one form of such power having been specified before.—*Discernings of spirits.* This expression seems to refer to a power of discerning the designs and motives of men, which the apostles sometimes exercised. (Acts 5: 1–10. 13 : 9–11.) — *Tongues;* languages.—*All these worketh,* &c. The meaning is, that one and the self-same Spirit worketh all these; that is, it produces them.

12. *Members;* limbs and organs.—*Christ;* the body of Christ; that is, the church.

13. *Baptized;* initiated,—baptism being the ceremony of initiation.

say, Because I am not the hand, I am not of the body; it is not therefore
16 not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body.
17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were
18 the smelling? But now hath God set the members each one of them in the body, even as it pleased
19 him. And if they were all one member, where
20 were the body? But now they are many members,
21 but one body. And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need
22 of you. Nay, much rather, those members of the body which seem to be more feeble are necessary:
23 and those *parts* of the body, which we think to be less honourable, upon these we [1]bestow more abundant honour; and our uncomely *parts* have more abundant comeliness; whereas our
24 comely *parts* have no need: but God tempered the body together, giving more abundant honour to that *part* which lacked;
25 that there should be no schism in the body; but *that* the members should have the same care one for another. And whether
26 one member suffereth, all the members suffer with it; or *one* member is [2]honoured, all the members rejoice with it. Now
27 ye are the body of Christ, and [3]severally members thereof. And God hath
28 set some in the church, first apostles, secondly prophets, thirdly teachers, then [4]miracles, then gifts of healings, helps, [5]governments, *divers* kinds of tongues. Are
29 all apostles? are all prophets? are all teach-

1 Or, *put on*
2 Or, *glorified*
3 Or, *members each in his part*
4 Gr. *powers.*
5 Or, *wise counsels*

22. *More feeble;* more delicate. —*Are necessary.* The words *much more*, at the commencement of the verse, are to be connected with the word *necessary*. The more delicate vital organs are more necessary than the others.

23. *We bestow more abundant honor;* by the clothing with which we adorn and cover them.

25. *No schism;* no division.

27. The whole church is the body of Christ; each member of the church is a member of that body, having his own function and place in it.

28. *Prophets;* preachers.—*Helps;* offices of assistance and coöperation.—*Governments;* offices of direction.

29. *Are all,* &c.; can all be.

ers? are all *workers of*
30 [1] miracles? have all gifts
of healings? do all speak
with tongues? do all in-
31 terpret? But desire earn-
estly the greater gifts.
And a still more excellent
way shew I unto you.

13 If I speak with the
tongues of men and of
angels, but have not love,
I am become sounding
brass, or a clanging cym-
bal. And if I have *the* 2
gift of prophecy, and
know all mysteries and
all knowledge; and if I
have all faith, so as to re-
move mountains, but
have not love, I am noth-
ing. And if I bestow all 3
my goods to feed *the*
poor, and if I give my
body [2] to be burned, but

1 Gr. *powers*.

2 Many ancient authorities read *that I may glory*.

31. *And a still more excellent way shew I unto you;* that is, I will proceed to point out what is better than these gifts, viz., the grace of love, as explained in the following chapter.

CHAPTER XIII.

[The Revisers have been subjected to some criticism, because they have substituted here the word *love* for the word *charity*. Love, however, is the word employed in rendering this chapter by Alford, Stanley, Conybeare, Ellicott, Wordsworth, and, indeed, by nearly all Biblical scholars. It is very certain that the word charity does not adequately represent the meaning of the original, charity meaning either that disposition of heart which inclines one to think favorably of their fellow-men, or liberality to the poor. The same Greek word is generally rendered elsewhere in the New Testament *love*, and it is necessary to render it by the same word here, in order to connect the grace which the apostle here describes with that on which everywhere else so great stress is laid. The way in which the word came to be used here in the Old Version, was this: The Latin translation of the New Testament used here the word *charitas*. Wyckliffe, who translated from the Latin, knowing nothing of the Greek, adopted the word *charity*, following the Latin. Tyndale, who translated from the Greek, used the word *love* throughout this chapter, and Cranmer, in his Bible, and the Reformers in the Genevan Bible, followed Tyndale. The Roman Catholic version, however, went back to the Vulgate, and used the word *charity*, and the authors of the King James version did the same, they being really more familiar with the Latin than with the Greek New Testament. The changes in the phraseology of the 13th chapter, made by the New Version, are so considerable that I have substituted throughout my own notes for those of the Original Edition of this commentary. L. A.]

1–3. In these verses, the apostle places love above all other gifts and graces. Eloquence, inspired teaching, theological knowledge, miracle-working faith, great apparent generosity in giving, and self-denial, carried even to martyrdom,—all these gifts are worthless, except as they proceed from a spirit of genuine love.

have not love, it profiteth
4 me nothing. Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not
5 puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not
6 account of evil; rejoiceth not in unrighteousness, but rejoiceth with the
7 truth; [1]beareth all things, believeth all things, hopeth all things, endureth
8 all things. Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away. For we know 9
in part, and we prophesy in part: but when that 10
which is perfect is come, that which is in part shall be done away. When I 11
was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a

1 Or, *covereth*

4. The apostle does not undertake to analyze love, or give a metaphysical definition of it, but describes it by its practical fruits. Love suffereth long, and is kind, i. e., is kind after long-suffering, and notwithstanding great trial of patience; vaunteth not itself, is not boastful; i. e, is not consistent with the spirit of self-conceit; is not puffed up, i. e., by the applause of others, is not consistent with the spirit of vanity.

5. *Unseemly;* in a manner deserving of reproach; is not disorderly and exhibitory.—*Taketh not account of evil;* does not store up injury received, and make account of it in her calculations, as something to be answered for.

6. *Rejoiceth not in unrighteousness;* does not take a malignant pleasure in the faults and sins of others.

7. *Believeth all things;* is trustful; putting always the best construction upon the motives and conduct of others. There is a climax in this verse. Love beareth or covereth all things; what it cannot cover, it trusts will prove to be right; when it can no longer trust, it hopes for a good outcome; and, finally, when even hope fails, it endures bravely.

8. Having indicated the importance of love and the fruits of love, the apostle closes by describing its permanence and endurance. Inspiration will be done away when God is in us, and we in him, and our knowledge will be done away when we have come to the fulness of knowledge, and our present fragmentary and imperfect apprehension of the truth disappears in the light of the perfected understanding of God and divine things; but love will grow richer and stronger to the end. Observe the apostle's intimation, that all our knowledge, including his own, is partial and imperfect.

11. *When I was a child*, &c.; all the attainments, whether of knowledge or grace, in our earthly condition, will seem to be but those of childhood, when we look back upon them from eternity.

man, I have put away
12 childish things. For now
we see in a mirror, [1]darkly; but then face to face: now I know in part; but then shall I [2]know even as also I
13 have been [3]known. But now abideth faith, hope, love, these three; [4]and the [5]greatest of these is love.

14 Follow after love; yet desire earnestly spiritual *gifts*, but rather that ye
2 may prophesy. For he that speaketh in a tongue speaketh not unto men, but unto God; for no man [6]understandeth; but in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men edification, and comfort, and consolation. He that speaketh in a 4
tongue [7]edifieth himself; but he that prophesieth [7]edifieth the church. Now 5
I would have you all speak with tongues, but rather that ye should prophesy: and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. But 6

1 Gr. *in a riddle.*
2 Gr. *know fully.*
3 Gr. *known fully.*
4 Or, *but greater than these*
5 Gr. *greater.*
6 Gr. *heareth.*
7 Gr. *buildeth up.*

13. *But now abideth faith, hope, love,* &c.; faith, hope, and love, are eternal, ever-during. Faith will not give place to sight, for our sense of dependence on God, and our spiritual appreciation of him, will ever grow clearer and brighter; new glories will ever raise hopes of a higher state, yet to be attained; and love, the root out of which both faith and hope grow, will be stronger and deeper and richer, as we come more and more to perceive him whom we love, and more and more to increase in our hope of sharing in his ineffable glory.

CHAPTER XIV.

1. *Follow after love;* earnestly seek the attainment of it.—*Prophesy.* Prophesying, in the New Testament, means public preaching under the immediate influence of divine impulse and illumination.

2. *No man understandeth.* It would appear, from the statements in this chapter, that those upon whom were conferred the miraculous power of speaking in languages not their own, were accustomed to pervert the trust by making a parade of it, where no useful end could result, as a means of self-glorification. Why such a miraculous power should be bestowed in cases where its exercise would not seem to be needed, and why so special a mark and token of divine inspiration should be granted and continued to men who were habitually guilty of a perversion of it, which one would suppose would bring all the evidences of divine authentication into discredit, are mysteries which we cannot solve.

4. *Edifieth himself;* edifieth no one but himself.

6. *By way of revelation, or of knowledge,* &c. The specific

now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, 7 or of teaching? Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped or 8 harped? For if the trumpet give an uncertain voice, who shall prepare 9 himself for war? So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking 10 into the air. There are, it may be, so many kinds of voices in the world, and [1]no *kind* is without 11 signification. If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian [2]unto me. So also ye, 12 since ye are zealous of [3]spiritual *gifts*, seek that ye may abound unto the edifying of the church. Wherefore let him that 13 speaketh in a tongue pray that he may interpret. For if I pray in a tongue, 14 my spirit prayeth, but my understanding is unfruitful. What is it 15 then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else if thou bless 16 with the spirit, how shall he that filleth the place of [4]the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what thou sayest?

1 Or, *nothing is without voice*
2 Or, *in my case*
3 Gr. *spirits.*
4 Or, *him that is without gifts:* and so in ver. 23, 24.

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meaning of these expressions is not very well understood. The general idea is, that it would be of no avail for him to speak unless what he should say was made intelligible.

7. *Things without life;* such as the instruments mentioned below.

8. *An uncertain voice;* one confused and unmeaning. The various sounds of the trumpet have an established meaning understood in armies, so that the instrument serves the purpose of communicating orders,—its notes being of such a character that they rise above the uproar of voices and the din of battle.

10. *Voices;* languages.

11. *A barbarian;* a foreigner.

12. *That ye may abound unto the edifying,* &c.; that ye may abound in such gifts as shall promote the edifying, &c.

14. *Is unfruitful;* in respect to any beneficial effect upon others.

17 For thou verily givest thanks well, but the other
18 is not [1]edified. I thank God, I speak with tongues
19 more than you all; howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.
20 Brethren, be not children in mind: howbeit in malice be ye babes, but
21 in mind be [2]men. In the law it is written, By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear me,
22 saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to the unbelieving: but prophesying *is for a sign*, not to the unbelieving, but to them that believe. If therefore 23
the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? But if all pro- 24
phesy, and there come in one unbelieving or unlearned, he is [3]reproved by all, he is judged by all; the secrets of his 25
heart are made manifest; and so he will fall down on his face and worship God, declaring that God is [4]among you indeed.

What is it then, breth- 26
ren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. If 27
any man speaketh in a

1 Gr. *builded up.* 2 Gr. *of full age.* 3 Or, *convicted* 4 Or, *in*

21. *In the law;* in the Old Testament Scriptures. (Isa. 28: 11, 12.) The meaning of the passage, in its place, is, that God would punish his disobedient and unbelieving people, by bringing upon them the hostile incursions of barbarian tribes, whose language was unknown.

22. *For a sign, not to them that believe, but,* &c. The meaning is, that foreign tongues are spoken of in the passage quoted above, as a token and symbol of God's displeasure against the disobedient and unbelieving, whi h the apostle adduces as a consideration calculated to diminish the undue interest which the Corinthian Christians had manifested in the exercise of this gift, and to lead them to regard prophesying as more appropriate religious exercise for a church of believers.

24. *Reproved by all—judged by all;* that is, he is reached and influenced by what they say.

26. *Each one hath,* &c.; that is, you severally have various gifts and attainments. Use them in such a manner as will conduce to the edifying of the church.

27. *By two,* &c.; that is, only

tongue, *let it be* by two, or at the most three, and *that* in turn; and let one
28 interpret: but if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to
29 God. And let the prophets speak *by* two or three, and let the others
30 [1] discern. But if a revelation be made to another sitting by, let the first
31 keep silence. For ye all can prophesy one by one, that all may learn, and all may be [2] comforted;
32 and the spirits of the prophets are subject to
33 the prophets; for God is not *a God* of confusion, but of peace; as in all the churches of the saints.

34 Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law.
35 And if they would learn any thing, let them ask their own husbands at home: for it is shameful for a woman to speak in the church.
36 What? was it from you that the word of God went forth? or came it unto you alone?

1 Gr. *discriminate.*

2 Or, *exhorted*

by two or three at any one meeting.

29. *The others;* the rest.—*Discern;* attend.

32. The meaning of the verse is, that they who speak are not under an irresistible influence, but may speak or refrain from speaking, as they please. It would appear that in the church in Corinth there were some who claimed to be acting under divine impulse, and yet who were not under their own control, and who thus resembled some of the heathen soothsayers and some of the spiritualistic mediums of our own times.

34, 35. The practice of speaking by women in the church assemblies, like that of appearing unveiled, ch. 11: 3–16, the apostle condemns. The speaking of women in the synagogues was expressly forbidden by the Rabbinical law, and no woman of good character ever spoke in public in the Grecian cities. If, therefore, women appeared and took part in the Christian assemblages in Corinth, they would bring universal disrepute and scandal upon the church, and their speaking would not be and could not be to real edification. If women wished to ask questions, as others might and did, they could wait until they got home, and ask then, just as children would be instructed to do by wise parents in our own times. How far these instructions were intended to be universal and how far they were applicable simply to the state of civilization which then existed, is a question which has been hotly discussed among Biblical critics.

36. The meaning is that the church of Corinth was not the original parent church, and therefore not authorized to introduce new and unapproved usages.

37 If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord.
38 [1]But if any man is ignorant, let him be ignorant.
39 Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues.
40 But let all things be done decently and in order.

15 Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye
2 stand, by which also ye are [2]saved; *I make known, I say,* [3]in what words I preached it unto you, if ye hold it fast, except ye believed [4]in vain. For I
3 delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures; and
4 that he was buried; and that he hath been raised on the third day according to the scriptures; and
5 that he appeared to Cephas; then to the twelve; then he appeared
6 to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he ap-
7 peared to James; then to all the apostles; and last
8 of all, as unto one born

1 Many ancient authorities read *But if any man knoweth not, he is not known.*
2 Or, *saved, if ye hold fast what I preached unto you, except &c.*
3 Gr. *with what word.*
4 Or, *without cause*

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38. *Is ignorant;* a contemptuous expression of indifference as to the opinion of such a one, however great his pretensions.

CHAPTER XV.

1, 2. There is some difficulty in understanding the meaning of the apostle in these verses, which mark a transition from the preceding chapter, and are introductory to a chapter on the resurrection, the most important chapter in the Bible bearing on that subject. The general meaning is clear enough: "I now proceed again to make known to you the Gospel which I preached unto you, and in the words in which I preached it unto you.

5. *To Cephas;* Peter. (Luke 24: 12, 34.) Jesus appeared to other individuals at this time; but, being probably not known to the Corinthians, they are not referred to.

6. *To above five hundred brethren at once.* This was most probably in Galilee, where Jesus repeatedly met his disciples after his resurrection. This particular interview, however, is not recorded by the evangelists.—*Remain until now;* are still living.

8. *To me also.* This was when Paul was on his journey to Damascus. (Acts 9: 3–6.)—*Born out of due time.* Paul thus represents his late call to be a disciple of the Saviour, and his being the last one to whom Jesus appeared, as a mark of unworthiness.

out of due time, he ap-
9 peared to me also. For
I am the least of the
apostles, that am not
meet to be called an
apostle, because I per-
secuted the church of
10 God. But by the grace of
God I am what I am: and
his grace which was be-
stowed upon me was not
found [1]vain; but I la-
boured more abundantly
than they all: yet not I,
but the grace of God
which was with me.
11 Whether then *it be* I or
they, so we preach, and
so ye believed.
12 Now if Christ is
preached that he hath
been raised from the dead,
how say some among you
that there is no resurrec-
13 tion of the dead? But if
there is no resurrection of
the dead, neither hath
Christ been raised: and 14
if Christ hath not been
raised, then is our
preaching [1]vain, [2]your
faith also is [1]vain. Yea, 15
and we are found false
witnesses of God; because
we witnessed of God that
he raised up [3]Christ:
whom he raised not up,
if so be that the dead are
not raised. For if the 16
dead are not raised,
neither hath Christ been
raised: and if Christ hath 17
not been raised, your faith
is vain; ye are yet in your
sins. Then they also 18
which are fallen asleep
in Christ have perished.
[4]If in this life only we 19
have hoped in Christ, we
are of all men most
pitiable.
But now hath Christ 20

1 Or, *void*
2 Some ancient authorities read *our*.
3 Gr. *the Christ*.

4 Or, *If we have only hoped in Christ in this life*

10. *But I labored*, &c.; that is, this grace was effectual in leading me to labor.

11. *So we preach;* so we testify, namely, that Jesus did actually arise from the dead.

14. *Vain;* not to be believed or depended upon; for they had unequivocally declared that they had been witnesses of his resurrection.—*Your faith*, &c.; that is, all ground of your confidence in the gospel is taken away.

17. *Ye are yet in your sins;* for all your hopes of pardon rest on the truth of the gospel; and of the evidence of this truth, the doctrine of the resurrection of Christ is the foundation.

18. *In Christ;* in spiritual union with him, trusting to his salvation.

19. *Most pitiable;* being exposed to the severest trials and persecutions in this life, and, if hope in Christ is to be abandoned, without any prospect of happiness in another.

20. *The first-fruits.* Jesus Christ was the first who arose to immortality. Others, as Lazarus, (John 11:) the son of the woman of Shunem, (2 Kings 4: 32-37,) and of the widow of Nain, (Luke

been raised from the dead, the firstfruits of them
21 that are asleep. For since by man *came* death, by man *came* also the resur-
22 rection of the dead. For as in Adam all die, so also in [1] Christ shall all be
23 made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his [2] com-
24 ing. Then *cometh* the end, when he shall deliver up the kingdom to [3] God, even the Father; when he shall have abolished all rule and all authority and
25 power. For he must reign, till he hath put all his enemies under his feet. The last enemy 26
that shall be abolished is death. For, He put all 27
things in subjection under his feet. [4] But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all 28
things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

Else what shall they do 29

1 Gr. *the Christ.*
2 Gr. *presence.*
3 Gr. *the God and Father.*
4 Or, *But when he shall have said, All things are put in subjection (evidently excepting him that did subject all things unto him), when,* I say, *all things &c.*

7: 12–15,) were only restored to this mortal life, and therefore were not cases of resurrection in the sense of this chapter.

21. *By man;* by Adam, through his first transgression.

22. *In Adam;* through Adam. —*In Christ;* through Christ.— *Shall all be made alive;* shall be raised from the dead.

27, 28. The play upon the words in the original Greek here,—a rhetorical figure quite characteristic of Paul,—is measurably represented in the New Version, while it is entirely ignored in the Old Version. The passage itself carries us up into thoughts so high that we may well confess our inability fully to comprehend the apostle's meaning. It seems, however, clearly to imply, not only the unity and the spirituality of the Godhead, but also the profound but incomprehensible truth, that when Christ's mediatorial work is done, he will, in some strange and inexplicable manner, be merged in and become one with the Father, from whom he proceeded in the first instance, and under whose guidance and inspiration he lived and wrought out his redeeming work.

29. *Baptized for the dead.* This expression has been a source of great perplexity, and has given rise to a great many conjectural explanations. The most satisfactory explanation is that which regards it as a reference to an early superstition, in which survivors allowed themselves to be baptized in behalf of friends who had died without baptism. We know, from other sources, that such baptism for the dead was sometimes practised, in certain localities, in the early church.

which are baptized for the dead? If the dead are not raised at all, why then are they baptized for 30 them? why do we also stand in jeopardy every 31 hour? I protest by [1] that glorying in you, brethren, which I have in Christ Jesus our Lord, I die 32 daily. If after the manner of men I fought with beasts at Ephesus, [2] what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die. Be not de- 33 ceived: Evil company doth corrupt good manners. [3] Awake up right- 34 eously, and sin not; for some have no knowledge of God: I speak *this* to move you to shame.

But some one will say, 35 How are the dead raised? and with what manner of body do they come? Thou foolish one, that 36 which thou thyself sowest is not quickened, except it die: and that 37

1 Or, *your glorying*
2 Or, *what doth it profit me, if the dead are not raised? Let us eat &c.*

3 Gr. *Awake out of drunkenness righteously.*

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30. *Jeopardy every hour;* in such constant exposure to suffering.

31. *That glorying in you;* not by *your* rejoicing, as in the Old Version, but by *my* rejoicing or glorying in you. Paul refers here to his experience of joy in the Corinthians, as Christians who had been converted through his instrumentality.—*I die daily;* I am daily environed by extreme sufferings and alarms.

32. *Fought with beasts.* In ancient times, men were often required to fight with ferocious beasts, in a large amphitheatre, partly as a punishment for crimes, and partly for the amusement of the populace. The form of expression does not render it certain that Paul had literally been put to this trial. The word *beasts* may refer to violent human enemies.—*Let us eat and drink;* that is, if there be no future state, we may as well enjoy life as it passes. The aphorism is cited from Epicurean writers.

33. *Evil company,* &c. This passage, also, is a quotation from a Greek poet. By one of those sudden transitions common with the apostle, he passes from a strain of irony to one of solemn and earnest admonition.

34. *I speak this to move you to shame;* not merely, as in the Old Version, *to your shame,* but to arouse you to repentance.

36. *Thou foolish one;* not, *thou fool.* In the original, the term is not one of contempt, but rather one of pity. It is literally, thoughtless or unthinking one.—*Is not quickened;* is not made alive; does not grow.—*Except it die.* The main body of the seed decays, and becomes food for the small germ which shoots from it.

37. *The body that shall be;* that is, the plant itself, with its foliage and fructification.—*But a bare grain,*—mere grain; that is, the seed only. The meaning is, that, in the same manner, the body which rises will be of a very different nature from that which is

which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind;
38 but God giveth it a body even as it pleased him, and to each seed a body
39 of its own. All flesh is not the same flesh: but there is one *flesh* of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also 40
celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the terrestrial is another. There is one glory of the 41
sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So 42
also is the resurrection of the dead. It is sown in

committed to the ground. The illustration and the argument of the apostle are all inconsistent with the idea that the same material deposited in the ground, will rise from the ground to be the future body or clothing of the spirit.

38. *To each seed a body of its own.* God gives to each seed its own future plant, and adapts it to its own necessities; so he will give to each soul its own proper habitation in the future state.

39–41. The meaning is, that this great and obvious variety among the works of God should enlarge our conceptions of the greatness of the change to be expected in the resurrection, and the possibilities of glory in the heavenly state.

42–44. These statements of the apostle coincide fully with obvious philosophical considerations to forbid our harboring narrow views in our conceptions of the resurrection, in respect to the physical resemblance and identity of the body that shall rise, compared with that which is deposited in the ground. That stratum of animal and vegetable mould which covers the earth, and out of which all generations of men, of animals, and of plants, are successively formed, has an average of only a few inches in depth, and it remains from age to age the same. The animal and vegetable bodies which come from it, after their brief period of organized existence, return to it again, and are resolved once more to the original elements out of which they were formed, — elements which are soon reconstructed into new combinations. Hence there is no accumulation of the deposits of death and decay. In the oldest countries on the globe, where two hundred generations of men, and five hundred of domestic animals have lived, died, and been dissolved, there is no accumulation. Even the materials of those bodies of the dead which are deposited, by mourning survivors, deep below the surface, or in tombs, are not preserved. They are gradually resolved into gaseous constituents, which rise through the intervening obstructions, and regain the soil and the atmosphere, thus entering again into that vast storehouse of materials, from which the whole face of nature receives its perpetual ren-

corruption; it is raised in
43 incorruption: it is sown
in dishonour; it is raised
in glory: it is sown in
weakness; it is raised in
44 power: it is sown a nat-
ural body; it is raised a
spiritual body. If there
is a natural body, there is
45 also a spiritual *body*. So
also it is written, The first
man Adam became a liv-
46 ing soul. The last Adam
became a life-giving spirit.
Howbeit that is not first
which is spiritual, but
that which is natural;
then that which is spirit-
47 ual. The first man is of
the earth, earthy: the
second man is of heaven.
48 As is the earthy, such are
they also that are earthy:
and as is the heavenly,
such are they also that
are heavenly. And as we 49
have borne the image of
the earthy, [1] we shall also
bear the image of the
heavenly.

Now this I say, breth- 50
ren, that flesh and blood
cannot inherit the king-
dom of God; neither doth
corruption inherit incor-
ruption. Behold, I tell 51
you a mystery: We shall
not all sleep, but we shall
all be changed, in a mo- 52
ment, in the twinkling of
an eye, at the last trump:
for the trumpet shall
sound, and the dead shall
be raised incorruptible,
and we shall be changed.
For this corruptible must 53
put on incorruption, and
this mortal must put on

1 Many ancient authorities read *let us also bear.*

ovation. Thus the bodies of men and of animals, the trees and the fruits, the flowers, and the foliage, now enjoying life upon the earth's surface, are composed of the same materials with those of the generation contemporary with Abraham. All this teaches us not to form gross and carnal ideas of the resurrection; and it gives great force and emphasis to the apostle's declarations, "It is sown a natural body, it is raised a spiritual body;" and in v. 50, "Flesh and blood cannot inherit the kingdom of God."

45. The original of that part of the verse which is quoted, is found Gen. 2: 7. The antithesis in the apostle's distinction between that which receives life and that which gives life, is much better expressed in the New Version than in the Old Version.

48. *As is the earthy;* that is, as is Adam, the source and origin of the earthly, physical nature of man.—*The heavenly;* Christ, as designated in the preceding verse.

50. *Flesh and blood cannot inherit,* &c. See v. 42–44.

51. *Sleep;* die.

52. *We shall be changed;* we, who shall then be alive. This is one of the passages which indicate that the apostle expected the second coming of Christ and the day of judgment within the time of his own generation.

54 immortality. But when [1]this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up [2]in vic-
55 tory. O death, where is thy victory? O death,
56 where is thy sting? The sting of death is sin; and the power of sin is the
57 law: but thanks be to God, which giveth us the victory through our Lord
58 Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not [3]vain in the Lord.

16 Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the
2 first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I
3 come. And when I arrive, [4]whomsoever ye shall approve by letters, them will I send to carry your bounty unto Jerusalem:
4 and if it be meet for me to go also, they shall go
5 with me. But I will come

1 Many ancient authorities omit *this corruptible shall have put on incorruption, and.*
2 Or, *victoriously*
3 Or, *void*
4 Or, *whomsoever ye shall approve, them will I send with letters*

54. *That is written.* Expressions similar to those here used occur in Hos. 13:14.

55. One cannot but regret that the best manuscripts give the reading of the New Version, which follows also the translation of Wycliffe and of the Rheims, or Roman Catholic Version. The reading of the Old Version was not only sacred, by reason of association, but also seems rhetorically much the finer.

56. *Is the law.* It is the law which, by its denunciations and penalties, makes the consequences of sin so terrible.

CHAPTER XVI.

1. *The collection.* There are various allusions to this contribution collected before Paul's last journey to Jerusalem, in the history and in the writings of Paul. See Rom. 15:25, 26. 2 Cor. 9:1, 2. Acts 24:17. It is interesting to observe that, when it was arranged, at Jerusalem, that Paul should devote his labors to the Gentile world, Peter charged him to remember the poor at Jerusalem. (Gal. 2:10.) This charge Paul seems not to have forgotten.

4. *If it be meet;* if it be desirable.

5. *Macedonia.* Macedonia was north of the Egean Sea. Paul had intended to have visited Achaia first, and then to have passed on to Macedonia. (2 Cor. 1:15, 16.) But he afterwards concluded to visit Macedonia first. It will be seen by the map that neither province was on the direct route to the other.

unto you, when I shall have passed through Macedonia; for I do pass
6 through Macedonia; but with you it may be that I shall abide, or even winter, that ye may set me forward on my journey
7 whithersoever I go. For I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord permit.
8 But I will tarry at Ephe-
9 sus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries.
10 Now if Timothy come, see that he be with you without fear; for he worketh the work of the
11 Lord, as I also do: let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect him
12 with the brethren. But as touching Apollos the brother, I besought him much to come unto you with the brethren: and it was not at all [1]*his* will to come now; but he will come when he shall have opportunity.

Watch ye, stand fast in 13
the faith, quit you like men, be strong. Let all 14
that ye do be done in love.

Now I beseech you, 15
brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto the saints), that ye also be in sub- 16
jection unto such, and to every one that helpeth in the work and laboureth. And I rejoice at the 17
[2]coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they supplied. For they refreshed 18
my spirit and yours: acknowledge ye therefore them that are such.

1 Or, God's *will that he should come now*

2 Gr. *presence.*

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8. *I will tarry at Ephesus*, &c. This design appears to have been frustrated by the disturbances created by Demetrius and his fellow-craftsmen. The expression, however, indicates strongly that Paul was at Ephesus when he wrote the Epistle.

10. *Timothy;* Ch. 4: 17, 18.

11. *Despise him;* on account of his youth. (1 Tim. 4: 12.)

13. *Quit you like men;* act like men.

15. Stephanas is mentioned in 1: 16. — *To minister unto the saints;* i. e., probably to provide for their wants through the contributions already referred to, taken up for the poor disciples at Jerusalem.

17. *At the coming*, &c. These individuals appear to have been the bearers of the letter to Paul, heretofore often referred to.

19 The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is in their
20 house. All the brethren salute you. Salute one another with a holy kiss.
21 The salutation of me Paul with mine own hand.
22 If any man loveth not the Lord, let him be anathema. [1]Maran atha.
23 The grace of the Lord Jesus Christ be with you.
24 My love be with you all in Christ Jesus. Amen.

1 That is, *Our Lord cometh.*

19. *Asia;* a particular province of Asia Minor, so called. (1 Pet. 1:1.) Ephesus was its metropolis.—*Aquila and Priscilla;* Acts 18:2, 3.

21. Paul's Epistles were generally written by means of an amanuensis. Writing, in those days, was much more laborious than now, and was frequently performed through the intervention of one professionally skilled in the manual operation.

22. *Anathema, Maran-atha.* The former is a word of Greek, and the latter one of Hebrew origin. The literal meaning is, Let him be accursed, The Lord is coming.

The Old Version contained the following addition to this Epistle: "The first Epistle to the Corinthians was written from Philippi, by Stephanas, and Fortunatus, and Achaicus, and Timotheus." This statement, like the others similar to it, appended to some of the other Epistles, is universally admitted to have been added without authority, in later times. In this instance, it is obviously incorrect, being inconsistent with allusions contained in the Epistle itself. The Epistle was probably written from Ephesus, as indicated in the introductory note on page 580.

THE SECOND EPISTLE TO THE CORINTHIANS.

After Paul had written and sent his first letter to the Corinthian church, in addition to the anxious concern which he continued to feel on account of those difficulties and dissensions which were the occasion of his writing, he could not but be solicitous in respect to the manner in which they would receive his expostulations and reproofs. He was then at Ephesus, and intended to remain there (1 Cor. 16:8) for some time longer; but, being compelled to leave the city by the violent hostility of Demetrius and his fellow-craftsmen, (Acts 19:23 to 20:1,) he travelled north, towards Macedonia, looking for the return of Titus, whom he is supposed to have sent to Corinth, and from whom he expected to hear tidings of that church, especially in reference to the reception of his First Epistle. (2 Cor. 2:13.)

When he arrived in Macedonia, he met Titus, (2 Cor. 7:5–7,) who informed him of the favorable reception of his Epistle, and of the salutary effects which it had produced. This Second Epistle was, accordingly, written from Macedonia, after receiving the report of Titus. Its object was to express the satisfaction which Paul felt in the manner in which his former reproofs had been received, and in the marks of repentance and reformation which they had manifested; and, also, to communicate to them other instructions on various subjects, such as the circumstances of their case seemed to require.

CHAPTER I.

1 Paul, an apostle of Christ Jesus through the will of God, and Timothy [1] our brother, unto the

1 Gr. *the brother.*

1. *And Timothy.* It would seem, from the circumstance that the name of Timothy is here associated with that of Paul, that he did not go to Corinth, as Paul had intended, (1 Cor. 4:17, 18,) but that he went only to Macedonia, and remained there until Paul joined him. In fact, Paul intimates a doubt whether he would actually reach

church of God which is at Corinth, with all the saints which are in the
2 whole of Achaia: Grace to you and peace from God our Father and the Lord Jesus Christ.
3 Blessed *be* the God and Father of our Lord Jesus Christ, the Father
4 of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God.
5 For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ. But whether we 6 be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer: and our 7 hope for you is stedfast; knowing that, as ye are partakers of the sufferings, so also are ye of the comfort. For we would 8 not have you ignorant, brethren, concerning our affliction which befell *us* in Asia, that we were weighed down exceeding-

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Corinth, in his allusion to the subject, in 1 Cor. 16:10. His primary destination was Macedonia, as is stated in the account in the Acts 19: 21, 22. —*Achaia;* the province of which Corinth was the capital.

4. *Our affliction.* Paul, and probably Timothy with him, had been exposed to great danger at Ephesus, (Acts 19:23–41;) and his mind appears to have been oppressed at this time with much anxiety and dejection. (Compare v. 8, 2:13.)

5–7. The differences between the Old Version and the New Version here are partly due to differences in the order of the words in different manuscripts, which do not, however, greatly change the practical meaning of the passage; the general sense is that Paul's affliction and the comfort afforded him in the affliction are accepted by him as means which enable him to show to the Corinthians the power and grace of God, and so to lead them to the patient endurance of suffering by the same power and grace. More important is the change which the revisers have made in the translation. In the Old Version the same Greek word was rendered sometimes *comfort*, sometimes *consolation*, probably in order to prevent a supposed rhetorical blemish, from the too frequent repetition of the same word; this change, however, not only made the English Version different from the original, but also impaired its spiritual meaning. *Consolation* is alleviation of suffering; *comfort* is strength imparted to endure suffering. What Paul in this passage exalts is the comforting grace of God, that is, the strength-giving grace, the divine power, "which worketh in the patient enduring of suffering."

8. *Asia;* that province of Asia Minor of which Ephesus

ly, beyond our power, insomuch that we despaired
9 even of life: [1]yea, we ourselves have had the [2]answer of death within ourselves, that we should not trust in ourselves, but in God which raiseth the
10 dead: who delivered us out of so great a death, and will deliver: on whom we have [3]set our hope that he will also still deliver
11 us; ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.

12 For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly to you-ward. For 13 we write none other things unto you, than what ye read or even acknowledge, and I hope ye will acknowledge unto the end: as also ye did acknow- 14 ledge us in part, that we are your glorying, even as ye also are ours, in the day of our Lord Jesus.

And in this confidence 15 I was minded to come before unto you, that ye might have a second [4]benefit; and by you to 16 pass into Macedonia, and again from Macedonia to come unto you, and of you to be set forward on my journey unto Judæa. When I therefore was 17 thus minded, did I shew

1 Or, *but we ourselves*
2 Or, *sentence*
3 Some ancient authorities read *set our hope; and still will he deliver us.*
4 Or, *grace* Some ancient authorities read *joy.*

was the capital. See 1 Pet. 1: 1, where it is enumerated with the other provinces.—*Weighed down;* by the violent hostility of enemies.

9. *Answer of death within ourselves;* a strong presentiment that we should not escape death.

12. *In holiness and sincerity of God;* that is, sincerity imparted by God.—*Fleshly wisdom;* human wisdom.—*We behaved ourselves;* regulated our conduct.—*More abundantly;* more especially.

13. *Read or even acknowledge.* The word *read* would seem to be used, in this connection, in a sense analogous to that in which the word *hear* is often employed; as in John 8: 43.

14. *In part;* in some degree.—*Are—ours;* are to be ours. The apostle expresses a similar sentiment, in another of his Epistles. (1 Thess. 2: 19.)

15. *In this confidence;* namely, his confidence in their regard and attachment to him.—*I was minded to come;* I had intended to come.—*A second benefit.* He had already once visited Corinth, when he first planted the gospel there.

17. *Did I shew fickleness?* was it through lightness or fickleness

fickleness? or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea and
18 the nay nay? But as God is faithful, our word toward you is not yea
19 and nay. For the Son of God, Jesus Christ, who was preached among you [1] by us, *even* [1] by me and Silvanus and Timothy, was not yea and nay, but
20 in him is yea. For how many soever be the promises of God, in him is the yea: wherefore also through him is the Amen, unto the glory of God through us. Now he that
21 stablisheth us with you [2] in Christ, and anointed us, is God; [3] who also
22 sealed us, and gave *us* the earnest of the Spirit in our hearts.

But I call God for a
23 witness upon my soul, that to spare you I forbare to come unto Corinth. Not that we have
24 lordship over your faith, but are helpers of your joy: for by [4] faith ye stand. [5] But I deter- 2
mined this for myself, that I would not come again to you with sorrow. For if I make you sorry, 2

1 Gr. *through.*
2 Gr. *into.*
3 Or, *seeing that he both sealed us*
4 Or, *your faith*
5 Some ancient authorities read *For.*

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of mind that I did not carry this design into effect?—*According to the flesh;* insincerely and dishonestly, as men often do.—*Yea, yea, and the nay, nay;* one thing in promise and profession, and another in secret design.

19. *Silvanus;* Silas, who is often mentioned in the Acts as Paul's companion in labor and suffering.

20. The Old Version read, *For all the promises of God in him are yea, and in him Amen unto the glory of God by us.* The meaning is far better expressed in the New Version. The promises of God in Christ are *yea;* a positive and trustworthy assurance underlies them all; by his Spirit there is also given to us the grace of confidence, whereby we are able to exercise perfect assurance in those promises, an assurance which to them all cries *Amen.*

21. *Anointed us;* consecrated us to his service; anointing having been, in ancient times, a ceremony of consecration.

22. *The earnest of the Spirit;* the influences of the Spirit, as the earnest and pledge of the faithful fulfillment of the divine covenant.

23. *To spare you,* &c. The idea seems to be, that his reason for not going to them, as he had intended, was to spare them the pain of a personal interview under the peculiar circumstances of the case.

24. The meaning is, that he disavows, on the part of himself and Timothy, all authority to exercise spiritual dominion over them; the province of the apostle was only to aid and guide the disciples of Christ in their efforts to attain eternal life.

CHAPTER II.

2. He wished to regard his

who then is he that maketh me glad, but he that is made sorry by
3 me? And I wrote this very thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of
4 you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.
5 But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not too
6 heavily) to you all. Sufficient to such a one is this punishment which was *inflicted* by [1]the many; so that contrariwise ye
7 should [2]rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. Wherefore I be-
8 seech you to confirm *your* love toward him. For to
9 this end also did I write, that I might know the proof of you, [3]whether ye are obedient in all things. But to whom ye
10 forgive any thing, I *forgive* also: for what I also have forgiven, if I have forgiven any thing, for your sakes *have I forgiven it* in the [4]person of Christ; that no advan-
11

1 Gr. *the more.*
2 Some ancient authorities omit *rather.*
3 Some ancient authorities read *whereby.*
4 Or, *presence*

spiritual children as the source of joy and happiness to him, and accordingly he did not wish to be the means of giving pain to them.

3. *That my joy is the joy of you all;* that my enjoyment consists in promoting and witnessing yours.

4. *I wrote unto you;* referring to his former Epistle.

5. It is generally supposed that the individual whose case is considered in 1 Cor. 5: is referred to in this passage. (5–8.) The meaning of this verse is not clear. The idea may be, that the pain which that case had given the apostle was only a partial and temporary interruption to the joy and satisfaction which the church at Corinth had generally afforded him.

6. It would seem that Paul had learned, perhaps through Titus, (see ch. 7: 5–7,) that the church had exercised towards this offending member the discipline which he had recommended in the former Epistle.

7. *Ye should rather forgive him;* that is, ye ought now to forgive him.

8. *Confirm;* restore and establish.

10. The difference in reading here, between the Old and the New Versions, is a gain to simplicity, but leaves the sense unchanged.

11. *By Satan;* by retaining in his kingdom one, who, being

tage may be gained over us by Satan: for we are not ignorant of his devices.

12 Now when I came to Troas for the gospel of Christ, and when a door was opened unto me in
13 the Lord, I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedonia.
14 But thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of his knowledge in every place.
15 For we are a sweet savour of Christ unto God, in them that are being saved, and in them that are perishing;
16 to the one a savour from death unto death; to the other a savour from life unto life. And who is sufficient for
17 these things? For we are not as the many, [1]corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

3 Are we beginning again to commend ourselves? or need we, as do some, epistles of commendation to you or from you? Ye
2

1 Or, *making merchandise of the word of God*

penitent, ought now to be restored to the kingdom of Christ. (Compare 1 Cor. 5: 5.)

12. *For the gospel of Christ;* that is, because of the gospel of Christ, in order to preach it. Troas was on the coast near the north-eastern corner of the Egean Sea, on the way from Ephesus to Macedonia.

13. *I had no relief for my spirit.* He felt so solicitous to hear from Corinth that he could not continue in his work at Troas, although a favorable opportunity for effort seemed to be open there before him. He accordingly went on into Macedonia, hoping to find Titus there.

14. *Leadeth us in triumph.* There is an implied figure drawn from the Greek triumphal processions, in which captives were led, to grace the triumph of their conquerors. It expresses the complete dependence of the apostle on God. The Christian captive, however, shares in the triumph of his conqueror.—*In every place;* that is, wherever we go. Though he left a favorable opening for usefulness in Troas, he found that he was made the instrument of disseminating the knowledge of God in Macedonia.

15. *For we are a sweet savor;* our labors and instrumentality are acceptable to God.

16. *A savor from death unto death;* by being the means of greatly aggravating their sin. For the guilt and condemnation of the sinner is in proportion to the light and the privileges which he enjoys.—*For these things;* for such high responsibilities.

CHAPTER III.

2. The meaning is, that the feeling of attachment and regard which subsisted between Paul and the Corinthian church were universally known.

are our epistle, written in our hearts, known and
3 read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables *that are* hearts
4 of flesh. And such confidence have we through
5 Christ to God-ward: not that we are sufficient of ourselves, to account any thing as from ourselves; but our sufficiency is from
6 God; who also made us sufficient as ministers of a new [1]covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministra-
7 tion of death, [2]written *and* engraven on stones, came [3]with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which *glory* [4]was passing away: how shall not
8 rather the ministration of

1 Or, *testament*
2 Gr. *in letters.*
3 Gr. *in.*
4 Or, *was being done away*

3. *An epistle of Christ ministered by us;* the work of Christ, performed by our instrumentality.—*Tables;* tablets.

4. *Through Christ to God-ward;* in God through Christ.

6. *Not of the letter;* not of the written law, that is, of the Old Testament dispensation.—*Of the Spirit;* of the gospel, which had yet been communicated thus far chiefly by direct spiritual influences, and not by written records.—*Killeth;* denounces death. [This is a commonly accepted interpretation of this passage; but it does not seem to me to be the correct one. The contrast to which Paul here refers is not merely between the Old Testament and the New, but between the expression of truth in words and letters, and the profounder expression of truth in the inward spiritual experience; and he declares that he is made a minister, not of mere words and phrases, which are nothing except as they are instruments, but of spiritual life, which words and phrases are intended to serve. His meaning is thus interpreted by John 6: 63. It is true that in the gospel the spiritual element is more predominant; in the Old Testament greater stress is laid upon the letter, and literal obedience to it. But throughout the Old Testament, the Israelites are often warned against reposing confidence in the letter, and instructed that God looks only upon the spirit, and measures men by their spiritual obedience to him.—L. A.]

7. *The ministration of death;* the ministration of that covenant which denounced death.—*On stones;* referring to the two tables of stone on which the ten commandments were written.—*Came with glory;* in respect to the circumstances of its first promulgation. Allusion is here made to the account recorded in Ex. 34: 29. 30.—*Was passing away;* was temporary and transient.

8. *The ministration of the*

the spirit be with glory? 9 For if the ministration of condemnation is glory, much rather doth the ministration of righteous- 10 ness exceed in glory. For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpas- 11 seth. For if that which [2]passeth away *was* [3]with glory, much more that which remaineth *is* in glory.

12 Having therefore such a hope, we use great bold- 13 ness of speech, and *are* not as Moses, *who* put a veil upon his face, that the children of Israel should not look stedfastly [4]on the end of that which [5]was passing away: but their [6]minds were 14 hardened: for until this very day at the reading of the old [7]covenant the same veil [8]remaineth unlifted; which *veil* is done away in Christ. But 15 unto this day, whensoever Moses is read, a veil lieth upon their heart. But 16 whensoever [9]it shall turn to the Lord, the veil is taken away. Now the 17

1 Many ancient authorities read *For if to the ministration of condemnation there is glory.*
2 Or, *is being done away*
3 Gr. *through.*
4 Or, *unto*
5 Or, *was being done away*
6 Gr. *thoughts.*
7 Or, *testament*
8 Or, *remaineth, it not being revealed that it is done away*
9 Or, a man *shall turn*

Spirit; that is, of the gospel, promulgated by the agency of the Spirit.

10. *Hath not been made glorious in this respect;* that is, in comparison with the glory of the new dispensation.

13, 14. *Should not look steadfastly on the end of that which was passing away.* The veil was put on, not to conceal the glory, but to conceal the fact that the glory vanished away as soon as Moses had ceased speaking to the people. In the Old Testament account (Exod. 34:33) it is stated, that "*till* Moses had done speaking, he put a veil on his face;" but the word *till* was inserted by the translators, and the contest there shows very clearly that it was *when* he had done speaking he put this veil on; for in verse 35 it is stated distinctly that "the children of Israel saw the face of Moses that the skin of Moses' face shone; and Moses put the veil upon his face again, *until* he went in to speak with him." All modern versions, and nearly all modern scholars, agree in thus understanding the incident. This veil, Paul says, still continues on the hearts of the people, so as to prevent them from seeing the perishable nature of the law. This metaphor was rendered peculiarly appropriate by the fact that in the synagogues the Jews prayed and read with veils upon their heads.

16. *Whensoever it shall turn;* that is, when the heart of the children of Israel shall turn.

17. *The Spirit;* the spirit spoken of in v. 6,—namely, the spiritual dispensation. The Lord is the foundation and support of

Lord is the Spirit: and where the Spirit of the Lord is, *there* is liberty.
18 But we all, with unveiled face [1] reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from [2] the Lord the Spirit.
4 Therefore seeing we have this ministry, even as we obtained mercy,
2 we faint not: but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in
3 the sight of God. But and if our gospel is veiled, it is veiled in them that
4 are perishing: in whom the god of this [3] world hath blinded the [4] minds of the unbelieving, [5] that the [6] light of the gospel of the glory of Christ, who is the image of God, should not dawn *upon them*. For we preach not 5 ourselves, but Christ Jesus as Lord, and ourselves as your [7] servants [8] for Jesus' sake. Seeing it is 6 God, that said, Light shall shine out of darkness, who shined in our hearts, to give the [6] light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treas- 7 ure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; *we are* pressed on 8 every side, yet not straitened; perplexed, yet not unto despair; pursued, 9 yet not [9] forsaken; smitten down, yet not de-

1 Or, *beholding as in a mirror*
2 Or, *the Spirit* which is *the Lord*
3 Or, *age*
4 Gr. *thoughts.*
5 Or, *that they should not see the light ...image of God*
6 Gr. *illumination.*
7 Gr. *bondservants.*
8 Some ancient authorities read *through Jesus.*
9 Or, *left behind*

it.—*Liberty;* freedom from the darkness and bondage in which the soul had often been enveloped under the old dispensation.

18. The change in the New Version here is very important. It is not merely by *beholding*, as in a mirror, Christ's glory, that is, by quietly meditating upon it, that we are changed into his image, but by *reflecting* that image unto others in our own life and character, that we are transformed into the same image.

CHAPTER IV.

1. *This ministry;* the charge of the new and glorious dispensation referred to in the last chapter.

3. *Is veiled;* remains unknown; is not received.

7. *Earthen vessels;* it is committed to an obscure and unworthy instrumentality.—*May be of God;* may appear evidently to be of God.

10 stroyed; always bearing about in the body the [1] dying of Jesus, that the life also of Jesus may be manifested in our body.
11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mor-
12 tal flesh. So then death worketh in us, but life in
13 you. But having the same spirit of faith, according to that which is written, I believed, and therefore did I speak; we also believe, and therefore
14 also we speak; knowing that he which raised up [2] the Lord Jesus shall raise up us also with Jesus, and shall present us with you. For all things
15 *are* for your sakes, that the grace, being multiplied through [3] the many, may cause the thanksgiving to abound unto the glory of God.

Wherefore we faint
16 not; but though our outward man is decaying, yet our inward man is renewed day by day. For
17 our light affliction, which is for the moment, worketh for us more and more

1 Gr. *putting to death.*
2 Some ancient authorities omit *the Lord.*
3 Gr. *the more.*

10. *Bearing about in the body*, &c.; continually exemplifying in our lives that endurance of suffering which characterized the life of the Saviour. The word *dying* is put for *suffering*, in antithesis to the word *life*. Cases of this kind often occur among the sacred writers, where words are used in one or the other of the parallel clauses of a sentence, with some latitude of meaning, in order to preserve a contrast of expression in the two clauses. For examples, see the word *hate*, in Matt. 6: 24, and in Rom. 9: 13.

11. *Delivered unto death;* exposed to death.

12. The meaning is, we give ourselves up to the power and dominion of death, that spiritual life may be bestowed upon you.

13. *The same—according to that which is written;* that is, the same spirit with that referred to in the passage in which it is written, &c. (Ps. 116: 10.)

15. *Through the many;* the many saved by it. The translation of the New Version is that of Meyer and Alford; other renderings are given by eminent scholars. Accepting this one, the meaning is that God's grace is multiplied through the numbers who have received it, that the thanksgiving to God may also be multiplied.

16. *We faint not;* we are not discouraged. — *Our outward man;* that which pertains to present and temporal welfare.— *Our inward man;* the soul, in respect to its spiritual interests.

17. The variation of a favorite text like this is reluctantly accepted, but there can be no doubt that it more literally represents the original than did the Old Version. Paul did not (we may perhaps say, with his temperament could not) compare

exceedingly an eternal
18 weight of glory; while
we look not at the things
which are seen, but at the
things which are not seen:
for the things which are
seen are temporal; but
the things which are not
seen are eternal.

5 For we know that if
the earthly house of our
[1]tabernacle be dissolved,
we have a building from
God, a house not made
with hands, eternal, in
2 the heavens. For verily
in this we groan, longing
to be clothed upon with
our habitation which is
3 from heaven: if so be
that being clothed we
shall not be found naked.

For indeed we that are in 4
this [1]tabernacle do groan,
[2]being burdened; not for
that we would be un-
clothed, but that we
would be clothed upon,
that what is mortal may
be swallowed up of life.
Now he that wrought us 5
for this very thing is God,
who gave unto us the
earnest of the Spirit. Be- 6
ing therefore always of
good courage, and know-
ing that, whilst we are at
home in the body, we are
absent from the Lord (for 7
we walk by faith, not by
[3]sight); we are of good 8
courage, I say, and are
willing rather to be absent
from the body, and to be

1 Or, *bodily frame*
2 Or, *being burdened, in that we would not be unclothed, but would be clothed upon*
3 Gr. *appearance.*

the eternal weight of glory with the light affliction which is but for a moment. What he declares is that this light affliction works for us, as Alford expresses it, "in a surpassing and still more surpassing manner" an eternal weight of glory.

18. *We look not at;* we do not regard.—*The things which are seen;* the things relating to this life, that is, the sufferings of which he had been speaking.

CHAPTER V.

1. *Of our tabernacle.* A tabernacle is a tent,—that is, a movable and temporary dwelling,—and hence is an appropriate image of the frailty and transitoriness of the mortal body.

2. *We groan;* under the burdens of anxiety and suffering.—*To be clothed upon;* to be invested with, or received into.

3. The meaning seems to be, if we shall be so happy as to be thus clothed, and not left destitute and naked.

4. *Not for that we would be unclothed,* &c. The feeling is not impatience to leave this scene of painful and laborious duty; but rather a desire to enjoy the happiness of the new spiritual existence.

5. *The earnest of the Spirit;* the influences of the Spirit as the earnest or pledge of the divine love.

6. *Always of good courage;* not confident of any particular result or issue, but sustained in courage by hope in God.—*Are at home in;* reside in.

7. *We walk;* that is, we live and act.

at home with the Lord.
9 Wherefore also we [1]make it our aim, whether at home or absent, to be well-
10 pleasing unto him. For we must all be made manifest before the judgement-seat of Christ; that each one may receive the things *done* [2]in the body, according to what he hath done, whether *it be* good or bad.
11 Knowing therefore the fear of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest also in
12 your consciences. We are not again commending ourselves unto you, but *speak* as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart. For whether we
13 [3]are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you. For the love
14 of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and
15 he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again. Wherefore
16 we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know *him so* no more. Wherefore if any
17 man is in Christ, [4]*he is* a new creature: the old things are passed away; behold, they are become new. But all things are
18

1 Gr. *are ambitious.*
2 Gr. *through.*
3 Or, *were*
4 Or, there is *a new creation*

10. *For we must all be made manifest;* not merely *appear before the judgment-seat,* but in so appearing must have our true character and life revealed.—*Receive the things,* &c.; receive according to the things, &c.

11. *Knowing therefore the fear of the Lord;* experiencing the fear of the Lord,—that is, being influenced by it,—we are faithful in our duty of persuading men.—*Are made manifest unto God;* our fidelity is fully known to him. The latter clause of the verse would seem to refer to false teachers in the Corinthian church, whose piety was apparent only, not heartfelt and sincere.

13. *Are beside ourselves;* are carried away with ardent zeal.

16. *Know no man after the flesh;* we do not regard, or attach importance to, the earthly conditions and relations of men.—*Though we have known Christ,* &c.; though we have, in former times, had worldly and carnal ideas of the person and mission of Christ. Such is perhaps the meaning, though the passage has been greatly controverted.

18. *All things are of God;* the change, great as it is, is wholly the work of God.—*The ministry*

of God, who reconciled us to himself through Christ, and gave unto us the min-
19 istry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having [1]committed unto us the word of reconciliation.
20 We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech *you* on behalf of Christ, be ye recon-
21 ciled to God. Him who knew no sin he made *to be* sin on our behalf; that we might become the righteousness of God in
6 him. And working together *with him* we intreat also that ye receive not the grace of God in
2 vain (for he saith,

At an acceptable time I hearkened unto thee,
And in a day of salvation did I succour thee:

behold, now is the acceptable time; behold, now is the day of salvation):
3 giving no occasion of stumbling in any thing, that our ministration be
4 not blamed; but in every thing commending ourselves, as ministers of God, in much patience, in afflictions, in necessi-
5 ties, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;
6 in pureness, in knowledge, in longsuffering, in kindness, in the [2]Holy Ghost, in love unfeigned,
7 in the word of truth, in the power of God; [3]by the armour of righteousness on the right hand and on the left, by glory
8 and dishonour, by evil report and good report; as

1 Or, *placed in us*
2 Or, *Holy Spirit*: and so throughout this book.
3 Gr. *through*.

of reconciliation; the commission to offer reconciliation.

20. The connection of the apostle's thought was impaired by the break in the Old Version, between chapters 5 and 6. The paragraph arrangement of the New Version represents that connection much more clearly. The variations in phraseology also in this famous and oft-quoted passage, make the apostle's meaning clearer.

21. *To be sin on our behalf*; to be condemned for us,—subject to the terrible penalties of sin in our stead.—*Might become the righteousness of God*; be made subjects of the righteousness of God.

CHAPTER VI.

1. *The grace of God*; the favor referred to above, that is, the offer of reconciliation and pardon.

2. *He saith*; Isa. 49: 8.

7. *On the right hand and on the left*; protected by it on all sides.

8. *By glory*, &c.; whether our

deceivers, and *yet* true;
9 as unknown, and *yet* well
known; as dying, and
behold, we live; as chas-
10 tened, and not killed; as
sorrowful, yet alway re-
joicing; as poor, yet
making many rich; as
having nothing, and *yet*
possessing all things.
11 Our mouth is open unto
you, O Corinthians, our
12 heart is enlarged. Ye
are not straitened in us,
but ye are straitened in
13 your own affections. Now
for a recompense in like
kind (I speak as unto *my*
children), be ye also en-
larged.
14 Be not unequally
yoked with unbelievers:
for what fellowship have
righteousness and iniqui-
ty? or what communion
hath light with darkness?
and what concord hath 15
Christ with [1]Belial? or
what portion hath a be-
liever with an unbeliever?
And what agreement 16
hath a [2]temple of God
with idols? for we are a
[2]temple of the living
God; even as God said,
I will dwell in them, and
walk in them; and I will
be their God, and they
shall be my people.
Wherefore 17
Come ye out from
among them, and be
ye separate,
saith the Lord,
And touch no unclean
thing;
And I will receive
you,
And will be to you a 18
Father,
And ye shall be to me
sons and daughters,

1 Gr. *Beliar*.

2 Or, *sanctuary*

course leads through honor or dishonor.—*As deceivers;* as supposed deceivers, that is, being so regarded by men.

12. *Not—in us,* &c.; ye are not straitened in our affection for you, but in your own regard and affection for us.—*In your own affections;* the Old Version gave the Greek more literally, *in your own bowels.* Among the Greeks the bowels were regarded as the seat of the affections, as the heart is with us. The case is one in which a gain is made by a freer translation.

13. *For a recompense;* that is, that they might make a suitable return for his kindness and love for them.

14. *Unequally yoked;* joined with them in any of the pursuits or associations of life. This prohibition is often, though without reason, supposed to refer specially to marriage. It seems, however, to be more general in its meaning, referring to connections of every kind.—*Unbelievers;* idolatrous heathen. The term, as used here, cannot justly be considered as intended to include individuals not professedly pious in a Christian land. (See 1 Cor. 7: 39.)

17. *No unclean thing;* the sinful pursuits and pleasures of the idolatrous world around them.

saith the Lord Almighty.
7 Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.
2 [1]Open your hearts to us: we wronged no man, we corrupted no man, we took advantage of no
3 man. I say it not to condemn *you:* for I have said before, that ye are in our hearts to die together and live together.
4 Great is my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.
5 For even when we were come into Macedonia, our flesh had no relief, but *we were* afflicted on every side; without *were* fightings, within *were* fears.
6 Nevertheless he that comforteth the lowly, *even* God, comforted us by the [2]coming of Titus; and 7
not by his [2]coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that I rejoiced yet more. For though I 8
made you sorry with my epistle, I do not regret it, though I did regret; [3]for I see that that epistle made you sorry, though but for a season. Now I 9
rejoice, not that ye were made sorry, but that ye were made sorry unto repentance: for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing. For godly sorrow work- 10
eth repentance [4]unto salvation, *a repentance* which bringeth no regret: but the sorrow of the

1 Gr. *Make room for us.*
2 Gr. *presence.*
3 Some ancient authorities omit *for.*
4 Or, *unto a salvation which bringeth no regret*

CHAPTER VII.

4. The comfort and joy spoken of by the apostle in this verse, is that which resulted from the intelligence which Titus brought him, as explained in v. 6, 7.

5. *Fightings;* the encountering of opposition and hostility.

8. *With my epistle;* with his first Epistle to them, which was filled with reproofs.—*I do not regret it, though I did regret;* the Old Version made Paul say, *I did repent,* which would give the English reader the false impression that Paul thought he had done wrong.

10. *A repentance which bringeth no regret;* observe the distinction between repentance and regret. A godly sorrow produces repentance, that is, the abandonment of sin, and this is never followed by regret. But the sorrow of the world, which does not lead to the abandonment of sin, but only to remorse, often carries the soul into still deeper sin, as in the case of Judas Iscariot.

world worketh death.
11 For behold, this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In every thing ye approved yourselves to be
12 pure in the matter. So although I wrote unto you, *I wrote* not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest unto you in the sight of God. Therefore we 13
have been comforted: and in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed by you all. For 14
if in any thing I have gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also, which I made before Titus, was found to be truth. And his inward 15
affection is more abundantly toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. I re- 16

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11. *Indignation;* earnest disapprobation of the sins which the apostle had exposed.—*Avenging;* punishing. The words *avenge* and *vengeance* are often used, in the New Testament, in the sense of the execution of judgment. The apostle seems to refer particularly to their promptness in punishing the person whose case is the subject of consideration in 1 Cor. 5:

12. There is some uncertainty respecting the true reading of this verse. If we adopt that of the New Version, the meaning then will be that Paul's chief object was to evoke in the experience of the church at Corinth that earnestness for purity, which actually did result from his letter of rebuke. The reading of the New Version is that of Alford and Stanley. The reading of the Old Version, "*That our care for you might appear unto you,*" would make Paul's object to be wholly a commendation of himself to the Corinthian church, an object quite inconsistent with all that we know of his character.—*For his cause that suffered the wrong.* It is uncertain to whom Paul refers in this expression. It may be to himself, as injured by the reproach which the case brought indirectly upon him; but more probably to some individual at Corinth injured by the offence. The meaning is, that Paul was not governed by any personal considerations, but by regard for the general welfare of the church.

13. *In our comfort;* that is, in the intelligence which Titus brought respecting the Corinthian church.

joice that in every thing I am of good courage concerning you.

8 Moreover, brethren, we make known to you the grace of God which hath been given in the churches 2 of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their [1] liber- 3 ality. For according to their power, I bear witness, yea and beyond their power, *they gave* of 4 their own accord, beseeching us with much intreaty in regard of this grace and the fellowship in the ministering to the saints: 5 and *this*, not as we had hoped, but first they gave their own selves to the Lord, and to us by the 6 will of God. Insomuch that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace also. But 7 as ye abound in every thing, *in* faith, and utterance, and knowledge, and *in* all earnestness, and *in* [2] your love to us, *see* that ye abound in this grace also. I speak not by way 8 of commandment, but as proving through the earnestness of others the sincerity also of your love. For ye know the grace of 9 our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich. And 10 herein I give *my* judgement: for this is expedient for you, who were the first to make a beginning

1 Gr. *singleness.*

2 Some ancient authorities read *our love to you.*

CHAPTER VIII.

3. *To their power;* to the extent of their power.

4, 5. Paul's language is made somewhat obscure by a too literal rendering here. The meaning is, that the churches in Macedonia entreated permission to share in the grace and fellowship of the churches, by contributing to the necessities of the impoverished Christians in Jerusalem; and this not in the measure which Paul had hoped, but far beyond his expectation; first, however, consecrating themselves to the Lord, which consecration was the secret of their generosity.

6. *Complete in you this grace;* call upon you to finish the work, by your contributions.

7. *In this grace;* liberality.

8. *Not by way of commandment.* Paul did not lay down a law which the Corinthian churches must obey, but described the earnestness of the Macedonian churches, as a means of stimulating the Corinthian Christians, and testing the sincerity of their love. — *The earnestness of others;* the readiness and zeal of others, that is, of the churches in Macedonia.

9. *The grace;* the goodness and mercy.

a year ago, not only to do,
11 but also to will. But now
complete the doing also;
that as *there was* the
readiness to will, so *there*
may be the completion
also out of your ability.
12 For if the readiness is
there, *it is* acceptable ac-
cording as *a man* hath,
not according as *he* hath
13 not. For *I say* not *this*,
that others may be eased,
14 *and* ye distressed: but by
equality; your abun-
dance *being a supply* at
this present time for their
want, that their abun-
dance also may become *a*
supply for your want;
that there may be equal-
15 ity: as it is written, He
that *gathered* much had
nothing over; and he
that *gathered* little had
no lack.
16 But thanks be to God,
which putteth the same
earnest care for you into
17 the heart of Titus. For
indeed he accepted our
exhortation; but being
himself very earnest, he
went forth unto you of
his own accord. And we 18
have sent together with
him the brother whose
praise in the gospel *is*
spread through all the
churches; and not only 13
so, but who was also ap-
pointed by the churches
to travel with us in *the*
matter of this grace, which
is ministered by us to the
glory of the Lord, and *to*
shew our readiness:
avoiding this, that any 20
man should blame us in
the matter of this bounty
which is ministered by
us: for we take thought 21
for things honourable, not
only in the sight of the
Lord, but also in the sight
of men. And we have 22
sent with them our
brother, whom we have
many times proved earn-
est in many things, but
now much more earnest,
by reason of the great
confidence which *he hath*
in you. Whether *any* 23
inquire about Titus, *he is*
my partner and *my* fel-

15. This language refers to the gathering of the manna, (Ex. 16: 18,) and is used here as illustrative of the nature of Christian liberality.

17. *Our exhortation;* the request which I made that he would go to you.

18. *The brother, whose praise,* &c. It is not known to whom Paul here refers. Some conjecture that it was Luke; others, Mark; others, Silas or Barnabas.

19. *This grace;* this gift; that is, the contribution before referred to.

20. *Of this bounty;* in respect to this property, namely, the money contributed.

21. *For things honorable;* things reputable, free from all appearance of wrong.

22. *Our brother.* There are no means of ascertaining what individual is here referred to.

23. *Whether any,* &c.; if any.

low-worker to you-ward; or our brethren, *they are* the [1]messengers of the churches, *they are* the
24 glory of Christ. [2]Shew ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf.

9 For as touching the ministering to the saints, it is superfluous for me to
2 write to you: for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and [3]your zeal hath stirred up
3 [4]very many of them. But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be prepared: lest by any 4
means, if there come with me any of Macedonia, and find you unprepared, we (that we say not, ye) should be put to shame in this confidence. I 5
thought it necessary therefore to intreat the brethren, that they would go before unto you, and make up beforehand your aforepromised [5]bounty, that the same might be ready, as a matter of bounty, and not of [6]extortion.

But this *I say*, He that 6
soweth sparingly shall reap also sparingly; and he that soweth [7]bountifully shall reap also [7]bountifully. *Let* each 7
man *do* according as he

1 Gr. *apostles.*
2 Or, *Shew ye therefore in the face... on your behalf unto them.*
3 Or, *emulation of you*
4 Gr. *the more part.*
5 Gr. *blessing.*
6 Or, *coretousness*
7 Gr. *with blessings.*

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24. *And of our glorying*, &c.; that is, show that the praises we have given you were deserved.

CHAPTER IX.

1. *The ministering to the saints;* the contribution of which he had been speaking.—*It is superfluous;* that is, *perhaps* it is superfluous; I might consider it so.

2. *Achaia.* Paul often uses the term *Achaia*, instead of *Corinth*, in these Epistles, as if he intended to address the Christians of the province, as well as those of the city. Perhaps he designed particularly to include the church in Cenchrea, a seaport near Corinth, which is repeatedly alluded to. (Rom. 16: 1. Acts 18: 18.)—*A year past.* Paul had written to them on this subject in his former Epistle. Some have supposed that there was an interval of about a year between the two communications.—*Stirred up;* incited, stimulated; that is, to imitation.

3. *The brethren;* those referred to in the last chapter. (16–18, 22.)

5. *Make up beforehand;* have it collected beforehand.—*As a matter of bounty*, &c.; that is, made in a liberal, not in a covetous spirit.

7. *As he hath purposed in his*

hath purposed in his heart; not [1]grudgingly, or of necessity: for God loveth a cheerful giver.
8 And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work:
9 as it is written,

> He hath scattered abroad, he hath given to the poor;
> His righteousness abideth for ever.

10 And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your
11 righteousness: ye being enriched in everything unto all [2]liberality, which worketh through us thanksgiving to God.
12 For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; seeing
13 that through the proving *of you* by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the [2]liberality of *your* contribution unto them and unto all; while they them-
14 selves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you. Thanks be
15 to God for his unspeakable gift.

1 Gr. *of sorrow.*

2 Gr. *singleness.*

heart; as he himself, of his own accord, desires and intends.—*Or of necessity;* under any species of compulsion.

9. This language, descriptive of the character of the benevolent man, is quoted from Ps. 112: 9.

10. *He that supplieth seed to the sower;* he who is the Fountain and Source of all human supplies.

12. *Of this service;* that is, the contribution.—*But aboundeth also,* &c.; that is, it promotes the giving of glory to God by thanksgiving and praise in the manner specified in the following verses.

14. *Long after you;* with feelings of affection and gratitude.

15. We shall not be surprised at the indications of great interest and solicitude, on the part of the apostle, manifest in all that he says in this and in the preceding chapter, in respect to this contribution, when we consider that, in endeavoring to accomplish such a measure, he was carrying out the principles of Christianity into an entirely new and untried field. At the present age of the world, and in Christian lands, we cannot well appreciate the novelty and boldness of such an undertaking as the attempt, at that day, to induce an extended and continued contribution of money, from the middle and lower classes of society, to raise a fund for the

10 Now I Paul myself intreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you, but being absent am of good courage toward
2 you: yea, I beseech you, that I may not when present shew courage with the confidence wherewith I count to be bold against some, which count of us as if we walked according
3 to the flesh. For though we walk in the flesh, we do not war according to
4 the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strong holds);
5 casting down [1]imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ;
6 and being in readiness to avenge all disobedience, when your obedience shall be fulfilled. [2]Ye
7 look at the things that are before your face. If any man trusteth in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also are we. For though I
8 should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall
9 not be put to shame: that I may not seem as if I would terrify you by my

1 Or, *reasonings*

2 Or, *Do ye look...face?*

relief of sufferers perhaps a thousand miles remote from them, and whom they had never seen; and to combine, too, for this purpose, two distant provinces, having no connection with each other whatever, except the bonds of a spiritual sympathy. These contributions for the distressed Christians at Jerusalem (compare Acts 11: 29, 30) were demonstrating the power of Christianity to produce results which the world had never witnessed before, and successful as they were, they became the germ and the beginning of the great principle of organized and combined benevolence, which has since, in every age, been one of the most marked and striking characteristics of Christianity.

CHAPTER X.

2. *That I may not show courage;* that I may not have cause to show courage.—*Walked according to the flesh;* acted in an unchristian manner.

3. *Walk in the flesh;* have our sphere of labor and warfare in this world.

6. *To avenge;* to condemn and punish.

7. *That are before your face;* that is, you measure things according to their appearance. The Old Version gave the meaning well, *Do ye look*, or, *Ye do look on things after the outward appearance.*

10 letters. For, His letters, they say, are weighty and strong; but his bodily presence is weak, and his speech of no account.
11 Let such a one reckon this, that, what we are in word by letters when we are absent, such *are we* also in deed when we are
12 present. For we are not bold [1]to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without
13 understanding. But we will not glory beyond *our* measure, but according to the measure of the [2]province which God apportioned to us as a measure, to reach even
14 unto you. For we stretch not ourselves overmuch, as though we reached not unto you: for we [3]came even as far as unto you in the gospel of Christ:
15 not glorying beyond *our* measure, *that is*, in other men's labours; but having hope that, as your faith groweth, we shall be magnified in you according to our [2]province unto
16 *further* abundance, so as to preach the gospel even unto the parts beyond you, *and* not to glory in another's [2]province in regard of things ready to our hand.
17 But he that glorieth, let him glory in
18 the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

11 Would that ye could bear with me in a little foolishness: [4]nay indeed
2 bear with me. For I am jealous over you with [5]a godly jealousy: for I

1 Gr. *to judge ourselves among, or to judge ourselves with.*
2 Or, *limit* Gr. *measuring-rod.*
3 Or, *were the first to come*
4 Or, *but indeed ye do bear with me.*
5 Gr. *a jealousy of God.*

10. *They say;* that is, the enemies of Paul among the Corinthians.—*His bodily presence*, &c. Tradition states that Paul was small of stature, pale and emaciated in countenance, and of a form bent and unsymmetrical. This seems to have been made matter of reproach against him by his enemies.

13. *The measure of the province;* the extent of the commission.

14. *Overmuch;* beyond our proper sphere.

15. *That we shall be magnified in you*, &c. The meaning is, that, when their faith was established, he hoped that, through their instrumentality, there would be an extension of the kingdom of Christ into the surrounding regions.

CHAPTER XI.

2. *Jealous;* watchful and solicitous.—*I have espoused you*, &c.; from his peculiar relation to them as their spiritual father, he felt

espoused you to one husband, that I might present you *as* a pure virgin
3 to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your [1]minds should be corrupted from the simplicity and the purity that is toward
4 Christ. For if he that cometh preacheth another Jesus, whom we did not preach, or *if* ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well
5 to bear with *him*. For I reckon that I am not a whit behind [2]the very
6 chiefest apostles. But though *I be* rude in speech, yet *am I* not in knowledge; nay, in every thing we have made *it* manifest among all men to you-ward. Or did I 7 commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God for nought? I robbed other churches, 8 taking wages *of them* that I might minister unto you; and when I was 9 present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in every thing I kept myself from being burdensome unto you, and *so* will I keep *myself*. As the truth of Christ is in me, 10

1 Gr. *thoughts.*

2 Or, *those preeminent apostles*

himself responsible in some sense for their purity, and for their preparation for a final union with Christ.

4. *He that cometh;* referring probably to other teachers who came and attempted to supersede Paul in his influence and ascendency over the church.—*Ye do well to bear with him;* the language is ironical.

6. *Rude in speech;* unskilful in oratory.—*Made it manifest;* made known; that is, they had had abundant opportunities to try and prove his character. The language is somewhat obscure. The probable meaning may be thus expressed: Though I be lacking in the rhetorical display on which the Greek elocutionists lay such stress, I am not deficient in knowledge, and have, in all my life and teaching, made that manifest among all men for your benefit.

7. *In abasing myself;* referring to his laborious services, and the reproach and danger which he incurred in their behalf.

8. *I robbed other churches;* that is, I took from them, as is specified in the next verse.

9. *I was not a burden on any man;* that is, on any in the Corinthian church.

10. *In the regions of Achaia.* For certain reasons intimated in v. 12, Paul appears to have been particularly unwilling to receive any pecuniary aid from the churches in Achaia. It was in Corinth that he labored in his occupation of tent-maker,

no man shall stop me of this glorying in the re-
11 gions of Achaia. Where-
fore? because I love you
12 not? God knoweth. But
what I do, that I will do, that I may cut off [1] occasion from them which desire an occasion; that wherein they glory, they may be found even as we.
13 For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ.
14 And no marvel; for even Satan fashioneth himself
15 into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness; whose end shall be according to their works.

I say again, Let no man 16
think me foolish; but if *ye do*, yet as foolish receive me, that I also may glory a little. That which 17
I speak, I speak not after the Lord, but as in foolishness, in this confidence of glorying. Seeing that 18
many glory after the flesh, I will glory also. For ye bear with the fool- 19
ish gladly, being wise *yourselves*. For ye bear 20
with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you *captive*, if he exalteth himself, if he smiteth you on the face. I speak by way of dis- 21
paragement, as though we had been weak. Yet whereinsoever any is

1 Gr. *the occasion of them.*

(Acts 18: 3;) and from this passage it appears that, though he was willing to receive supplies from the Macedonian Christians, he would not do it from those of Corinth. We often have occasion thus to observe that the apostolical arrangements were not conformed to any settled and uniform system, but were accommodated to the varying circumstances of each individual case.

11. The idea is, that his unwillingness to receive pecuniary aid from them, did not arise from want of affection or confidence, but from other reasons.

12. *That wherein they glory;* inasmuch as they glory.—*They may be found*, &c.; they may feel bound to follow my example in this respect.

15. *His ministers;* his servants; those who execute his purposes.

16. *Receive me, that I also may glory a little;* allow me to boast.

17. *After the Lord;* after or according to the proper spirit of a follower of the Lord.

20. *For ye bear with a man;* not *ye suffer*, as rendered by the Old Version. The language is that of ardent indignation; you bear with those that injure you, and then reproach one who serves you.

21. This sentence marks a transition. Lest some of Paul's adversaries should take his language literally, he declares that it is ironical and proceeds to compare himself with the false teachers who were endeavoring

bold (I speak in foolishness), I am bold also.
22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so
23 am I. Are they ministers of Christ? (I speak as one beside himself) I more; in labours more abundantly, in prisons more abundantly, in stripes above measure, in
24 deaths oft. Of the Jews five times received I forty
25 *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; *in* 26 journeyings often, *in* perils of rivers, *in* perils of robbers, *in* perils from *my* [1] countrymen, *in* perils from the Gentiles, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; *in* labour and travail, in 27 watchings often, in hun-

1 Gr. *race.*

to supplant him in the affections of the Corinthians.

22. *Are they;* that is, the enemies who had attempted to supplant him at Corinth.

23. *As one beside himself;* not *as a fool.*—*Above measure;* above the measure of such sufferings inflicted upon them.—*In deaths;* in imminent exposure to death.

24. *Forty — save one.* By a command recorded in Deut. 25: 2, 3, the punishment of scourging is limited to forty stripes. It was the custom of the Jews to stop short, by one, of the permitted number, in token of their desire to keep unquestionably within the law. Very few of the instances of suffering and danger here referred to are mentioned in the book of the Acts.

25. *With rods.* One case of this nature is mentioned Acts 16: 22, 23.—*Stoned;* Acts 14: 19. Besides this, the apostle, on another occasion, narrowly escaped being stoned. (Acts 14: 5.) — *Shipwreck.* He suffered shipwreck after this, on his voyage to Rome, (Acts 27:) which makes four instances in which he encountered this terrible form of danger.—*In the deep;* floating in the sea, sustained by some frail support, probably after shipwreck.

27. In reading this formidable catalogue of perils and calamities, (24–27,) we cannot but be impressed with the care of divine Providence manifested in the wonderful preservation of the apostle through a series of dangers of so extraordinary a number and character. We must remember, too, that the apostle persisted in a course of life which uniformly led to these results, in simple attestation of the fact of his supernatural interview with the Saviour, as recorded Acts 9: 3–8, and as repeatedly narrated and alluded to by himself. (Acts 22: 6–11. 26: 12–19. 1 Cor. 9: 1.) This interview was the origin and foundation of his belief. The circumstances were such that he could not have been mistaken in regard to it, and the description which he here gives of the mode of life which he had led in consequence of his testimony, is

ger and thirst, in fastings often, in cold and naked-
28 ness. [1]Beside those things that are without, there is that which presseth upon me daily, anxiety for all
29 the churches. Who is weak, and I am not weak? Who is made to stumble,
30 and I burn not? If I must needs glory, I will glory of the things that concern my weakness.
31 The God and Father of the Lord Jesus, he who is blessed [2]for evermore, knoweth that I lie not.
32 In Damascus the governor under Aretas the king guarded the city of the Damascenes, in order
33 to take me: and through a window was I let down in a basket by the wall, and escaped his hands.

12 [3]I must needs glory, though it is not expedient; but I will come to
2 visions and revelations of the Lord. I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to
3 the third heaven. And I know such a man (whether in the body, or apart from the body, I know not; God knoweth),
4 how that he was caught

1 Or, *Beside the things which I omit* Or, *Beside the things that come out of course*

2 Gr. *unto the ages.*

3 Some ancient authorities read *Now to glory is not expedient, but I will come &c.*

evidence, which it would be difficult to question, that he was honest and sincere. So that here is a point where the question of the miraculous origin of Christianity is brought within a very narrow compass.

28. *Anxiety;* that is, the solicitude and interest which he felt in them all.

29. *Burn not;* am not troubled. The idea is, that he felt in himself every reproach or suffering which affected any brother Christian.

32. *In Damascus,* &c. The apostle here mentions a case of imminent danger that he had incurred, which had been omitted in the preceding enumeration.—*Guarded the city;* guarded the gates with armed men. This was done at the instigation of the Jews, as would appear from the account of Luke. (Acts 9: 24, 25.)

CHAPTER XII.

1. The reading of the Old Version was that given here in the margin; the reading of the New Version accords better with Paul's character. The meaning is, Though self-glorification is not generally expedient, yet in this instance I am compelled to speak of myself in my own defense.

2. *A man in Christ;* a Christian, referring doubtless to himself. — *Caught up;* suddenly transported.—*The third heaven;* the spiritual heaven, the abode of the blessed. It is often thus designated by Jewish writers, to distinguish it from the region of the clouds, which they called the first heaven, and that of the heavenly bodies, which was the second. It is called *paradise* in v. 4.

4. Commentators have indulged themselves in many

up into Paradise, and heard unspeakable words, which it is not lawful for
5 a man to utter. On behalf of such a one will I glory: but on mine own behalf I will not glory, save in *my* weaknesses.
6 For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me *to be*, or
7 heareth from me. And by reason of the exceeding greatness of the revelations—wherefore, that I should not be exalted overmuch, there was given to me a [1]thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Concerning 8
this thing I besought the Lord thrice, that it might depart from me. And he 9
hath said unto me, My grace is sufficient for thee: for *my* power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may [2]rest upon me. Where- 10
fore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

I am become foolish: 11

1 Or, *stake*

2 Or, *cover me* Gr. *spread a tabernacle over me.*

fanciful speculations in regard to this statement respecting the entrance of the apostle into the spiritual world. We are not, however, authorized to add any thing to the account here given, or to understand by it any thing more than Paul intended that this language should distinctly convey; which is, simply, that he received a special mark and token of the divine favor, in being admitted to an unusual communication with the spiritual world, of the nature and circumstances of which, however, he purposely withholds all information.

5. *Of such a one;* of one receiving such a proof of the divine regard.—*On mine own behalf;* of my own personal character and actions.

7. *The exceeding greatness of the revelations;* the greatness and extraordinariness of the revelation referred to above.—*A thorn in the flesh;* some peculiar and long continued temptation or trial, the nature of which he chose to conceal. [The broken character of Paul's language, exhibiting the intensity of his feeling, is represented by the involved and broken form of the sentence here.—A great deal has been written respecting this *thorn in the flesh.* The conclusion of Dean Alford, that he refers to some painful bodily malady, which put him to shame before those before whom he exercised his ministry, is generally accepted by modern scholars, and there are some reasons from other allusions in his writings

ye compelled me; for I ought to have been commended of you: for in nothing was I behind [1]the very chiefest apostles, though I am nothing.
12 Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and [2]mighty works.
13 For what is there wherein ye were made inferior to the rest of the churches, except *it be* that I myself was not a burden to you? forgive me this wrong.
14 Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.
15 And I will most gladly spend and be [3]spent for your souls. If I love you more abundantly, am I loved the less?
16 But be it so, I did not myself burden you; but, being crafty, I caught you with guile.
17 Did I take advantage of you by any one of them whom I have sent unto you?
18 I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? *walked we* not in the same steps?
19 [4]Ye think all this time that we are excusing ourselves unto you. In the sight of God speak we in Christ. But all things, beloved, *are* for your edifying.
20 For I fear, lest by any means, when I

1 Or, *those preeminent apostles*
2 Gr. *powers.*
3 Gr. *spent out.*
4 Or, *Think ye...you?*

for surmising that what he referred to was a difficulty with the eyes, perhaps dating from the bright light which blinded him at the time of his conversion.—L. A.]

12. *Were wrought among you;* that is, by him, when he went first to plant the gospel among them.

13. *This wrong;* if this be a wrong, forgive it.

14. *The third time I am ready,* &c. Once he had been among them; a second time he had intended to go, but circumstances had prevented. This, therefore, was the third time of his forming such a design.—*The children.* They were his children in a spiritual sense.

15. *If I love you,* &c.; will you love me the less, the more I love you? The sentence is an appeal to their affections.

16. *Be it so, I did not,* &c.; that is, perhaps it is so said, namely, that I did not burden you, but being crafty, &c. The verses which follow contain his reply to this supposed charge.

19. *That we are excusing ourselves;* that we wish to defend ourselves.—*Are for your edifying.* Paul's real object was the development of such a state in the Corinthian church as would tend to their spiritual upbuilding.

come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, backbitings, whisperings, swellings, [1]tu-
21 mults; lest, when I come again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

13 This is the third time I am coming to you. At the mouth of two witnesses or three shall every
2 word be established. I have said [2]beforehand, and I do say [2]beforehand, [3]as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I
3 will not spare; seeing that ye seek a proof of Christ that speaketh in me; who to you-ward is not weak, but is powerful in you: for he was 4
crucified through weakness, yet he liveth through the power of God. For we also are weak [4]in him, but we shall live with him through the power of God toward you. Try 5
your own selves, whether ye be in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate. But 6
I hope that ye shall know that we are not reprobate. Now we pray to God that 7
ye do no evil; not that we may appear approved, but that ye may do that which is honourable, [5]though we be as reprobate. For we can do 8
nothing against the truth, but for the truth. For 9
we rejoice, when we are weak, and ye are strong:

1 Or, *disorders*
2 Or, *plainly*
3 Or, *as if I were present the second time, even though I am now absent*
4 Many ancient authorities read *with*.
5 Gr. *and that*.

CHAPTER XIII.

1. *I am coming;* that I have formed the intention of coming. — *At the mouth*, &c.; Deut. 19: 15. In a manner somewhat analogous, he was to bear his repeated testimony before them.

3. *Of Christ that speaketh in me;* of my claim to authority from Christ. — *Who;* that is, Christ.

4. *Through weakness;* in his state of humiliation.

5. *Reprobate;* sinners guilty and condemned.

7. *Not that we may*, &c.; that is, not for that purpose. — *As reprobate;* so regarded.

this we also pray for, even your perfecting.
10 For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.
11 Finally, brethren, [1]farewell. Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you.
12 Salute one another with a holy kiss.
13 All the saints salute you.
14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

1 Or, *rejoice; be perfected*

10. *Deal sharply;* should feel urged to reproach you with even greater severity.

The Old Version contained the following statement: "The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas." Like the other statements similar to it appended to other Epistles, this is without authority, and is therefore omitted in the New Version.

THE EPISTLE TO THE

GALATIANS.

GALATIA was one of the interior provinces of Asia Minor. Paul, probably, planted the gospel there during the journey which he took through that region, an account of which is given in Acts 13:4 to 14:26. It is true that Galatia is not particularly mentioned in this account, though it might very probably be included in the general expression used in 14:6, at the close of the verse. We find that, on the second journey of the apostle into Asia Minor, made for the purpose of visiting those churches which had been planted before, (Acts 15:36,) Galatia is specified as a region included in the tour. (16:6.)

There is no direct evidence in respect to the condition of the Galatian churches, when this letter was written,—nor of the occasion which particularly called for it. It is evident, however, from the Epistle itself, that the same difficulty found its way to these churches, which seems, in a greater or less degree, to have affected nearly all the others,—namely, the difficulty arising from the attempts of the Jewish Christians to bring the Jewish law into the church, by compelling the Gentile converts to conform to the Mosaic ritual. These Jewish converts very naturally were prone to regard Christianity as the consummation and fulfilment of Judaism. At first they were very unwilling that the gospel should be offered to the Gentiles at all, and afterwards were disposed to insist that, if any Gentiles received it, they must be circumcised, and keep the law of Moses, as well as obey the precepts of Christ. Paul was often called to combat this error; and circumstances seem to have occurred, in the history of the Galatian churches, rendering some decided testimony against this perversion necessary for them; for the subject constitutes the chief topic of discussion in this Epistle.

Very various opinions, or rather conjectures, have been advanced in regard to the place where this Epistle was written; but there is no sufficient evidence on which to found a rational judgment. The statement at the end that it was written at Rome, is not to be considered as decisive authority.

1 PAUL, an apostle (not from men, neither through [1] man, but through Jesus Christ, and God the Father, who raised him from the 2 dead), and all the brethren which are with me, unto the churches of Ga- 3 latia: Grace to you and peace [2] from God the Father, and our Lord Je- 4 sus Christ, who gave himself for our sins, that he might deliver us out of this present evil [3] world, according to the will of 5 our God and Father: to whom *be* the glory [4] for ever and ever. Amen.

6 I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; 7 which is not another *gospel:* only there are some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, should preach [5] unto you any gospel [6] other than that which we preached unto you, let him be 9 anathema. As we have

1 Or, *a man*
2 Some ancient authorities read *from God our Father, and the Lord Jesus Christ.*
3 Or, *age*
4 Gr. *unto the ages of the ages.*
5 Some ancient authorities omit *unto you.*
6 Or, *contrary to that*

CHAPTER I.

1. *Not from men.* From various expressions occurring in Paul's Epistles, we infer that his authority as an apostle was sometimes called in question by his enemies. In fact, although he received his commission to preach the gospel directly, and in the most unequivocal manner, from Christ himself, he was not one of the twelve, to whom the term *apostle* more strictly and properly applied. From the distinct and formal manner in which he maintains the divine origin of his call to preach the gospel, in this chapter, (11–24,) we may infer that his commission had been questioned by some persons inimical to him among the churches of Galatia.

6. *From him that called you;* from him who was the instrument of calling you; referring apparently to himself, as the subsequent train of remark seems to imply. The calling of the sinner is generally, in the writings of Paul, ascribed directly to God; though it may not improperly be ascribed to the human instrument through whose agency it is done.

7. *Which is not another;* not another gospel, but only a perversion of the gospel, as is stated in the close of the verse. A similar mode of expression, or rather turn of thought, occurs in 2 Cor. 11:4.

8, 9. *Anathema;* that is, accursed; a phrase used in the Jewish formula of excommunication, and indicating that the object anathematized was devoted to destruction. The meaning is simply that it is utterly impossible that there should be another gospel; that is, another system of religious truth, inconsistent with what had been revealed to him.

said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be ana-
10 thema. For am I now persuading men, or God? or am I seeking to please men? if I were still pleasing men, I should not be a [1]servant of Christ.
11 For I make known to you, brethren, as touching the gospel which was preached by me, that it
12 is not after man. For neither did I receive it from [2]man, nor was I taught it, but *it came to me* through revelation of
13 Jesus Christ. For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havock of it:
14 and I advanced in the Jews' religion beyond many of mine own age [3]among my countrymen, being more exceedingly zealous for the traditions of my fathers. But when
15 it was the good pleasure of God, who separated me, *even* from my mother's womb, and called me through his grace, to reveal his Son in
16 me, that I might preach him among the Gentiles; immediately I conferred not with flesh and blood:
17 neither went I up to Jerusalem to them which were apostles before me:

1 Gr. *bondservant.* 2 Or, *a man* 3 Gr. *in my race.*

10. *Persuading men; seek* the favor of men.

11. *I make known to you;* I assure you.—*Is not after man;* was not communicated to me by man; that is, it does not rest on human authority.

12. *Of Jesus Christ.* The apostle here refers to the direct interview which he had with Jesus Christ, when he was first called to preach the gospel, as recorded in Acts 9: 3–9.

13. The word *conversation* was used in the Old Version here, and in several other passages where the New Version substitutes *manner of life;* this meaning was anciently attached to the word conversation. See Acts 9: 1, 2.

14. *And I advanced in the Jews' religion;* went forward ardently and zealously in it.—*Many of mine own age;* not *my equals.* The original implies, as the margin in the Old Version rendered it, equals in years.—*The traditions of my fathers.* There was a large body of doctrines and precepts held as of divine authority by the Jews, which had come down from the fathers by tradition,—not being recorded in the word of God. Our Saviour often alluded to these traditions in his conversations with the Pharisees.

16. *To reveal his Son in me;* that is, when he was on his way to Damascus. — *Conferred not with flesh and blood;* consulted not with men.

17. *Neither went I up,* &c.; that is, not immediately.—*Into Arabia.* Of this journey into Arabia, Luke, in the Acts, does not give any account.

but I went away into Arabia; and again I returned unto Damascus.
18 Then after three years I went up to Jerusalem to [1]visit Cephas, and tarried with him fifteen
19 days. But other of the apostles saw I none, [2]save James the Lord's brother.
20 Now touching the things which I write unto you, behold, before God, I lie
21 not. Then I came into the regions of Syria and
22 Cilicia. And I was still unknown by face unto the churches of Judæa which
23 were in Christ: but they only heard say, He that once persecuted us now preacheth the faith of which he once made havock; and they glori-
24 fied God in me.

2 Then [3]after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. And
2 I went up by revelation; and I laid before them the gospel which I preach among the Gentiles, but privately before them who [4]were of repute, lest by any means I should be running, or had run, in vain. But not even Titus
3 who was with me, being

1 Or, *become acquainted with*
2 Or, *but only*
3 Or, *in the course of*
4 Or, *are*

21. Acts 9:29, 30.

22. *The churches of Judea;* that is, to those churches generally. It would seem, from the account in the Acts, that he must have been well known in Jerusalem. (Acts 9:26–28.)

24. The design of this whole passage (11–24) is, to vindicate the views of religious truth which the apostle had inculcated, and which he was about to inculcate in this Epistle, by showing that they rested on no human authority, but on revelations made directly to him from the Lord Jesus Christ.

CHAPTER II.

1. *Fourteen years.* In Acts 11:29, 30, a journey of Paul to Jerusalem is mentioned, and also another in 15:1–4. The latter has been generally supposed by commentators to be the one here referred to.

2. *By revelation;* under divine guidance. He did not go to seek direction from the apostles at Jerusalem.—*Them who were of repute;* James, Peter, and John, are particularly mentioned in v. 9.

3. Titus is often alluded to by Paul in his Epistles, though he is not mentioned in the Acts. He appears, like Timothy, to have been made a convert through Paul's instrumentality, and both afterwards became efficient and devoted fellow-laborers with the apostle.—*Neither Titus — was compelled;* that is, he did not allow him to be compelled. Paul caused Timothy to be circumcised, (Acts 16:3,) his mother being a Jewess, but he would not allow Titus to be. He thus practised according to the principles

a Greek, was compelled
4 to be circumcised: [1]and
that because of the false
brethren privily brought
in, who came in privily
to spy out our liberty
which we have in Christ
Jesus, that they might
bring us into bondage:
5 to whom we gave place in
the way of subjection, no,
not for an hour; that the
truth of the gospel might
6 continue with you. But
from those who [2]were
reputed to be somewhat
([3]whatsoever they were,
it maketh no matter to
me: God accepteth not
man's person)—they, I
say, who were of repute
imparted nothing to me:
but contrariwise, when 7
they saw that I had been
intrusted with the gospel
of the uncircumcision,
even as Peter with *the*
gospel of the circumcision
(for he that wrought for 8
Peter unto the apostle-
ship of the circumcision
wrought for me also unto
the Gentiles); and when 9
they perceived the grace
that was given unto me,
James and Cephas and
John, they who [2]were
reputed to be pillars, gave
to me and Barnabas the
right hands of fellowship,
that we should go unto
the Gentiles, and they
unto the circumcision;
only *they would* that we 10

1 Or, *but* it was *because of*
2 Or, *are*
3 Or, *what they once were*

which he always enjoined, yield ing to Jewish feelings so far as it was proper to do so, and resisting only when resistance was necessary in vindication of the truth. The reason why he would not allow Titus to be made a Jew is stated in the two following verses.

4. *Into bondage;* to the Jewish law.

5. *Might continue with you;* might be maintained among the churches.

6. *Imparted nothing;* gave me no new light on the principles of Christianity.

7. We are to understand by this, not that such a division was officially made, giving Peter and Paul respectively the exclusive charge of the two great departments here referred to, but only that, in the course of divine providence, Paul had been led to preach more among the Gentile nations, and Peter more among the Jews. That the work of bringing the Gentiles into the kingdom of Christ was not wholly assigned to Paul, is evident from the fact that Peter was the instrument of their first admission. (Acts 10:)

9. *Who were reputed to be;* who were regarded as pillars, not merely *who seemed to be*, as in the Old Version.

10. *The poor;* the poor brethren in Judea. This charge Paul did not forget. He long afterwards raised contributions for them in Macedonia and Achaia. See 2 Cor. 9: and note to v. 15.

should remember the poor; which very thing I was also zealous to do.

11 But when Cephas came to Antioch, I resisted him to the face, because
12 he stood condemned. For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing them that were of the circumcision.
13 And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimu-
14 lation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before *them* all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews? We being Jews 15
by nature, and not sinners of the Gentiles, yet 16
knowing that a man is not justified by [1]the works of the law, [2]save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified. But if, 17
while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid. For if I build up again 18
those things which I destroyed, I prove myself a

1 Or, *works of law*

2 Or, *but only*

11. *Cephas;* the Greek name for Peter.—*Because he stood condemned;* not merely *was to be blamed.* He was condemned by his own previous course—self-condemned.—*Came to Antioch;* had come and was residing there.

12. *From James;* who was at Jerusalem.—*Them that were of the circumcision;* that is, those who had come from Jerusalem.

14. *Walked not uprightly;* did not act honestly and openly. Some suppose that Paul's address to Peter ends with this verse; others regard it as extending to the end of the chapter.

15. *By nature;* by birth.

16. *Save through faith in Jesus Christ;* that is, only as the works which he performs spring from a living faith, and are evidences of it.

17. *Is Christ a minister of sin?* does the gospel promote and encourage sin? The apostle here digresses from his main subject of discussion to answer this objection.

18. *If I build up again,* &c.; if I return again to the sins which I had abandoned. The argument would seem to be that, although the Christian depends on faith in Christ, and not on legal observances, for salvation, yet he fully renounces all sin when he unites himself to

19 transgressor. For I through [1]the law died unto [1]the law, that I might live unto God.
20 I have been crucified with Christ; [2]yet I live; *and yet* no longer I, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up
21 for me. I do not make void the grace of God: for if righteousnes is through [1]the law, then Christ died for nought.

3 O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set
2 forth crucified? This only would I learn from you, Received ye the Spirit by [3]the works of the law, or by the [4]hearing of faith? Are ye so foolish? having begun in the Spirit, [5]are ye now perfected in the flesh? Did ye suffer so many things in vain? if it be indeed in vain. He therefore that supplieth to you the Spirit, and worketh [6]miracles [7]among you, *doeth he it* by [3]the works of the law, or by the [4]hearing of faith? Even as Abraham believed God, and it was reckoned unto him for righteousness. [8]Know therefore that they which be of faith, the same are sons of Abraham. And the scripture, foreseeing that God [9]would justify

1 Or, *law*
2 Or, *and it is no longer I that live, but Christ &c.*
3 Or, *works of law*
4 Or, *message*
5 Or, *do ye now make an end in the flesh?*
6 Gr. *powers.*
7 Or, *in*
8 Or, *Ye perceive*
9 Gr. *justifieth.*

Christ, and the guilt and the responsibility are altogether his own, if he return to sin again.

20. *Christ liveth in me;* Christ supplies me with that spiritual life, which both disposes and enables me to keep the divine law; thus showing that he is not the minister of sin. (v. 17.)

CHAPTER III.

1. *Bewitch you;* delude you. In the Old Version were added the words, *that ye should not obey the truth;* a clause inserted by some copyist to explain Paul's meaning.—*Openly set forth;* plainly preached.

3. *Are ye now perfected in;* are ye going to seek perfection in.

5. *By the works of the law;* by Judaism.

7. *Are sons of Abraham;* whether Jews or not. If they share in the faith of Abraham, God considers them as his children.

8. *All the nations;* that is, the Gentiles; thus showing that the extension of the offers of salvation beyond the Jewish communion was the design of God from the beginning. The argument here is much more fully stated in Paul's Epistle to the Romans, which should be compared throughout by the careful student. See especially Romans, ch. 4.

the [1] Gentiles by faith, preached the gospel beforehand unto Abraham, *saying*, In thee shall all the [1] nations be blessed.
9 So then they which be of faith are blessed with the
10 faithful Abraham. For as many as are of [2] the works of the law are under a curse: for it is written, Cursed is every one which continueth not in all things that are written in the book of the
11 law, to do them. Now that no man is justified [3] by the law in the sight of God, is evident: for, The righteous shall live
12 by faith; and the law is not of faith; but, He that doeth them shall live in
13 them. Christ redeemed us from the curse of the law, having become a curse for us: for it is written, Cursed is every one that hangeth on a tree: that upon the Gen-
14 tiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.

Brethren, I speak after
15 the manner of men: Though it be but a man's [4] covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. Now to
16 Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy

1 Gr. *nations.*
2 Or, *works of law*
3 Gr. *in.*
4 Or, *testament*

12. *That doeth them;* that is, that fully obeys the requirements of the law.—*Shall live in them;* shall be saved by them.

13. *The curse of the law;* the terrible penalty of the law.—*Having become a curse for us;* in the condemnation, sufferings, and death, which he endured for us.—*Cursed*, &c.; Deut. 21: 23.

14. *The blessing of Abraham;* the blessing pronounced upon Abraham.

15. *Though it be*, &c. The meaning of this and the following verses is, that even human covenants, once made and confirmed by the usual forms, are not affected by subsequent transactions; and the promises made to Abraham being conditioned originally on faith, these conditions could not subsequently be altered by the giving of the law, centuries later.

16. *And to seeds, as of many.* There has been great diversity of opinion in respect to this passage. The argument would seem to be, that the seed of Abraham, in whose favor the promise was made, was regarded as *one community*, to be saved on one common principle, so that all, whether they lived before the law, or during the continuance of the law, or under the gospel, constitute but one seed, to be saved in one way; and that one way must be by faith. —*Which is Christ;* the whole body of believers in Christ. The word *Christ* is used in a similar sense in 1 Cor. 12: 12, and in other places.

seed, which is Christ.
17 Now this I say; A [1] covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of
18 none effect. For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise.
19 What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; *and it was* ordained through angels by the hand of a media-
20 tor. Now a mediator is not *a mediator* of one;
21 but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law. Howbe- 22
it the scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.

But before [2] faith came, 23
we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law hath been 24
our tutor *to bring us* unto Christ, that we might be justified by faith. But now that 25
faith is come, we are no longer under a tutor. For 26
ye are all sons of God, through faith, in Christ Jesus. For as many of 27
you as were baptized into Christ did put on Christ. There can be neither Jew 28
nor Greek, there can be

1 Or, *testament*

2 Or, *the faith*

18. *Of promise;* that is, in fulfilment of a promise.

19. *Because of transgressions;* to restrain transgressions.—*The seed should come;* that is, until the generation should come in which the kingdom of Christ was to be established, and the promises of the covenant fulfilled.—*Was ordained*, &c. The latter clause of this verse, together with the verse which follows, is a passage which has in all ages baffled the learning and ingenuity of commentators. Various conjectures have been offered, but they throw but little light upon the meaning. Jowett says "this passage has received four hundred and thirty interpretations."

24. *The law hath been our tutor; Tutor;* the original signifies a guardian slave who accompanied the little child to school. The meaning here is that the law was only the means of preparatory training, by which the Jewish nation was led on to salvation by Christ.

27. *Did put on Christ;* that is, became so united with Christ as to form one body of believers in him.

neither bond nor free, there can be no male and female: for ye all are one *man* in Christ Jesus.
29 And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

4 But I say that so long as the heir is a child, he differeth nothing from a bondservant, though he is
2 lord of all; but is under guardians and stewards until the term appointed
3 of the father. So we also, when we were children, were held in bondage under the [1]rudiments
4 of the world: but when the fulness of the time came, God sent forth his Son, born of a woman,
5 born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons.
6 And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father.
7 So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.
8 Howbeit at that time, not knowing God, ye were in bondage to them which by nature are no gods:
9 but now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly [1]rudiments, whereunto ye desire to be in bondage over again?
10 Ye observe days, and months, and seasons, and
11 years. I am afraid of you, lest by any means I have bestowed labour upon you in vain.
12 I beseech you, brethren, be as I *am*, for I *am*

1 Or, *elements*

CHAPTER IV.

1. *Though he is lord of all;* though he is to inherit all.

3. *The rudiments of the world.* The exact meaning of Paul's phrase here is not quite clear. Alford and Conybeare translate, "The elementary lessons of outward things;" and this undoubtedly expresses the general meaning. The Jews were under external and tangible rules and regulations; they were not ushered into the spiritual liberty of the children of God.

4. *The fulness of the time;* the full time predicted.—*Born under the law;* born a Jew, and consequently under the Mosaic institutions.

5. *That he might redeem them,* &c.; thus showing that they owe their redemption not to their Judaism, but to their Christianity.

7. Compare Romans 8: 15–17.

8. The apostle here appears to address the Gentile portion of the Galatian churches.

10. *Ye observe;* that is, religiously; depending upon such observances for acceptance with God.

12. This passage is evidently

as ye *are*. Ye did me no
13 wrong: but ye know that
because of an infirmity
of the flesh I preached
the gospel unto you the
14 [1] first time: and that
which was a temptation
to you in my flesh ye de-
spised not, nor [2] rejected;
but ye received me as an
angel of God, *even* as
15 Christ Jesus. Where
then is that gratulation
[3] of yourselves? for I
bear you witness, that, if
possible, ye would have
plucked out your eyes
and given them to me.
16 So then am I become your
enemy, because I [4] tell
you the truth? They 17
zealously seek you in no
good way; nay, they de-
sire to shut you out, that
ye may seek them. But 18
it is good to be zealously
sought in a good matter
at all times, and not only
when I am present with
you. My little children, 19
of whom I am again in
travail until Christ be
formed in you, yea, I 20
could wish to be present
with you now, and to
change my voice; for I
am perplexed about you.
Tell me, ye that desire 21

1 Gr. *former.*
2 Gr. *spat out.*
3 Or, *of yours*
4 Or, *deal truly with you*

elliptical, and is considered obscure.

13. *Because of an infirmity of the flesh.* The implication is, that on account of an illness, he first preached in Galatia; perhaps having been detained there when otherwise he would have gone on. The Galatians, however, none the less warmly welcomed him and his ministry.

14. *As Christ Jesus;* as clothed with his authority.

15. *Where, then, is that gratulation?* &c.; what has become of the congratulation which you expressed because of this apparently accidental preaching of the gospel, since now you have fallen away from the gospel, and gone back to the law?—*Ye would have plucked out your eyes;* an indication that Paul was suffering from trouble with the eyes, perhaps due to the blindness experienced in the sudden illumination at the time of his conversion.

17. *They;* the false teachers. —*Zealously seek you;* pretend to be ardently interested in your welfare.—*Shut you out;* separate you; that is, from me.—*That ye may seek them;* that is, follow them as their disciples.

18. *In a good matter,* &c. It is difficult to find an explanation of these words suitable to what has preceded and what follows. The meaning is, perhaps, It is well that you and they should thus seek one another for a good purpose; but it is a pity that you should cease to seek me as soon as I am absent from you.

19. *Of whom I am again in travail;* for whom I feel the deepest solicitude and anxiety.

20. *To change my voice;* that is, to administer admonition and reproof to them, which it had not been necessary to do when he was with them before.

to be under the law, do ye
22 not hear the law? For it
is written, that Abraham
had two sons, one by the
handmaid, and one by the
23 freewoman. Howbeit the
son by the handmaid is
born after the flesh; but
the *son* by the freewoman
is born through promise.
24 Which things contain an
allegory: for these *women*
are two covenants; one
from mount Sinai, bear-
ing children unto bond-
age, which is Hagar.
25 [1] Now this Hagar is mount
Sinai in Arabia, and an-
swereth to the Jerusalem
that now is: for she is
in bondage with her
26 children. But the Jeru-
salem that is above is
free, which is our mother.
27 For it is written,

Rejoice, thou barren
that bearest not;
Break forth and cry,
thou that travailest
not:
For more are the chil-
dren of the desolate
than of her which
hath the husband.

Now [2] we, brethren, as 28
Isaac was, are children of
promise. But as then he 29
that was born after the
flesh persecuted him *that*
was born after the spirit,
even so it is now. How- 30
beit what saith the Scrip-
ture? Cast out the hand-
maid and her son: for
the son of the handmaid
shall not inherit with the
son of the freewoman.
Wherefore, brethren, we 31
are not children of a
handmaid, but of the
freewoman.

[3] With freedom did 5
Christ set us free: stand
fast therefore, and be not

1 Many ancient authorities read *For Sinai is a mountain in Arabia.*

2 Many ancient authorities read *ye.*

3 Or, *For freedom*

22. *The handmaid;* Hagar.

24. *An allegory;* that is, may be regarded as such.—*These women are two covenants;* may be considered as representing the two covenants.—*Bearing children unto bondage;* that is, those who were educated under the sanction of Sinai, and lived under the law, were in bondage to the law.

25. *Is Mount Sinai;* that is, represents Mount Sinai in this illustration. Why Hagar should be regarded as a representative of Mount Sinai, is not clear; Some scholars suppose because Sinai is in the country of the descendants of Hagar; others suppose that the word Hagar among the Arabians was used, or supposed by Paul to be used, as a name for Mount Sinai.

26. *Jerusalem that is above;* the spiritual Jerusalem; that is, the body of believers under the gospel.

27. *It is written;* Isa. 54: 1.

29. *He that was born after the flesh;* Ishmael, the son of Hagar.—*Him that was born after the Spirit;* Isaac.

30. *Cast out,* &c. The rejection of Hagar thus represents the rejection of the bondage and servitude entailed by the Jewish law.

CHAPTER V.

1. *With freedom,* &c.; or with

entangled again in a yoke of bondage.

2 Behold, I Paul say unto you, that, if ye receive circumcision, Christ will
3 profit you nothing. Yea, I testify again to every man that receiveth circumcision, that he is a debtor to do the whole
4 law. Ye are [1]severed from Christ, ye who would be justified by the law; ye are fallen away from
5 grace. For we through the Spirit by faith wait for the hope of righteous-
6 ness. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith [2]working through love.
7 Ye were running well; who did hinder you that ye should not obey the
8 truth? This persuasion *came* not of him that
9 calleth you. A little leaven leaveneth the
10 whole lump. I have confidence to you-ward in the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgement,
11 whosoever he be. But I, brethren, if I still preach circumcision, why am I

1 Gr. *brought to nought.*

2 Or, *wrought*

that freedom, that is, the freedom indicated in the previous chapter. — *Be not entangled again;* do not return again to the bondage of Jewish rites from which you have been delivered.

2. *If ye receive circumcision;* if you seek salvation through this rite, and rely upon it as the ground of acceptance with God.

3. *He is a debtor,* &c.; that is, if he depends upon the law for justification, he must obey it in full.

4. *Ye are severed from Christ;* by seeking justification through the works of the law, the soul separates itself from Christ. His mission is that of mercy to those who have fallen short of perfect obedience to the law.—*Ye are fallen away from grace;* the meaning is, not that every one who attempts to stand before God by doing the works of the law is given over to a reprobate mind, but he is fallen away from the liberty and the joy which belongs with that experience of hope, and trust, and love, which rests wholly and unreservedly on the unbought grace and mercy of God.

5. *Wait for;* depend upon. We are looking to that source as the ground of our reliance.

8. *This persuasion;* this idea that you must come under obligation to the Mosaic law.

9. *A little leaven,* &c.; that is, the error had arisen from the influence of a small number, though it had spread extensively among them.

10. *His judgment;* the just judgment of God.

11. It would seem from this passage that Paul had himself been charged with adhering to the necessity of circumcision. There would be no longer this opposition to Paul and his preaching if it were true that he preached the necessity of obedience to the Jewish law.—*Persecuted;* that is, from the Jews.

still persecuted? then hath the stumblingblock of the cross been done
12 away. I would that they which unsettle you would even [1] cut themselves off.
13 For ye, brethren, were called for freedom; only *use* not your freedom for an occasion to the flesh, but through love be ser-
14 vants one to another. For the whole law is fulfilled in one word, *even* in this; Thou shalt love thy
15 neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another.
16 But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh.
17 For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things
18 that ye would. But if ye are led by the Spirit, ye are not under the law.
19 Now the works of the flesh are manifest, which are *these*, fornication, uncleanness, lasciviousness,
20 idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, [2] heresies, envyings,
21 drunkenness, revellings, and such like: of the which I [3] forewarn you, even as I did [3] forewarn you, that they which practise such things shall not inherit the kingdom of God.
22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,
23 meekness, [4] temperance: against such there is no law.
24 And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.
25 If we live by the Spirit, by the Spirit let us also
26 walk. Let us not be

1 Or, *mutilate themselves*
2 Or, *parties*
3 Or, *tell you plainly*
4 Or, *self-control*

12. *That they which unsettle you;* not merely, *trouble you.*

13. *For an occasion to the flesh;* for the indulgence of sinful propensities. — *Be servants one to another.* The language is stronger than that of the Old Version, *serve one another.*

16. *Ye shall not fulfil;* ye will not fulfil.

22. [The Revisers have here substituted *faithfulness* for *faith*, as given in the Old Version; a change which does not seem to me to be justified. The original is the same word usually rendered *faith*, and however the commentator may think that it is here used, not as the root of all virtues, but for a particular virtue, that of fidelity, that is a conclusion to be drawn rather from the general structure of the passage than from the particular word employed by the apostle.—L. A.]

vainglorious, provoking one another, envying one another.

6 Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted.
2 Bear ye one another's burdens, and so fulfil the
3 law of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth
4 himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of
5 [1]his neighbour. For each man shall bear his own [2]burden.
6 But let him that is taught in the word communicate unto him that teacheth in all good
7 things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
8 For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.
9 And let us not be weary in welldoing: for in due season we shall reap, if we faint not.
10 So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

11 See with how large letters I [3]have written unto you with mine own hand.
12 As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted [4]for the cross of Christ.
13 For not even they who [5]receive circumcision do themselves keep [6]the law; but they desire to have you

1 Gr. *the other.*
2 Or, *load*
3 Or, *write* 4 Or, *by reason of*
5 Some ancient authorities read *have been circumcised.*
6 Or, *a law*

CHAPTER VI.

5. *For each man*, &c.; that is, his happiness must depend upon his own inward character.

6. *Communicate;* share with; that is, let the taught provide for the comfortable subsistence of their teachers.

7. *Is not mocked;* cannot be deceived.

11. *See with how large letters;* not, *how large a letter.* The apostle h taken up the pen and added a few emphatic sentences, and calls attention to his own chirography; the rest of the Epistle having been written by an amanuensis.

12. *To make a fair show in the flesh;* to make an outward display of sanctity.

13. *In your flesh;* in your ceremonial observances.

circumcised, that they may glory in your flesh.
14 But far be it from me to glory, save in the cross of our Lord Jesus Christ, through [1] which the world hath been crucified unto me, and I unto the world.
15 For neither is circumcision any thing, nor uncircumcision, but a new
16 [2] creature. And as many as shall walk by this rule, peace *be* upon them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear branded on my body the marks of Jesus.

18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

1 Or, *whom*

2 Or, *creation*

17. *Branded on my body.* The original implies the marks branded on slaves to indicate their owners. Paul is generally supposed here to refer to some marks of bodily injury which he had sustained in the service of Christ; but may not the reference be to that difficulty with his eyes, to which he has impliedly referred in chapter 4: 15, which may have disfigured his appearance, and to which a man of his intense nature might have been keenly sensitive? This difficulty, if produced by the sudden light which shone upon him at the time of his conversion, might well be termed by him a "mark of Jesus."

The Old Version contained the following subscription. "Unto the Galatians, written from Rome."

THE EPISTLE TO THE

EPHESIANS.

EPHESUS was one of the most celebrated of the cities of Asia Minor and the metropolis of the province in which it was situated. It occupies a prominent place among the cities which Paul visited in his travels. It was here that the great disturbance took place, which was excited by Demetrius and his fellow-craftsmen, as recorded Acts 19: Here, also, Paul wrote the First Epistle to the church at Corinth. From the expressions in this Epistle, implying that the writer was a prisoner, (4: 1; 6: 19, 20,) it seems evident that it was written at Rome; and it is supposed that the Epistle to the Colossians was written and sent at the same time. (Compare Eph. 6: 21, and Col. 4: 7.)

1 PAUL, an apostle of Christ Jesus through the will of God, to the saints which are [1]at Ephesus, and the faithful in Christ
2 Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ.
3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly
4 *places* in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before [2]him in love: having foreordained us unto
5 adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will,
6 to the praise of the glory of his grace, [3]which he freely bestowed on us in the Beloved: in whom
7 we have our redemption

1 Some very ancient authorities omit *at Ephesus*.

2 Or, *him: having in love fore ordained us*

3 Or, *wherewith he endued us*

CHAPTER I.

4. *He chose us—that we should be holy;* hath designed and intended us to be made holy.

6. *Of his grace;* of his goodness and mercy. — *Which he freely bestowed on us;* the meaning is disputed, some scholars giving that of the Old Version, *wherein he hath made us accepted;* others giving that of the New Version.

7. *Through his blood;* through his sufferings and death.

through his blood, the forgiveness of our trespasses, according to the
8 riches of his grace, [1] which he made to abound toward us in all wisdom and
9 prudence, having made known unto us the mystery of his will, according to his good pleasure which
10 he purposed in him unto a dispensation of the fulness of the [2] times, to sum up all things in Christ, the things [3] in the heavens, and the things upon the earth; in him, *I say*,
11 in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his
12 will; to the end that we should be unto the praise of his glory, we who [4] had before hoped in Christ:
13 in whom ye also, having heard the word of the truth, the gospel of your salvation,—in whom, having also believed, ye were sealed with the Holy Spirit of promise, which
14 is an earnest of our inheritance, unto the redemption of *God's* own possession, unto the praise of his glory.

15 For this cause I also, having heard of the faith in the Lord Jesus which is [5] among you, and [6] which *ye shew* toward all the
16 saints, cease not to give thanks for you, making mention *of you* in my
17 prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him;
18 having the eyes of your

1 Or, *wherewith he abounded*
2 Gr. *seasons.*
3 Gr. *upon.*
4 Or, *have*
5 Or, *in*
6 Many ancient authorities insert *the love.*

9. *The mystery of his will;* the secret counsels of his will.

10. *The fulness of times;* when the full time had arrived.—*Sum up all things*, &c.; establish the kingdom of Christ, to which all things were to be subjected.

11. *We were made a heritage;* that is, an inheritance of Christ.

12. *We who had before hoped in Christ;* or *first trusted in Christ;* that is, we Jewish Christians who, before Christ came, were looking for his coming, as contrasted with the Gentiles, to whom the revelation of Christ was, as it were, a surprise.

13. *Spirit of promise;* the Spirit which had been promised. (Acts 1: 8.) The influences of the Holy Spirit upon the minds of Christians are often spoken of as the seal and evidence of their redemption.

14. *An earnest;* the pledge and assurance.—*Unto the redemption*, &c.; until the time shall come for the full enjoyment of the possession thus purchased for us.

17. *And revelation;* that is, instruction in divine truth.

18. *The hope of his calling;*

heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the
19 saints, and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might
20 which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heav-
21 enly *places*, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this [1] world, but also in that which is
22 to come: and he put all things in subjection under his feet, and gave him to be head over all things to
23 the church, which is his body, the fulness of him that filleth all in all.

2 And you *did he quick-*

1 Or, *age*
2 Gr. *thoughts.*

en, when ye were dead through your trespasses and sins, wherein afore- 2
time ye walked according to the [1] course of this world, according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience; among 3
whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the [2] mind, and were by nature children of wrath, even as the rest:—but 4
God, being rich in mercy, for his great love wherewith he loved us, even 5
when we were dead through our trespasses, quickened us together [3] with Christ (by grace have ye been saved), and 6
raised us up with him, and made us to sit with him in the heavenly *places*, in Christ Jesus: that in the ages to come 7

3 Some ancient authorities read *in Christ.*

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the nature and value of the hope which the calling of the believer opens before him.

CHAPTER II.

1. *Quicken;* bring to life.—*Through your trespasses*, &c.; that is spiritually dead because of them. This passage (1–10) is remarkable for the very strong and unequivocal language in which the efficient agency in respect to human salvation is ascribed to God alone.

2. *The prince of the power of the air;* Satan.

3. *Once lived.* The Old Version read, *Had our conversation;* the word conversation here being used in the obsolete sense of way of life.—*The rest*; not merely others, but all those who are unsaved.

5. *Dead through our trespasses;* that is, utterly lost in sin,—without life or hope.

6. *In heavenly places;* in the spiritual kingdom of Christ.

he might shew the exceeding riches of his grace in kindness toward
8 us in Christ Jesus: for by grace have ye been saved through faith; and that not of yourselves:
9 *it is* the gift of God: not of works, that no man
10 should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.
11 Wherefore remember, that aforetime ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh,
12 made by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ 13
Jesus ye that once were far off are made nigh in the blood of Christ. For 14
he is our peace, who made both one, and brake down the middle wall of partition, having abolished 15
in his flesh the enmity, *even* the law of commandments *contained* in ordinances; that he might create in himself of the twain one new man, *so* making peace; and might 16
reconcile them both in one body unto God through the cross, having slain the enmity thereby: and he came and [1]preached 17
ed peace to you that were far off, and peace to them that were nigh: for 18
through him we both have our access in one Spirit unto the Father. So then ye are no more 19

1 Gr. *preached good tidings of peace.*

8. *And that not of yourselves;* even the act of faith through which salvation is bestowed, is not of yourselves. Thus not only the favor, but even the willingness to receive the favor, is the gift of God.

10. *His workmanship;* that is, in respect to the formation in us of the Christian spirit and temper.

11. *Called Uncircumcision.* This was then a term of reproach.—*By that,* &c.; by the Jews.—*Made by hands;* that is, bodily circumcision,—so designated to distinguish it from a spiritual state of obedience and faith which is sometimes called circumcision, as in Col. 2: 11.

12. *Strangers from the covenants;* not included in the covenants.

14. *Both one;* both Jew and Gentile one in him.

15. *The enmity;* the ground of enmity; that is, of separation and of hostile feeling.—*Contained in ordinances;* in the Jewish ceremonial law.—*One new man;* one new community or body.

17. *You that were far off;* the Gentiles.—*Them that were nigh;* the Jews.

strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God,
20 being built upon the foundation of the apostles and prophets, Christ Jesus himself being the
21 chief corner stone; in whom [1]each several building, fitly framed together, groweth into a holy [2]tem-
22 ple in the Lord; in whom ye also are builded together [3]for a habitation of God in the Spirit.

3 For this cause I Paul, the prisoner of Christ Jesus in behalf of you Gen-
2 tiles,—if so be that ye have heard of the [4]dispensation of that grace of God which was given
3 me to you-ward; how that by revelation was made known unto me the mystery, as I wrote afore
4 in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ;
5 which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; *to wit*, that the
6 Gentiles are fellow heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel, whereof I was
7 made a minister, according to the gift of that grace of God which was given me according to the working of his power.
8 Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to
9 [5]make all men see what is the [4]dispensation of the mystery which from all ages hath been hid in God who created all

1 Gr. *every building.*
2 Or, *sanctuary*
3 Gr. *into.*
4 Or, *stewardship*
5 Some ancient authorities read *bring to light what is.*

CHAPTER III.

1. *The prisoner.* This Epistle is supposed to have been written when Paul was at Rome, confined with a chain. (Acts 28: 16, 30.)

2. *The dispensation of that grace of God;* the commission to make known the grace of God.—*To you-ward;* for your benefit.

3. *The mystery;* the hidden truth that the kingdom of the Messiah was to be extended to the Gentiles, as stated particularly in v. 6.—*As I wrote afore;* referring, perhaps, to what he had said in 1: 3–13.

7. *Whereof I was made a minister;* that is, I was made the instrument of making known to the Gentiles these designs of God in respect to their salvation.

9. *Dispensation of the mystery;* that is, the mysterious dispensation; the revelation of that love of God which passes all knowledge.—*Who created all things.* The Old Version added the

10 things; to the intent that now unto the principalities and the powers in the heavenly *places* might be made known through the church the manifold wis-
11 dom of God, according to the [1]eternal purpose which he purposed in Christ Jesus our Lord:
12 in whom we have boldness and access in confidence through [2]our faith
13 in him. Wherefore I ask that [3]ye faint not at my tribulations for you, which [4]are your glory.
14 For this cause I bow my knees unto the Father,
15 from whom every [5]family in heaven and on earth is
16 named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may 17
dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be 18
strong to apprehend with all the saints what is the breadth and length and height and depth, and to 19
know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

Now unto him that is 20
able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him 21
be the glory in the church

1 Gr. *purpose of the ages.*
2 Or, *the faith of him*
3 Or, *I*
4 Or, *is*
5 Gr. *fatherhood.*

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words *by Jesus Christ*, on the authority of some manuscripts, but probably a doctrinal addition by some copyist.

10. *Through the church;* that is, by means of God's gracious dealings with the church.

13. *Ye faint not;* be not distressed and disheartened.—*For you;* for you Gentiles; not particularly for the Ephesians.—*Which are your glory;* which are for your glory; that is, his trials and sufferings were designed to be the means of promoting their eternal good.

14. *Unto the Father.* The words *of our Lord Jesus Christ*, added here in the Old Version, are wanting in the best manuscripts, and are really not congruous to the passage. God is here represented as the Father of the entire family of his creatures, both in heaven and on earth.

18. *May be strong to apprehend;* not intellectually to comprehend, but to lay hold of, to accept and entirely receive the love of Christ.

19. *Unto all the fulness of God;* each in his own individual capacity, but all to their utmost capacity, filled with all the fulness of the divine riches of mercy and love.

21. The translation here follows more literally the Greek than did the Old Version.

and in Christ Jesus unto [1] all generations for ever and ever. Amen.

4 I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye 2 were called, with all lowliness and meekness, with longsuffering, forbearing 3 one another in love; giving diligence to keep the unity of the Spirit in the 4 bond of peace. *There is* one body, and one Spirit, even as also ye were called in one hope of your call- 5 ing; one Lord, one faith, 6 one baptism, one God and Father of all, who is over all, and through all, and 7 in all. But unto each one of us was the grace given according to the measure of the gift of Christ. Wherefore he saith, 8

When he ascended on high, he led captivity captive,
And gave gifts unto men.

(Now this, He ascended, 9 what is it but that he also descended [2] into the lower parts of the earth? He 10 that descended is the same also that ascended far above all the heavens, that he might fill all things.) And he gave 11 some *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of 12 the saints, unto the work

1 Gr. *all the generations of the age of the ages.*

2 Some ancient authorities insert *first.*

CHAPTER IV.

1. *I therefore*, &c. Here the apostle resumes what he had begun to say at the commencement of the last chapter.

3. *The unity of the Spirit;* spiritual union and harmony.

4. *One body;* meaning the church, that is, the community of believers.

5. *One Lord;* one Saviour.—*One faith;* one system of revealed truth.—*One baptism;* one Christian profession.

8. Ps. 68: 18.

9. *Into the lower parts of the earth;* into the grave.

11. The meaning is, that he has endued his ministers with a diversity of talents and qualifications. We are not probably to understand these expressions as referring to so many distinct and specific offices. The powers exercised by the leading members of the early church were not well defined, and marked, and systematically arranged, as official duties generally are in modern times. They varied with circumstances and with the personal character of the individuals who exercised them; as is everywhere implied in the different allusions to this subject which occur.

12, 13. *Unto the work of ministering*, &c.; that is, these various officers are appointed to do a work of service, that they may build up the church of Christ unto a unity of faith, and a perfected manhood, according to the measure of Christ's stature.

of ministering, unto the building up of the body
13 of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of
14 Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error:
15 but [1]speaking truth in love, may grow up in all things into him, which is the head, *even* Christ;
16 from whom all the body fitly framed and knit together [2]through that which every joint supplieth, according to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love.
17 This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, being darkened in
18 their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart; who being
19 past feeling gave themselves up to lasciviousness, [3]to work all uncleanness with [4]greediness.
20 But ye did not so learn
21 Christ; if so be that ye heard him, and were taught in him, even as truth is in Jesus: that ye
22 put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit; and that
23 ye be renewed in the spirit of your mind, and
24 put on the new man, [5]which after God hath been created in righteousness and holiness of truth.
25 Wherefore, putting away falsehood, speak ye truth each one with his neighbour: for we are members one of another.
26 Be ye angry, and sin not: Let not the sun go down

1 Or, *dealing truly*
2 Gr. *through every joint of the supply.*
3 Or, *to make a trade of*
4 Or, *covetousness*
5 Or, *which is after God, created &c.*

14. *The sleight;* the skilfulness.

16. *From whom;* by whose power.—*According to*, &c.; that is, each part performing its own special and proper function.

22. *Manner of life;* a wise substitute for the word *conversation*, which, in the Old Version, was here used in the obsolete sense of *manner of life.*—*The old man;* the former evil character.

25. *We are members*, &c.; we are bound together as members of one body.

26. *Be ye angry*, &c.; never

27 upon your [1] wrath: neither give place to the
28 devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing that is good, that he may have whereof to give to
29 him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for [2] edifying as the need may be, that it may give grace to them that hear.
30 And grieve not the Holy Spirit of God, in whom ye were sealed unto the
31 day of redemption. Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with all malice:
32 and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave [3] you.

5 Be ye therefore imitators of God, as beloved
2 children; and walk in love, even as Christ also loved you, and gave himself up for [4] us, an offering and a sacrifice to God for an odour of a sweet smell. But fornication, 3
and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; nor filthiness, nor foolish 4
talking, or jesting, which are not befitting: but rather giving of thanks. For this ye know of a 5
surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ and God. Let 6
no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience. Be not ye therefore par- 7
takers with them; for ye 8
were once darkness, but are now light in the Lord: walk as children of light (for the fruit of the light 9
is in all goodness and righteousness and truth), proving what is well- 10

1 Gr. *provocation.*
2 Gr. *the building up of the need.*
3 Many ancient authorities read *us.*
4 Some ancient authorities read *you.*

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let the feeling of displeasure at sin or injustice become unholy anger.—*Let not the sun*, &c.; be always ready to pass over and forgive offences, instead of harboring lasting resentment.

27. That is, never yield to any temptation to sin.

29. *Good for edifying as the need*, &c.; that is, edifying according to each one's need.—*Give grace;* be the means of promoting grace.

CHAPTER V.

4. *Not befitting;* not proper; not consistent with your Christian profession.

5. *Which is an idolater;* worshipping money as his god.

6. *Empty words;* vain and false excuses for such sins.

pleasing unto the Lord;
11 and have no fellowship
with the unfruitful works
of darkness, but rather
12 even [1]reprove them; for
the things which are done
by them in secret it is a
shame even to speak of.
13 But all things when they
are [2]reproved are made
manifest by the light:
for every thing that is
made manifest is light.
14 Wherefore *he* saith,
Awake, thou that sleep-
est, and arise from the
dead, and Christ shall
shine upon thee.
15 Look therefore care-
fully how ye walk, not as
unwise, but as wise;
16 [3]redeeming the time,
because the days are evil.
17 Wherefore be ye not
foolish, but understand
what the will of the Lord
18 is. And be not drunken
with wine, wherein is riot,
but be filled [4]with the
19 Spirit; speaking [5]one to
another in psalms and
hymns and spiritual
songs, singing and
making melody with your
heart to the Lord; giving
20 thanks always for all
things in the name of
our Lord Jesus Christ to
[6]God, even the Father;
21 subjecting yourselves one
to another in the fear of
Christ.

22 Wives, *be in subjection*
unto your own husbands,
23 as unto the Lord. For
the husband is the head
of the wife, as Christ also
is the head of the church,
being himself the saviour
24 of the body. But as the
church is subject to
Christ, [7]so *let* the wives
also *be* to their husbands
25 in every thing. Husbands,
love your wives, even as
Christ also loved the
church, and gave himself
26 up for it; that he might
sanctify it, having
cleansed it by the

1 Or, *convict*
2 Or, *convicted*
3 Gr. *buying up the opportunity.*
4 Or, *in spirit*
5 Or, *to yourselves*
6 Gr. *the God and Father.*
7 Or, *so* are *the wives also*

13. *Are made manifest;* their character is made manifest. The idea is, that Christians should let their light—that is, their example of holiness and purity—shine; as this light would be the means of putting the wickedness of the heathen to shame.

14. Expressions analogous to these are found in Isa. 26: 19. 60: 1-3.

15. *Look therefore carefully how ye walk;* not equivalent to an exhortation to walk always carefully, but consider carefully what shall be the manner of your life; then, having chosen it, and having Christ for a guide and an inspiration, one may walk with freedom from care and anxiety.

23. *Of the body;* that is, of his body, the church. The application intended to be made of this is expressed in v. 25.

[1]washing of water with
27 the word, that he might present the church to himself a glorious *church*, not having spot or wrinkle or any such thing; but that it should be holy and
28 without blemish. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife
29 loveth himself: for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church;
30 because we are members
31 of his body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall
32 become one flesh. This mystery is great: but I speak in regard of Christ and of the church.
33 Nevertheless do ye also severally love each one his own wife even as himself; and *let* the wife *see* that she fear her husband.

6 Children, obey your parents in the Lord: for this is right. Honour thy 2 father and mother (which is the first commandment with promise), that it may 3 be well with thee, and thou [2]mayest live long on the [3]earth. And, ye 4 fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

5 [4]Servants, be obedient unto them that according to the flesh are your [5]masters, with fear and trembling, in singleness of your heart, as unto Christ; not in the way of 6 eyeservice, as men-pleasers; but as [4]servants of Christ, doing the will of God from the [6]heart; with good will doing 7 service, as unto the Lord, and not unto men: know- 8 ing that whatsoever good

1 Gr. *laver.*
2 Or, *shalt*
3 Or, *land*

4 Gr. *Bondservants.*
5 Gr. *lords.*
6 Gr. *soul.*

30. *Of his body.* The Old Version adds, on the authority of some manuscripts, *of his flesh and of his bones.*

32. *This mystery is great;* that is, the love of Christ for the church, typified by that due from the husband to the wife; called a mystery, not only because it remained so long unrevealed, but also because it is a love which transcends all measure and all intellectual comprehension. (Compare 1: 9.)

CHAPTER VI.

4. *In the chastening and admonition;* the discipline or training by punishment, and the instruction or training by words are both implied.

5. *In singleness of your heart;* in faithfulness and honesty.

8. *The same shall he receive from the Lord;* that is, though

thing each one doeth, the same shall he receive again from the Lord, whether *he be* bond or
9 free. And, ye [1]masters, do the same things unto them, and forbear threatening: knowing that both their Master and yours is in heaven, and there is no respect of persons with him.
10 [2]Finally, [3]be strong in the Lord, and in the strength of his might.
11 Put on the whole armour of God, that ye may be able to stand against the
12 wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the hea-
13 venly *places*. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand 14
therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod 15
your feet with the preparation of the gospel of peace; withal taking up 16
the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil *one*. And take 17
the helmet of salvation, and the sword of the Spirit, which is the word of God: with all prayer 18
and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on 19
my behalf, that utterance may be given unto me [4]in opening my mouth, to make known with boldness the mystery of the gospel, for 20
which I am an ambassa-

1 Gr. *lords.*
2 Or, *From henceforth*
3 Gr. *be made powerful.*

4 Or, *in opening my mouth with boldness, to make known*

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his master might be unjust or oppressive, his fidelity should not ultimately lose its reward.

9. *Do the same things unto them;* that is, be honest and upright in all your dealings with them.—*Forbear threatening;* and of course forbear coercion and violence.

12. *Not against flesh and blood;* not only or chiefly against flesh and blood, but also against the spiritual powers and temptations mentioned in the latter clause of the verse.

13–18. Various attempts have been made to show the appropriateness of each piece of this armour, but the great lesson is the important one that every Christian must win his victory through the power of a present protecting God.

dor in [1] chains; that in it I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all

22 things: whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in uncorruptness.

1 Gr. *a chain.*

21. *Tychicus.* This messenger is also mentioned in the Epistle to the Colossians, (4: 7,) and is supposed to have been intrusted with both Epistles at the same time.

¶ The Old Version contained the following subscription: Written from Rome unto the Ephesians by Tychicus.

THE EPISTLE TO THE

PHILIPPIANS.

THE Epistle to the Philippians is a friendly letter of encouragement and exhortation addressed to a church which was in a prosperous and happy condition. Many causes conspired to make this church an object of Paul's special regard. The circumstances attending his first visit to Philippi, as related Acts 16:9–40, were extraordinary; and the church which was planted at that time appears to have afterwards evinced, perhaps more than any other church, a strong and constant attachment to the apostle, and veneration for his authority. He repeatedly alludes, in this Epistle, to the proofs of friendly regard which he had continually been receiving from them.

In fact, the occasion on which this Epistle seems to have been written, was the return of a messenger, Epaphroditus, (2:25,) who had come from Philippi to Rome, to visit Paul in his imprisonment there, and relieve his wants by a pecuniary supply. Some years before this time, Paul had interested himself very deeply in inducing these Philippians, and the Christians of Corinth, to collect contributions for their destitute brethren in Judea; and the funds so collected he took great pains to carry to Jerusalem, and to apply to the purpose intended. That the seed of benevolence which he thus planted, should have produced, after so long a time, such a fruit as the leading of this people to send their messenger hundreds of miles by sea and land, after the lapse of many years, to seek out Paul in his wearisome confinement at Rome, with the proceeds of a contribution, made voluntarily for him, is a very happy exemplification of the faithfulness of the promise, "Cast thy bread upon the waters, and thou shalt find it after many days."

1 PAUL and Timothy, [1] servants of Christ Jesus, to all the saints in Christ Jesus which are at

1 Gr. *bondservants.*

CHAPTER I.

1. *Timothy;* Timothy must have been well known to the Philippians, as he accompanied

Philippi, with the [1]bishops and deacons: Grace to you and peace from God our Father and the Lord Jesus Christ.

I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all making my supplication with joy, for your fellowship in furtherance of the gospel from the first day until now; being confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ: even as it is right for me to be thus minded on behalf of you all, because [2]I have you in my heart, inasmuch as, both in my bonds and in the defence and confirmation of the gospel, ye all are partakers with me of grace. For God is my witness, how I long after you all in the tender mercies of Christ Jesus. And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may [3]approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; being filled

1 Or, *overseers*
2 Or, *ye have me in your heart.*
3 Or, *prove the things that differ*

Paul in both of his visits to the city mentioned in the Acts. (Acts 16: 1–3, 12. 20: 4, 6.)—*Bishops.* The word in the original means *overseers.* See Acts 20: 28, where it is so translated; and in this last case the same persons are called *elders*, a few verses above. (v. 17.)—*Deacons.* The deacons were originally appointed to attend to certain secular concerns. (Acts 6:) Whether the term here denotes an office of a similar nature is uncertain. Great importance has been sometimes attached to these incidental allusions to the internal economy of the early church; but it is impossible to deduce any well-defined system from them, conformed to modern ideas. There is reason to believe that the arrangements made by the early churches were not reduced to any formal and uniform system.

6. *Until the day of Jesus Christ;* the day of his final coming.

7. *In my bonds*, referring to his confinement as a prisoner at Rome.—*In the defence and confirmation of the gospel;* in my efforts to defend and establish it.—*Partakers with me of grace.* The meaning seems to be that, in all the scenes through which he had to pass in the exercise of his ministry, they were present to his thoughts, and spiritually united with him.

8. *Tender mercies of Christ Jesus;* literally, as in the Old Version, *in the bowels*, these being regarded as the heart is with us, as the seat of the affections.

9. *And all discernment;* not, as in the Old Version, judgement. The original implies rather a power of apprehending and appreciating the truth.

with the [1]fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.

12 Now I would have you know, brethren, that the things *which happened* unto me have fallen out rather unto the progress
13 of the gospel; so that my bonds became manifest in Christ [2]throughout the whole prætorian guard,
14 and to all the rest; and that most of the brethren in the Lord, [3]being confident through my bonds, are more abundantly bold to speak the word of God without fear.
15 Some indeed preach Christ even of envy and strife; and some also of
16 good will: the one *do it* of love, knowing that I am set for the defence of the gospel: but the other
17 proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds.
18 What then? only that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice.
19 For I know that this shall turn to my salvation, through your supplication and the supply of the Spirit of Jesus
20 Christ, according to my earnest expectation and hope, that in nothing shall I be put to shame, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether by life, or by death.
21 For to me to live is Christ, and to die is gain.
22 [4]But if to live in the flesh,—*if* this

1 Gr. *fruit.*
2 Gr. *in the whole Prætorium.*
3 Gr. *trusting in my bonds.*
4 Or, *But if to live in the flesh* be my lot, *this is the fruit of my work: and what I shall choose I wot not.*

12. *The things which happened unto me;* his apprehension at Jerusalem, and his being conducted, as a prisoner, to Rome, as narrated in the concluding chapter of the Acts.

13. The difference between the Old and New Versions in the rendering of this verse is considerable, and the New Version gives the meaning much more clearly, viz.: that it is known throughout the whole prætorium, i. e., the barracks of the prætorian guards attached to the palace of Nero, that Paul's imprisonment is due not to any moral offence, but to the testimony which he had given in behalf of the gospel of Christ.

14. *Being confident;* encouraged, perhaps, by Paul's fortitude and constancy.

16, 17. These two verses are transposed in compliance with the overwhelming authority of the best manuscripts.—*The other proclaim Christ of faction;* i. e., from factious motives, for the building up of a faction.

19. *And the supply;* that is, through the supply of that Spirit to him.

21. *Is Christ;* is to be wholly devoted to Christ, and to be doing his service, and manifesting him. See Gal. 2: 20.

22. The construction of this

is the fruit of my work,
then [1] what I shall choose
23 [2] I wot not. But I am in
a strait betwixt the two,
having the desire to de-
part and be with Christ;
for it is very far better:
24 yet to abide in the flesh
is more needful for your
25 sake. And having this
confidence, I know that I
shall abide, yea, and
abide with you all, for
your progress and joy
26 [3] in the faith; that your
glorying may abound in
Christ Jesus in me
through my presence with
27 you again. Only [4] let
your manner of life be
worthy of the gospel of
Christ: that, whether I
come and see you or be
absent, I may hear of
your state, that ye stand
fast in one spirit, with
one soul striving [5] for the
faith of the gospel; and 28
in nothing affrighted by
the adversaries: which is
for them an evident token
of perdition, but of your
salvation, and that from
God; because to you it 29
hath been granted in the
behalf of Christ, not only
to believe on him, but
also to suffer in his be-
half: having the same 30
conflict which ye saw in
me, and now hear to be
in me.

If there is therefore 2
any comfort in Christ, if
any consolation of love,
if any fellowship of the

1 Or, *what shall I choose?*
2 Or, *I do not make known*
3 Or, *of faith*
4 Gr. *behave as citizens worthily.*
5 Gr. *with.*

verse is somewhat difficult. The meaning, however, is tolerably clear. To die is gain, but since living in the flesh is the condition of fruitful work for Christ, the true Christian will be in a straight how to choose between the two, having a desire to depart and be with Christ, and yet realizing that abiding in the flesh is needful for the sake of others.

24. *In the flesh;* in the body.

25. *For your progress and joy in the faith;* to promote your advancement and happiness in faith.

27. *Manner of life;* the Old Version read *conversation*, using that word in its now obsolete sense; the New Version gives the modern equivalent.

28. *Which is for them*, &c.; i. e., the undauntedness of the Christian is a proof of the perdition of those that persecute, and of the salvation of those that are persecuted, though the persecutors may not realize that fact.

29. *In the behalf of Christ;* for the sake of Christ.

30. *Which ye saw in me;* referring to the persecutions which he endured when he was at Philippi. See Acts 16: 9–40.

CHAPTER II.

1. The change in the translation of this verse, which consists in the transposition of the words *comfort* and *consolation*, is not unimportant. Comfort, which implies a giving of strength to endure trial, is afforded through Christ: consolation, which is an

Spirit, if any tender mer-
2 cies and compassions, ful
fil ye my joy, that ye be
of the same mind, having
the same love, being of
one accord, [1] of one mind;
3 *doing* nothing through
faction or through vain-
glory, but in lowliness of
mind each counting other
4 better than himself; not
looking each of you to
his own things, but each
of you also to the things
5 of others. Have this
mind in you, which was
6 also in Christ Jesus: who,
[2] being in the form of
God, counted it not [3] a
prize to be on an equality
with God, but emptied 7
himself, taking the form
of a [4] servant, [5] being
made in the likeness of
men; and being found in 8
fashion as a man, he hum-
bled himself, becoming
obedient *even* unto death,
yea, the death of the
cross. Wherefore also 9
God highly exalted him,
and gave unto him the
name which is above
every name; that in the 10
name of Jesus every knee
should bow, of *things* in
heaven and *things* on
earth and [6] *things* under
the earth, and that every 11
tongue should confess

1 Some ancient authorities read *of the same mind.*
2 Gr. *being originally.*
3 Gr. *a thing to be grasped.*
4 Gr. *bondservant.*
5 Gr. *becoming in.*
6 Or, things *of the world below*

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alleviation of suffering, is afford-
ed through love in the believer.

2. *Fulfil ye my joy;* make my joy complete and full.—*That ye be of the same mind;* that ye be agreed in mind.

3. *Through faction;* for the building up of a party, sect or denomination.

4. *His own things;* his own attainments and excellences.

6. There is some uncertainty as to the proper understanding of this verse, some scholars interpreting it as in the Old Version, viz., that Christ thought it no wrong to claim equality with God, some as in the New Version and as still more clearly expressed in the margin—the reading which is preferred by the American revisers—that Christ did not regard his equality with God a prize to be grasped at or firmly held, but something to be willingly relinquished for the sake of others. The meaning, however, of the whole passage is clear. The example of Christ is appealed to as an example of condescension, and of a willingness to humble one's self for the good of others. The meaning, therefore, is, that he voluntarily gave up the glory which he had with the Father, (John 17: 5. 1: 1,) to become a man, and pass a life of ignominy and suffering upon the earth for the good of mankind. The passage seems to involve, in the most unequivocal manner, the idea that, in the case of Christ, birth was not the commencement of existence to the subject of it,—but that it was the mysterious assuming of human nature by a being who voluntarily descended to it from a previous condition of the highest glory.

that Jesus Christ is Lord, to the glory of God the Father.

12 So then, my beloved, even as ye have always obeyed, not [1]as in my presence only, but now much more in my absence, work out your own salvation with fear and
13 trembling; for it is God which worketh in you both to will and to work, for his good pleasure.
14 Do all things without murmurings and disput-
15 ings; that ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as [2]lights in the world, holding forth
16 the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labour in vain.
17 Yea, and if I am [3]offered upon the sacrifice and service of your faith, I joy, and rejoice with you all:
18 and in the same manner do ye also joy, and rejoice with me.

19 But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state.
20 For I have no man likeminded, who will care [4]truly for your state.
21 For they all seek their own, not the things of

1 Some ancient authorities omit *as*.
2 Gr. *luminaries*.
3 Gr. *poured out as a drink-offering*.
4 Gr. *genuinely*.

12. *With fear and trembling;* with earnest solicitude.

13. *Both to will and to work;* that is, the very disposition to turn to him, as well as every act of obedience, comes from his influence and agency. It is very remarkable that this absolute dependence upon God, far from being allowed to encourage sloth and inaction, is made, by the apostle, the motive for the utmost diligence and solicitude in seeking salvation. We might theoretically expect that the effect would be the reverse; but in the experience of believers the result corresponds with this injunction of the apostle. In all ages, they who have felt most fully the helpless condition of the human soul while in its sins, and its entire dependence on a re-creating influence from above, have been most solicitous and most active in personal efforts of preparation for heaven.

16. *Holding forth the word of life;* exhibiting its power and influence in the example of your life and conversation.

17. *Upon the sacrifice;* as a sacrifice.

19. *When I know your state;* by means of the account which Timothy would give on his return.

20. *Like-minded;* that is, with Timothy; no one would feel so deep an interest in their welfare. —*Care truly.* Timothy had been with Paul when he preached at Philippi, and would consequently feel a natural interest in that church.

22 Jesus Christ. But ye know the proof of him, that, as a child *serveth* a father, *so* he served with me in furtherance of the
23 gospel. Him therefore I hope to send forthwith, so soon as I shall see how
24 it will go with me: but I trust in the Lord that I myself also shall come
25 shortly. But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your [1] messenger and minister to my
26 need; since he longed [2] after you all, and was sore troubled, because ye had heard that he was sick: for indeed he was 27
sick nigh unto death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow. I have sent 28
him therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Re- 29
ceive him therefore in the Lord with all joy; and hold such in honour: be- 30
cause for the work of [3] Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.

Finally, my brethren, 3

1 Gr. *apostle.*
2 Many ancient authorities read *to see you all.*
3 Many ancient authorities read *the Lord.*

22. This is doubtless to be the true rendering of this verse. Alford thus interprets it: "The apostle would have written, *as a son a father, so he served me,* but changes it to *so he served with me,* from modesty and reverence, seeing that we are not servants one of another, but all of God in the matter of the Gospel."

23. *How it will go with me;* in respect to the result of his imprisonment.

25. *Your messenger;* the one whom they had sent to Paul from Philippi, with their contribution for his wants. (4: 18.)

27. *Sorrow upon sorrow.* The death of Epaphroditus at Rome, far from his home, whither he had come on Paul's account, would of course have been a very severe trial to the mind of the apostle.

28. *I have sent him—the more diligently;* I was the more careful or anxious to send him.

30. *Nigh unto death;* as mentioned above. (v. 27.)—*That which was lacking in your service;* on account of their absence it was impossible for them to administer directly to the apostles. Epaphroditus hazarded his life in a personal ministration, which the Philippians could not render. No reproach to them is implied.

CHAPTER III.

1. *To write the same things;* to repeat the cautions and instructions which he had given them when present.—*Is not irksome;* troublesome; i. e., it is not a burden to the apostle to repeat exhortations, which he has al-

[1] rejoice in the Lord. To write the same things to you, to me indeed is not irksome, but for you it is
2 safe. Beware of the dogs, beware of the evil workers, beware of the concision:
3 for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the
4 flesh: though I myself might have confidence even in the flesh: if any other man [2] thinketh to have confidence in the
5 flesh, I yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a
6 Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless.
7 Howbeit what things were [3] gain to me, these have I counted loss for Christ.
8 Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but [4] dung, that I may
9 gain Christ, and be found in him, [5] not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is of God [6] by faith:
10 that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death;

1 Or, *farewell*
2 Or, *seemeth*
3 Gr. *gains.*
4 Or, *refuse*
5 Or, *not having* as *my righteousness that which is of the law*
6 Gr. *upon.*

ready given to joyfulness in the Lord, and such reiteration is an additional safety to the Philippians.

2. *Dogs;* a reproachful term, designating arrogant and dangerous men.—*The concision;* the spirit which insisted upon the spiritual efficacy of the Jewish rite of circumcision, and cut off all Gentiles from participation in the privileges of the Gospel.

3. *We are the circumcision;* that is, the true children of Abraham, and people of God. The term is used in a similar manner in Rom. 2: 28, 29.—*No confidence in the flesh;* no trust in such outward bodily rites.

5. *The eighth day;* the regular time appointed by the law. (Gen. 17: 12.)

7. *Were gain to me;* were prized and valued by me.

8. *To be loss for,* &c.; of no value in comparison with.

9. The contrast which the apostle here draws, is between that righteousness which consists in doing from fear of punishment or hope of reward, certain things that are commanded, and that which consists in doing naturally and spontaneously that which is well-pleasing to God, because the soul is sympathetically united to him.

10, 11. The language of the

11 if by any means I may attain unto the resurrec-
12 tion from the dead. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may [1]apprehend that for which also I was apprehended
13 by Christ Jesus. Brethren, I count not myself [2]yet to have apprehended: but one thing *I do*, forgetting the things which are behind, and stretching forward to the things which are before,
14 I press on toward the goal unto the prize of the [3]high calling of God in
15 Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye are otherwise minded, even this shall God reveal unto
16 you: only, whereunto we have already attained, by that same *rule* let us walk.

17 Brethren, be ye imitators together of me, and mark them which so walk even as ye have us for an
18 ensample. For many walk, of whom I told you often, and now tell you even weeping, *that they are* the enemies of the
19 cross of Christ: whose end is perdition, whose god is the belly, and *whose* glory is in their shame, who mind earthly
20 things. For our [4]citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus

1 Or, *apprehend, seeing that also I was apprehended*

2 Many ancient authorities omit *yet.*
3 Or, *upward*
4 Or, *commonwealth*

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apostle here is highly figurative, and in a sense mystical, the language of impassioned and profound feeling. To his thought it is only as he shares in the life and self-sacrifice of his Lord, which was consummated in the crucifixion, that he shares in that new and divine life which Christ came to impart to his disciples, and in that resurrection unto immortal life, which is promised to the faithful.

12. The apostle conceives himself laid hold of by Christ, in order that a Christ-like character may be wrought out in him, and he follows after Christ that he may so lay hold upon and realize in his own experience that Christlikeness of character.

13. Underlying the apostle's language here is a concealed metaphor, drawn from the Grecian race course.

15. *As many as be perfect;* all those whose Christian characters are advanced and mature.—*Ye are otherwise minded;* if they have not attained to the views above inculcated.

20. *For our citizenship,* &c.; or our country. The Christian is a foreigner on the earth, and in a strange country, looking for a better land, his fatherland, to which he is journeying. See Heb. 11: 13, 14.—*From whence also;* i. e., since our citizenship is in Heaven we wait here for the Saviour who will perfect and prepare us for Heaven.

21 Christ: who shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

4 Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

2 I exhort Euodia, and I exhort Syntyche, to be of the same mind in the
3 Lord. Yea, I beseech thee also, true yokefellow, help these women, for they laboured with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

4 [1]Rejoice in the Lord alway: again I will say, [1]Rejoice. Let [2]your forbearance be known unto all men. The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are [3]honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are [4]of good report; if there be any virtue, and if there be any praise, [5]think on these things. The things which ye both learned and received and heard and saw in me, these things do:

1 Or, *Farewell*
2 Or, *gentleness*
3 Gr. *reverend.*
4 Or, *gracious*
5 Gr. *take account of.*

21. The reference here appears to be to that change which in 1 Cor. 15: 51, 52, the apostle declares will come upon all those living at the last day. Observe that, according to the New Version, Paul does not stigmatize the bodies as "vile bodies." It is the *body of our humiliation;* i. e., which belongs to us in our state of humiliation.

CHAPTER IV.

2, 3. Of the persons or occurences here referred to, nothing is known beyond what is implied in these allusions. The New Version makes clear here, what is evident from the original, that the women referred to in verse three, are Euodia and Syntyche, mentioned in verse two.

5. *Let your forbearance;* "their reasonableness in dealing where not strictness of legal right, but consideration for one another is the rule of practice."—Alford.

6. *In nothing be anxious;* not *be careful for* nothing. It is often necessary to be careful, but is never necessary to be anxious.

8. *Honourable;* the original implies those things which are honored and revered among men.

and the God of peace shall be with you.

10 But I [1]rejoice in the Lord greatly, that now at length ye have revived your thought for me; [2]wherein ye did indeed take thought, but ye 11 lacked opportunity. Not that I speak in respect of want; for I have learned, in whatsoever state I am, therein to be content. I 12 know how to be abased, and I know also how to abound: in every thing and in all things have I learned the secret both to be filled and to be hungry, both to abound and 13 to be in want. I can do all things in him that 14 strengtheneth me. Howbeit ye did well, that ye had fellowship with my 15 affliction. And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only; for even in Thes- 16 salonica ye sent once and again unto my need. Not 17 that I seek for the gift; but I seek for the fruit that increaseth to your account. But I have all 18 things, and abound: I am filled, having received from Epaphroditus the things *that came* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. And my God shall 19 fulfil every need of yours according to his riches in glory in Christ Jesus. Now unto our God and 20 Father *be* the glory [3]for ever and ever. Amen.

Salute every saint in 21 Christ Jesus. The brethren which are with me

1 Gr. *rejoiced.* 2 Or, *seeing that* 3 Gr. *unto the ages of the ages.*

10. *Ye have revived your thought for me;* the reference is to the supply which Paul had received from the Philippians through Epaphroditus. See verse 18.—*Ye did indeed take thought.* The apostle guards himself against the supposition that he means to imply that they were before thoughtless. The idea is, that he did not doubt that they had always entertained the same affectionate regard for him, but until then they had had no opportunity to evince it.

12. *To be abased,*—in respect to his temporal condition; that is, to be in want.—*Have I learned the secret;* that secret is the fulness of spiritual joy in Christ Jesus. He that possesses this secret source of happiness is able to be filled without satiety, and to be hungry without despair.

17. *Not that,* &c.; that is, he mentions these things not because he desires a gift.

18. *An odor of a sweet smell;* a token of remembrance which was very highly gratifying to him.

22 salute you. All the saints salute you, especially they that are of Cæsar's household.

The grace of the Lord 23 Jesus Christ be with your spirit.

¶ The Old Version contained the following subscription: "It was written to the Philippians from Rome by Epaphroditus." This probably states accurately the fact, (see Introduction to this Epistle,) but the statement is not authoritative, and is therefore omitted from the New Version, as are all similar subscriptions.

THE EPISTLE TO THE

COLOSSIANS.

WHILE Paul was suffering the imprisonment at Rome spoken of at the close of the book of the Acts, he availed himself of the opportunity afforded by the journey of Tychicus, who conveyed the Epistle to the Ephesians to its destination, to write also to two other churches of Asia Minor, namely, those of Colosse and Laodicea. (4:16.) These places were near each other, some distance east of Ephesus. Paul had not personally visited these churches. (2:1.) Epaphras is mentioned (1:7) as their minister. In the exhortations and instructions which the Epistle contains, it resembles that addressed to the Ephesians, which was sent by the same conveyance. Onesimus, the servant of Philemon, who appears to have lived at Colosse, returned at the same time, (4:9) bearing the letter which Paul wrote to his master, known in the sacred canon as the Epistle to Philemon.

1 PAUL, an apostle of Christ Jesus, through the will of God, and Timothy
2 [1]our brother, [2]to the saints and faithful brethren in Christ *which are* at Colossæ: Grace to you and peace from God our Father.
3 We give thanks to God the Father of our Lord Jesus Christ, praying always for you, **4** having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints, **5** because of the hope which is laid up for you in the heavens, whereof ye heard before in the word of the truth of the gospel, which is come unto **6** you; even as it is also in

1 Gr. *the brother.*

2 Or, *to those that are at Colossæ, holy and faithful brethren in Christ*

CHAPTER I.

2. The Old Version added the words, *and the Lord Jesus Christ*, but they are wanting in the best manuscript authorities, and were probably added by some copyist to make this benediction correspond to those in other Epistles.

6. *In all the world;* that is, very generally throughout the then known world.

all the world bearing fruit and increasing, as *it doth* in you also, since the day ye heard and knew the grace of God in
7 truth; even as ye learned of Epaphras our beloved fellow-servant, who is a faithful minister of Christ
8 on [1] our behalf, who also declared unto us your love in the Spirit.
9 For this cause we also, since the day we heard *it*, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understand-
10 ing, to walk worthily of the Lord [2] unto all pleasing, bearing fruit in every good work, and increasing [3] in the knowledge of God; [4] strengthened [5] with 11 all power, according to the might of his glory, unto all patience and longsuffering with joy; giving thanks unto the 12 Father, who made [6] us meet to be partakers of the inheritance of the saints in light; who de- 13 livered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we 14 have our redemption, the forgiveness of our sins: who is the image of the 15 invisible God, the first-born of all creation; for 16 in him were all things

1 Many ancient authorities read *your*.
2 Or, *unto all pleasing, in every good work, bearing fruit and increasing &c.*
3 Or, *by*
4 Gr. *made powerful.*
5 Or, *in*
6 Some ancient authorities read *you.*

7. *Epaphras.* Epaphras seems to have gone from Colossae to Rome, to confer with Paul: possibly he was the bearer of the Epistle of the Laodiceans, mentioned in this Epistle. (4: 16.) A person named Epaphroditus was sent by the Philippians to Paul. Notwithstanding the similarity of the name, however, this last was probably, but perhaps not certainly, a different person.

8 *Your love in the Spirit;* your Christian fellowship and affection.

11. *With all power;* with all spiritual strength.

12. *Made us meet to be;* prepared us to be.

13. *Translated us;* transferred us.

14. *Our redemption*, &c.; the reading of the New Version follows the best manuscripts; that of the Old Version was probably due to some copyist who intentionally or unconsciously changed the language to conform the phraseology here to that of Ephesians, ch. 1: 7.

15. *The image of the invisible God;* imbodying, and manifesting to men, the attributes and characteristics of God; or, as it is expressed in 1 Tim. 3: 16, God manifest in the flesh.—*The first-born of all creation;* the head of the whole creation: the expression "the first born" denoting the chief or head.

16. *In him;* by his agency or instrumentality.

created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto
17 him; and he is before all things, and in him all
18 things [1] consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; [2] that in all things he might have
19 the preeminence. [3] For it was the good pleasure *of the Father* that in him should all the fulness
20 dwell; and through him to reconcile all things [4] unto [5] himself, having made peace through the blood of his cross; through him, *I say*, whether things upon the earth, or things in the heavens. And you, being 21
in time past alienated and enemies in your mind in your evil works, yet now
[6] hath he reconciled in the 22
body of his flesh through death, to present you holy and without blemish and unreproveable before him: if so be that 23
ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister.

Now I rejoice in my 24
sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ

1 That is, *hold together*
2 Or, *that among all he might have*
3 Or, *For the whole fulness* of God *was pleased to dwell in him*
4 Or, *into him*
5 Or, *him*
6 Some ancient authorities read *ye have been reconciled.*

18. *The first-born from the dead;* the first who rose from death to immortality. (1 Cor. 15: 20.)

19. *All the fulness;* every mark and token of preëminence.

20. *The blood of his cross;* the blood shed upon the cross; that is, the sufferings endured in that death. — *To reconcile all things;* to open the door of reconciliation for all.

22. *In the body of his flesh;* in his earthly body. — *Through death;* through the sufferings and death which he endured in that body.

23. *In all creation under heaven;* this is one of those numerous cases in which Paul's intense and vehement earnestness expresses itself in the language of exaggeration. The Gospel had not at this time been preached even throughout all the Greek and Roman world.

24. The meaning of this verse is well given by Alford: "Every suffering saint of God, in every age and position, is in fact filling up, in his place and degree, the afflictions of Christ — not a pang, not a tear is in vain."

in my flesh for his body's sake, which is the church;
25 whereof I was made a minister, according to the [1]dispensation of God which was given me to you-ward, to fulfil the
26 word of God, *even* the mystery which hath been hid [2]from all ages and generations: but now hath it been manifested
27 to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you,
28 the hope of glory: whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I la- 29
bour also, striving according to his working, which worketh in me [3]mightily.

For I would have you 2
know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their 2
hearts may be comforted, they being knit together in love, and unto all riches of the [4]full assurance of understanding, that they may know the mystery of God, [5]*even* Christ, in 3
whom are all the treasures of wisdom and knowledge hidden. This I say, that 4
no one may delude you with persuasiveness of speech. For though I 5

1 Or, *stewardship*
2 Gr. *from the ages and from the generations.*
3 Or, *in power*
4 Or, *fulness*
5 The ancient authorities vary much in the text of this passage.

26. *The mystery which hath been hid;* the doctrine of free salvation to all, through faith in Christ. This truth is often designated as a mystery; the knowledge of it having long been withheld from mankind.

27. *The riches of*, &c.—*among the Gentiles;* that is, the exceeding preciousness and value of it to the Gentiles, who were before considered beyond the reach of salvation.

CHAPTER II.

1. *How greatly I strive;* mental conflict, deep interest and solicitude, including, perhaps, earnestness of prayer, are involved in this expression.

2. *Unto all riches of the full assurance of understanding;* to an abundance and certainty of Christian knowledge.—*The mystery of God;* the reading of the Old Version was, *the mystery of God and of the Father and of Christ.* As stated in the margin the ancient authorities vary much in the text of this verse, and the scholars are not agreed respecting the true reading. The meaning, however, is tolerably clear; this, viz.: that Paul prays for the Colosseans and the Laodiceans that they may know the mystery of God's nature, as it is made known through the revelation of the Gospel of Jesus Christ.

am absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As therefore ye received Christ Jesus the Lord, *so*
7 walk in him, rooted and builded up in him, and stablished [1] in your faith, even as ye were taught, abounding [2] in thanksgiving.

8 [3] Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the [4] rudiments of the world, and not after Christ: for 9
in him dwelleth all the fulness of the Godhead bodily, and in him ye are 10
made full, who is the head of all principality and power: in whom ye 11
were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having 12
been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead.

1 Or, *by*
2 Some ancient authorities insert *in it*.
3 Or, *See whether*
4 Or, *elements*

8. *That maketh spoil of you;* the Old Version was ambiguous, *Beware lest any man spoil you.* The true meaning is clearly that of the Revised Version. The Colossians are warned against those who would despoil them of their liberty and their life in Christ Jesus.—*The rudiments of the world;* there is some difficulty in understanding the exact meaning of the apostle in his use of this phrase. See Gal. 4: 3. His meaning seems to be, that the various rules and regulations prescribed by the custom of the world or the ritual of Judaism, such as are specially referred to in verses 20, 22, belong to an elementary or rudimentary condition, and that when men come into the largeness of the liberty of the Gospel, they are no longer to live under these elementary regulations, which belong to the childhood period of the race.

9. *Bodily;* really, truly.

11. *Circumcised.* The error which seems to have given Paul and the early churches the greatest solicitude, was that of maintaining that circumcision and conformity to the Mosaic law were necessary for the Gentile converts. Hence the frequent allusions to the subject of circumcision, and such assurances as this, that the abandonment of sin through spiritual union with Christ was all the circumcision that was required.

12. *Buried with him in baptism;* that is, by baptism, or rather by the union with Christ, of which baptism is the symbol, they died to sin, and were, as it were, buried with Christ, thenceforth to rise to a new spiritual life in him. That this is the meaning is shown by the corresponding passage in Rom. 6: 3–15, where the idea is more fully and distinctly expressed.

13 And you, being dead through your trespasses and the uncircumcision of your flesh, you, *I say*, did he quicken together with him, having forgiven us all our trespasses;
14 having blotted out [1] the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it
15 to the cross; [2] having put off from himself the principalities and the powers, he made a show of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: which
17 are a shadow of the things to come; but the body is Christ's. Let no man rob
18 you of your prize [3] by a voluntary humility and worshipping of the angels, [4] dwelling in the things which he hath [5] seen,

1 Or, *the bond that was against us by its ordinances*
2 Or, *having put off from himself* his body, *he made a show of the principalities &c.*
3 Or, *of his own mere will, by humility &c.*
4 Or, *taking his stand upon*
5 Many authorities, some ancient, insert *not*.

14. *The bond written in ordinances;* the written law of ordinances, that is, the Mosaic law. The meaning is, that the burdensome requirements of that law are abolished, and all its necessity superseded by the death of Christ.

15. The meaning of the verse is, that God achieved a victory and triumph over the powers and influences hostile to his kingdom, in the death of Christ.

16. *Judge you in meat*, &c.; condemn you on account of any thing relating to these outward ceremonies. — *A Sabbath day;* there were various Sabbath observances yearly, monthly, and weekly. All are included by Paul here, and there is no reason for supposing that in his own mind he made an exemption in favor of the weekly Sabbath. This, like the other festivals of the Jews, was a means to the development of divine life, and men are to be judged by their life and character, not by the way in which they employ instruments for the development of a divine life and character.

17. *The body;* the reality.

18. *Rob you of your prize;* the life of faith in God through Christ, and of liberty from all bondage to fear, and to external rules and regulations, is the prize to which Paul bids the Colossians to hold fast. Comp. Gal. 5: 1.—*A voluntary humility and worshipping of angels.* It is plain, from the connection, that these clauses refer to certain superstitious ideas and practices prevailing among those who insisted so strenuously upon the obligations of the Mosaic law. Precisely what the nature of these ideas were, as denoted by this language, it is difficult now to ascertain.—*Dwelling in things which he hath seen.* Observe the change effected by the New Version. What Paul rebukes is not the spiritual audacity which dogmatises about things which the disciple has not seen, though that elsewhere he condemns, but

vainly puffed up by his
19 fleshly mind, and not
holding fast the Head,
from whom all the body,
being supplied and knit
together through the
joints and bands, increas-
eth with the increase of
God.
20 If ye died with Christ
from the [1]rudiments of
the world, why, as though
living in the world, do ye
subject yourselves to
21 ordinances, Handle not,
22 nor taste, nor touch (all
which things are to perish
with the using), after the
precepts and doctrines of
23 men? Which things have
indeed a show of wisdom
in will-worship, and hu-
mility, and severity to
the body; *but are* not of
any [2]value against the
indulgence of the flesh.

If then ye were raised 3
together with Christ, seek
the things that are above,
where Christ is, seated on
the right hand of God.
Set your mind on the 2
things that are above, not
on the things that are
upon the earth. For ye 3
died, and your life is hid
with Christ in God.
When Christ, *who is* [3]our 4
life, shall be manifested,
then shall ye also with
him be manifested in
glory.

1 Or, *elements* 2 Or, *honour*

3 Many ancient authorities read *your*.

that spirit of sensuousness and legalism which leads him to dwell in, and rest upon, external ordinances "which he hath seen," and not in the perpetual presence of an invisible Christ.

19. *Holding fast the Head;* adhering to the Head, that is, to Christ.

23. [Paul's meaning in this passage is much more clearly brought out by the New Version than by the Old Version. The subordination of the flesh to the spirit is to be obtained by the development of a spiritual life through faith in Christ, not by making one's self subject to ascetic rules and regulations such as handle not, nor taste, nor touch, which have a certain show of wisdom, and an appearance of humility and of self-restraint, but are not of any permanent value in guarding against the indulgence of the flesh. For the fleshly appetites are not to be subdued by leaving them in the nature unchanged, though restrained and checked, but by such a radical change of the nature as makes the whole soul Christlike, through the supremacy of the divine nature implanted in, and kept alive, by the indwelling of Christ.—L. A.]

CHAPTER III.

1. *With Christ;* 2:12.

3. *He died;* that is, your former life of worldliness and sin was ended by your union with Christ.

4. The meaning is not, as in the Old Version, simply that we shall appear with Christ, but when in the future the glory of his character and his life is made manifest, which is now hidden from the world, the glory of all Christ-like lives and characters will also be made manifest.

5 [1]Mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness,
6 the which is idolatry; for which things' sake cometh the wrath of God [2]upon the sons of disobedience;
7 [3]in the which ye also walked aforetime, when ye lived in these things.
8 But now put ye also away all these; anger, wrath, malice, railing, shameful speaking out of your
9 mouth: lie not one to another; seeing that ye have put off the old man
10 with his doings, and have put on the new man, which is being renewed unto knowledge after the image of him that created
11 him: where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all, and in all.
12 Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, longsuffering; forbearing one 13
another, and forgiving each other, if any man have a complaint against any; even as [4]the Lord forgave you, so also do
ye: and above all these 14
things *put on* love, which is the bond of perfectness. And let the peace 15
of Christ [5]rule in your hearts, to the which also ye were called in one body; and be ye thankful. Let the word of 16
[6]Christ dwell in you richly in all wisdom; teaching and admonishing [7]one another with psalms *and* hymns *and* spiritual songs, singing with grace in your hearts unto God. And whatso- 17
ever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.

Wives, be in subjection 18
to your husbands, as is

1 Gr. *Make dead.*
2 Some ancient authorities omit *upon the sons of disobedience.* See Eph. v. 6.
3 Or, *amongst whom*
4 Many ancient authorities read *Christ.*
5 Gr. *arbitrate.*
6 Some ancient authorities read *the Lord:* others, *God.*
7 Or, *yourselves*

5. *Mortify therefore your members;* put them to death; crucify them. What Paul means by members is indicated by the following clause, viz., the evil propensities and passions.

9. *The old man;* the unrenewed or unregenerate man.

12. *A heart of compassion;* a freer and more liberal translation of the original than that of the Old Version,—"bowels of mercy."

16. *The word of Christ;* the doctrine of Christ.

19 fitting in the Lord. Husbands, love your wives, and be not bitter against
20 them. Children, obey your parents in all things, for this is well-pleasing
21 in the Lord. Fathers, provoke not your children, that they be not
22 discouraged. [1] Servants, obey in all things them that are your [2] masters according to the flesh; not with eyeservice, as men-pleasers, but in singleness of heart, fearing
23 the Lord; whatsoever ye do, work [3] heartily, as unto the Lord, and not
24 unto men; knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve
25 the Lord Christ. For he that doeth wrong shall [4] receive again for the wrong that he hath done:

1 Gr. *Bondservants.*
2 Gr. *lords.*
3 Gr. *from the soul.*

and there is no respect of persons.

4 1 [2] Masters, render unto your [1] servants that which is just and [5] equal, knowing that ye also have a Master in heaven.

2 Continue stedfastly in prayer, watching therein with thanksgiving;
3 withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds;
4 that I may make it manifest, as I ought to speak.
5 Walk in wisdom toward them that are without, [6] redeeming the time.
6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.

7 All my affairs shall

4 Gr. *receive again the wrong.*
5 Gr. *equality.*
6 Gr. *buying up the opportunity.*

21. *Provoke not your children*, &c.; that is, in all things deal with them gently and tenderly.

22. *Eye-service;* pretended fidelity.—*Singleness;* honesty and faithfulness.

23. *As unto the Lord;* that is, feeling a direct responsibility to him.

CHAPTER IV.

1. This direction, and that contained in Eph. 6: 9, prescribed very distinctly the duty of masters to slaves. The one forbids that they should employ any violence, even that of words, in exacting service; and the other enjoins the making of an equitable return to them for their labors. The Christian master, therefore, who will not coerce his servants, nor even threaten coercion, who pays them what is justly their due, and treats them kindly, remembering that he has himself a Master in heaven, fulfils the duties of this relation as enjoined upon him in the word of God.

3. *The mystery of Christ;* the truth long hidden, but now revealed, that Jesus Christ was the spiritual Redeemer of mankind.

5. *Them that are without*; unbelievers.

6. *Salt;* the salt of piety.

7. *Tychicus;* the bearer of

Tychicus make known unto you, the beloved brother and faithful minister and fellow-servant
8 in the Lord: whom I have sent unto you for this very purpose, that ye may know our estate, and that he may comfort your
9 hearts; together with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that *are done* here.
10 Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto
11 you, receive him), and Jesus, which is called Justus, who are of the circumcision: these only *are my* fellow-workers unto the kingdom of God, men that have been a comfort unto me. 12 Epaphras, who is one of you, a [1]servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God. 13 For I bear him witness, that he hath much labour for you, and for them in Laodicea, and for them in Hierapolis. 14 Luke, the beloved physician, and Demas salute you. 15 Salute the brethren that are in Laodicea,

1 Gr. *bondservant.*

this letter, and also of the one written at the same time to the Ephesians. (Eph. 6:21.)

8. *That ye may know our estate;* some manuscripts give this reading, others give that of the Old Version, that he may know your estate. The reading of the New Version seems inherently more probable.

9. *Onesimus.* This Onesimus was the servant of Philemon, who returned with Tychicus to his master at Colossae, with the letter known as the Epistle to Philemon.

10. *Aristarchus.* In Acts 19:29, and 20:4, Aristarchus is mentioned as Paul's companion and fellow-sufferer. He accompanied Paul to Rome, as is stated Acts 27:2.—*Mark;* Mark John, in regard to whom Paul and Barnabas disagreed, as related Acts 15:37–39. Paul had become afterwards reconciled to him, and had sent for him to come to Rome. (2 Tim. 4:11.)

11. *Jesus.* This was not an uncommon name among the Jews. It was the Greek form of the word *Joshua.* (Heb. 4:8.) *Justus* is a Latin form, being the name, probably, which he received among the Romans.—*Of the circumcision;* of the Jewish nation.—*These only are,* &c.; that is, from among the Jews.

13. *Labour for you;* affectionate interest in you.—*Hierapolis;* a city near Laodicea and Colossae.

14. *Luke;* probably the same Luke who wrote the Gospel which bears his name, and the

and [1]Nymphas, and the church that is in [2]their
16 house. And when [3]this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea.

And say to Archippus, 17
Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

The salutation of me 18
Paul with mine own hand.
Remember my bonds.
Grace be with you.

1 The Greek may represent *Nympha.*

2 Some ancient authorities read *her.*
3 Gr. *the.*

book of the Acts. He went with the apostle to Rome, as appears from his account of the voyage, in which he uses language which includes himself as one of the company. (Acts 27: 1, 2.)

16. *The epistle from Laodicea.* We have no other information, in respect to this Epistle, than what is implied in this allusion.

18. *The salutation of me Paul with mine own hand;* the Epistle itself having been written by a person employed as an amanuensis.

The Old Version contained a subscription as follows: "Written from Rome to the Colossians, by Tychicus and Onesimus." All the subscriptions are omitted from the New Version, as being no part of the New Testament, and without real authority.

THE FIRST EPISTLE TO THE

THESSALONIANS.

THE First, and, probably, the Second Epistle to the church at Thessalonica, were written some time before those which precede them as they stand arranged in the sacred volume. Thessalonica was a city of Macedonia, on the north-western shore of the Egean Sea. The circumstances under which the gospel was first preached there are recorded in Acts 17: 1–10. When Paul had been driven away from Thessalonica, as there stated, and afterwards from Berea, he proceeded to Athens, expecting that Timothy would join him there. (v. 15.) No mention is made, however, in the Acts, of Timothy's rejoining Paul, until he had gone on to Corinth. (18: 1, 5.) The allusion to Timothy's return, in this Epistle, (3: 6,) is supposed to refer to this occasion of his arrival at Corinth; and it has accordingly been generally supposed that it was at the latter named city that this Epistle was written,—the statement in the subscription, at the end of the Epistle, that it was written from Athens, being thought erroneous. It would appear, however, from 3: 1, 2, that Timothy must have joined Paul first at Athens, according to the directions given him in Acts 17: 15, and that he was sent again to Thessalonica from that place, for the purposes mentioned in 1 Thess. 3: 2. Then, on his return from this mission, he joined the apostle at Corinth, and soon afterwards this Epistle was written.

CHAPTER I.

1 PAUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

2 We give thanks to God

1. *Silvanus;* Silas. He was with Timothy, the companion of Paul, in preaching the gospel at Thessalonica, and had since joined him at Corinth. (Acts 17: 14. 18: 5.) The Old Version adds the words, *from God our Father and the Lord Jesus Christ.* They are lacking in the

always for you all, making mention *of you*
3 in our prayers; remembering without ceasing your work of faith and labour of love and patience of hope in our Lord Jesus Christ, before our God and Father;
4 knowing, brethren beloved of God, your elec-
5 tion, [1] how that our gospel came not unto you in word only, but also in power, and in the [2] Holy Ghost, and *in* much [3] assurance; even as ye know what manner of men we shewed ourselves toward you for your sake.
6 And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the [2] Holy Ghost;
7 so that ye became an ensample to all that believe in Macedonia and in Achaia. For from you
8 hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to Godward is gone forth; so that we need not to speak any thing. For they
9 themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God, and to wait
10 for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivereth us from the wrath to come.

2 For yourselves, brethren, know our entering in unto you, that it hath not been found vain: but
2 having suffered before,

1 Or, *because our gospel &c.*

2 Or, *Holy Spirit*
3 Or, *fulness*

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best manuscripts. The First Epistle to the Thessalonians is believed to have been the first extant Epistle which Paul wrote, and the formula of salutation was changed in his later epistles, and the words contained in the Old Version were probably added by copyists to conform the salutation here to that of the apostle in other epistles.

4. *Knowing — your election;* having abundant evidence of it by the proofs mentioned above.

5. *In power;* with great effect. —*In much assurance;* with convincing evidence.

6. *In much affliction, with joy,* &c.; that is, having joyfully received the word, though in circumstances of great trial and affliction. For the nature of these circumstances, see Acts 17: 5–10.

9. *What manner of entering in we had,* &c.; that is, what was the effect of our labors. The meaning is, that although Paul had been violently driven away from Thessalonica, so that he had no opportunity personally to witness the fruits of his labor, still the successful results which followed, had been fully made known to him by general report.

CHAPTER II.

2. *At Philippi.* The circum-

and been shamefully entreated, as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel of God in
3 much conflict. For our exhortation *is* not of error, nor of uncleanness,
4 nor in guile: but even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God which
5 proveth our hearts. For neither at any time were we found using words of flattery, as ye know, nor a cloke of covetousness,
6 God is witness; nor seeking glory of men, neither from you, nor from others, when we might have [1] been burdensome, as apostles of Christ.
7 But we were [2] gentle in the midst of you, as when a nurse cherisheth her own children: even so, 8 being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us. For ye 9 remember, brethren, our labour and travail; working night and day, that we might not burden any of you, we preached unto you the gospel of God. Ye are witnesses, and 10 God *also*, how holily and righteously and unblameably we behaved ourselves toward you that believe: as ye know how 11 we *dealt with* each one of you, as a father with his own children, exhorting you, and encouraging *you*, and testifying, to 12 the end that ye should walk worthily of God,

1 Or, *claimed honour*

2 Most of the ancient authorities read *babes*.

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stances here referred to are related in Acts 16: 12–40.—*Conflict;* referring to the difficulties and dangers with which they had to contend.

3. *Uncleanness;* impurity of motive and design.

4. *So we speak;* that is, in accordance with the source of the commission,—namely, one received from God.

6. *We might have been burdensome;* we might have expected of you supplies for our wants.

7. *Gentle;* benevolent and kind. The meaning is, that their labors were freely given, prompted, like the care and attention bestowed upon infancy, by feelings of disinterested affection, and not by hope of reward.

9. *Working night and day,* &c. It would seem from this passage that Paul labored with his hands to provide the means of support in Thessalonica, as he did in Corinth. (Acts 18: 3.)

11, 12. The apostle recalls his general dealing as that of a father with children, and then specifies as particulars, his exhortation, encouragement and testimony or instruction.

who [1] calleth you into his own kingdom and glory.
13 And for this cause we also thank God without ceasing, that, when ye received from us [2] the word of the message, *even the word* of God, ye accepted *it* not *as* the word of men, but, as it is in truth, the word of God, which also worketh in you that be-
14 lieve. For ye, brethren, became imitators of the churches of God which are in Judæa in Christ Jesus: for ye also suffered the same things of your countrymen, even as they did of the Jews;
15 who both killed the Lord Jesus and the prophets, and drove out us, and please not God, and are contrary to all
16 men; forbidding us to speak to the Gentiles that they may be saved; to fill up their sins alway: but the wrath is come upon them to the uttermost.
17 But we, brethren, being bereaved of you for [3] a short season, in presence, not in heart, endeavoured the more exceedingly to see your face with great desire: 18 because we would fain have come unto you, I Paul once and again; and Satan hindered us. 19 For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his [4] coming? 20 For ye are our glory and our joy.

3 Wherefore when we could no longer forbear, we thought it good to be left behind at Athens a'one; and sent Timothy, 2 our brother and [5] God's minister in the gospel of Christ, to establish you, and to comfort *you* concerning your faith; 3 that no man be moved by these afflictions; for yourselves know that hereunto we are appointed. 4 For verily, when we were with you, we told you, [6] beforehand that we are

1 Some ancient authorities read *called*.
2 Gr. *the word of hearing*.
3 Gr. *a season of an hour*.
4 Gr. *presence*.
5 Some ancient authorities read *fellow-worker with God*.
6 Or, *plainly*

15. *Contrary to all men;* contending against what would be for the welfare and happiness of all men.

16. *The wrath is come upon them;* they are utterly abandoned to sin, and their destruction is impending and sure.

18. *Satan;* referring to the opposition and threatening of his enemies, instigated by Satan.

CHAPTER III.

1. *To be left behind at Athens.* It would seem from this and the following verses, that Timothy came to Paul at Athens, as Paul had directed, (Acts 17: 15,) and that Paul sent him back from that city to Thessalonica for the purposes mentioned in v. 2 of this chapter. His returning to Paul again, as men-

to suffer affliction; even as it came to pass, and ye
5 know. For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, and our labour should be
6 in vain. But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, even as
7 we also *to see* you; for this cause, brethren, we were comforted over you in all our distress and affliction through your
8 faith; for now we live, if ye stand fast in the Lord.
9 For what thanksgiving can we render again unto God for you, for all the joy wherewith we joy for your sakes before our
10 God; night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?
11 Now may our God and Father himself, and our Lord Jesus, direct our way unto you: and the
12 Lord make you to increase and abound in love one toward another, and toward all men, even as we also *do* toward you;
13 to the end he may stablish your hearts unblameable in holiness before our God and Father, at the [1] coming of our Lord Jesus with all his saints.[2]

4 Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,—that ye abound more and more. For ye
2 know what [3] charge we gave you through the
3 Lord Jesus. For this is the will of God, *even* your sanctification, that ye abstain from fornication;
4 that each one of you know how to possess himself of his own vessel in sanctification and honour,
5 not in the passion of lust, even as the Gentiles which
6 know not God; that no

1 Gr. *presence.*
2 Many ancient authorities add *Amen.*
3 Gr. *charges.*

tioned in v. 6, was probably at Corinth, as stated Acts 18: 5.

5. *I sent;* referring to the mission of Timothy alluded to above.

10. *Night and day;* very frequently and earnestly.

11. *Direct our way unto you;* open the way for us to visit you at such a time as shall be in accordance with the divine will.

CHAPTER IV.

1. *Abound more and more;* that is, follow the directions and exhortations which they had received more and more fully.

4. *His own vessel;* his body.

man [1]transgress, and wrong his brother in the matter: because the Lord is an avenger in all these things, as also we [2]forewarned you and testified.
7 For God called us not for uncleanness, but in sanc-
8 tification. Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you.
9 But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love
10 one another; for indeed ye do it toward all the brethren which are in all Macedonia. But we exhort you, brethren, that ye abound more and more; and that ye [3]study 11
to be quiet, and to do your own business, and to work with your hands, even as we charged you; that ye may walk 12
honestly toward them that are without, and may have need of nothing.

But we would not have 13
you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. For if we believe that 14
Jesus died and rose again, even so them also that are fallen asleep [4]in Jesus will God bring with him. For this we say unto you 15
by the word of the Lord,

1 Or, *overreach*
2 Or, *told you plainly*

3 Gr. *be ambitious.*
4 Gr. *through.* Or, *will God through Jesus*

7. *Not for uncleanness;* to sin or moral impurity of any kind.

8. *He that rejecteth;* that is, the preaching and instructions of Paul.—*Giveth his Holy Spirit unto you;* as proofs that our commission is from him.

12. *Honestly;* reputably.—*Them that are without;* unbelievers.

13. *Them that fall asleep;* which are dead,—referring, perhaps, to some who had lost their lives in the persecutions.—*Even as the rest;* not merely, as in the Old Version, *as others.* The *rest* here signifies the whole uninstructed pagan world, and in point of fact there is not found, either in the literature of paganism, or in the inscriptions on pagan tombs, any indication that they borrowed hope in time of affliction from death. Their sorrow was cheered sometimes by sacred memories of the past, but not by hope of a glorious immortal future.

14. *That are fallen asleep in Jesus;* not, as in the Old Version, *which sleep in Jesus.* The passage gives no warrant for the doctrine, which has sometimes been held, that death is a long sleep, which intervenes between the dying and the hour of a general resurrection.

15. *We that are alive;* those who shall be alive at the coming of Christ.—*That are left;* i. e., that are left by death to remain until the coming of the Lord.—*Shall in no wise precede;* the Old Version said, *shall not prevent,* using that word in its now obsolete sense of going before.

that we that are alive, that are left unto the [1]coming of the Lord, shall in no wise precede them that are fallen asleep.
16 For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise
17 first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever
18 be with the Lord. Wherefore [2]comfort one another with these words.

5 But concerning the times and the seasons, brethren, ye have no need that aught be written
2 unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.
3 When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape.
4 But ye, brethren, are not in darkness, that that day should overtake you [3]as
5 a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness;
6 so then let us not sleep, as do the rest, but let us watch and be sober.
7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.
8 But let us, since we are of the day, be sober,

1 Gr. *presence.*
2 Or, *exhort*

3 Some ancient authorities read *as thieves.*

17. *In the clouds;* in heaven. From the form of the expression used repeatedly in this passage, "We which are alive and remain," and from phraseology analogous to it, occurring in other places, it has been supposed by some that the time of Christ's final coming was one of the things not revealed even to the apostles, and that they shared with the church at large in the expectation that that event was to take place in their own day. Such an interpretation of his language, however, as this supposition implies, seems to be distinctly disavowed by the apostle in his Second Epistle to this church. (2 Thess. 2: 2.)

CHAPTER V.

1. *The times and the seasons;* relating to the final coming of Christ.

2. *As a thief in the night;* suddenly and unexpectedly.

3. *When they are saying;* this is one of the cases where a more accurate rendering of the Greek term makes much more clear the apostle's meaning. At the very time when men are saying to one another, Peace and safety, sudden destruction will come. Comp. Matt. 24: 37–42.

6. *The rest;* the unconverted world. See ch. 4: 13 note.

putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our
10 Lord Jesus Christ, who died for us, that, whether we [1] wake or sleep, we
11 should live together with him. Wherefore [2] exhort one another, and build each other up, even as also ye do.

12 But we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you;
13 and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves.
14 And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all. See that none
15 render unto any one evil for evil; but alway follow after that which is good, one toward another, and toward all. Rejoice al-
16 way; pray without ceas-
17 ing; in every thing give
18 thanks: for this is the will of God in Christ Jesus to you-ward. Quench not the Spirit;
19 despise not prophesyings;
20 [3] prove all things; hold
21 fast that which is good;
22 abstain from every [4] form of evil.

23 And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the [5] coming of our Lord Jesus Christ.
24 Faithful is he that calleth you, who will also do it.

25 Brethren, pray for us.[6]

1 Or, *watch*
2 Or, *comfort*
3 Many ancient authorities insert *but*.
4 Or, *appearance*
5 Gr. *presence*.
6 Some ancient authorities add *also*.

11. *Wherefore exhort one another;* or comfort one another. The original implies, however, the impartation not of consolation, but of strength.

12. *To know them;* to acknowledge and remember them.

15. *One toward another and toward all;* i. e., in the Christian brotherhood, and also toward those that are without.

16. *Rejoice alway;* be contented and happy in spirit, confiding always in God.

19. *Quench not the Spirit;* do not repulse its influences by indifference and neglect.

20. *Prophesyings;* preaching. The meaning is, Do not neglect and disregard the instructions which you receive.

23. *Be preserved entire;* whole, complete, perfect; the implication is that sin is destructive, and eats out a part of the nature. Paul's prayer is that the nature may be preserved unimpaired, and the life may be without blame.

24. *Will also do it;* will faithfully fulfil what he has undertaken to perform.

26 Salute all the brethren
27 with a holy kiss. I adjure you by the Lord that this epistle be read unto all the [1]brethren.

28 The grace of our Lord Jesus Christ be with you.

1 Many ancient authorities insert *holy*.

THE SECOND EPISTLE TO THE

THESSALONIANS.

In the absence of any very positive evidence on the subject, it has been generally supposed that the Second Epistle to the Thessalonians was written, like the First, from Corinth, and not after a very long interval of time. In the introductory salutation the writer joins the same names with his own in both cases,—names of persons known to have been with Paul at Corinth at the time alluded to.

This Epistle has been brought into a somewhat prominent position in the history of controversial theology, on account of the discussions to which the prediction relating to the man of sin, contained in the second chapter, has given rise. That prediction points, evidently, to the development of some great power or influence hostile to pure Christianity; but very various opinions have been advanced in the attempts to ascertain what particular apostatizing enemy was intended.

CHAPTER I.

1 Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus
2 Christ; Grace to you and peace from God the Father and the Lord Jesus Christ.
3 We are bound to give thanks to God alway for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth; so that we ourselves 4
glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions which ye endure; *which is* a man- 5
ifest token of the righteous judgement of God; to the end that ye may be counted worthy of the

5. *Token of the righteous judgment of God;* that is, an indication that there is a righteous judgment to come.

kingdom of God, for
6 which ye also suffer: if
so be that it is a right-
eous thing with God to
recompense affliction to
7 them that afflict you, and
to you that are afflicted
rest with us, at the revel-
ation of the Lord Jesus
from heaven with the
8 angels of his power in
flaming fire, rendering
vengeance to them that
know not God, and to
them that obey not the
gospel of our Lord Jesus:
9 who shall suffer punish-
ment, *even* eternal de-
struction from the face of
the Lord and from the
glory of his might, when 10
he shall come to be glori-
fied in his saints, and to
be marvelled at in all
them that believed (be-
cause our testimony unto
you was believed) in that
day. To which end we 11
also pray always for you,
that our God may count
you worthy of your call-
ing, and fulfil every
[1] desire of goodness and
every work of faith, with

1 Gr. *good pleasure of goodness.*

9. *Who shall suffer punishment, even eternal destruction.* The word *destruction* is perhaps still more decisive even than such terms as *eternal* and *everlasting*, in reference to the perpetuity of the moral ruin in which the impenitent soul will be involved. If the permanent and final loss of virtue and happiness can be indicated by any language whatever, it would seem that such phraseology as "eternal *destruction* from the face of the Lord" is the language fitted to express it. We must not, however, in looking forward to the future condition of the condemned, conceive of them as simply suffering through eternity the punishment due for the sins of this life; but, on the other hand, as continuing to sin, and consequently continuing to suffer. The misery of the soul in a future world is the *consequence* of its impenitence in this; but it is nowhere in the Scriptures said to be the penalty for that sin exclusively. The doctrine of the gospel is simply this,—that a change of the heart and character, which becomes almost out of the question after the lapse of many years of sin in this life, becomes wholly out of the question after death has terminated probation; and then, when there is no longer any hope of holiness, there can be none of happiness or peace. In the great and almost insuperable difficulties in the way of moral transformation late in life, which we all witness in this world, we have indications by which the truth of this doctrine is strongly confirmed. This verse is cited by those who believe that annihilation is the final fate of the impenitent, as one of the proof texts in support of their opinion.

11. The Old Version gave a very different interpretation of the apostle's prayer: That our God... would fulfil all the good pleasure of *his* goodness, that is, accomplish the purposes of his own redeeming love. According to the New Version, the apostle prays that every aspira-

12 power; that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Chrsit.

2 Now we beseech you, brethren, [1] touching the [2] coming of our Lord Jesus Christ, and our gathering together unto him; 2 to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is *now* present; let no man be- 3 guile you in any wise: for *it will not be*, except the falling away come first, and the man of [3] sin be revealed, the son of perdition, he that opposeth 4 and exalteth himself against all that is called God or [4] that is worshipped; so that he sitteth in the [5] temple of God, setting himself forth as God. Remember ye not, 5 that, when I was yet with you, I told you these

1 Gr. *in behalf of.*
2 Gr. *presence.*
3 Many ancient authorities read *lawlessness.*
4 Gr. *an object of worship.*
5 Or, *sanctuary*

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tion of the Christian for righteousness, and every operation of faith, however imperfect, may be filled to the full with power by the indwelling grace of God.

CHAPTER II.

1. The authorized version here erred in the rendering, *We beseech you, brethren, by the coming of our Lord Jesus Christ.* The original is correctly rendered in the Revised Version, *we beseech you, brethren, touching the coming of our Lord Jesus Christ* i. e., respecting this topic, we beseech you that ye be not quickly shaken, &c.

2. It would seem from this expression that Paul had been supposed to teach that the final coming of Christ was then very near. Perhaps his remarks on the subject in 1 Thess. 4: 15–17, are referred to. The apostle here guards the Thessalonian Christians against that perturbed and distracted state of mind which was almost invariably accompanied the preaching of and belief in an immediate coming of Christ upon a day fixed and determined.

3. *The falling away;* not merely *a falling away*, i. e., an apostasy, but that period of declination which Christ briefly describes in Matt. 24: 11, 12.—*The man of sin be revealed;* a great deal has been written concerning this "man of sin" or Anti-Christ. Some authors consider that nothing more is meant than an Anti-Christian and lawless principle, some refer it to an individual already passed away or now existing, Protestant reformers, for example, regarding the papal power as the Anti-Christ, and Roman Catholic writers the Reformation and its spirit as embodied in its leaders, as the Anti-Christ; while still other writers look for a further and final embodiment of resistance to God and his law, yet to be manifested, either in some individual or organization.

6 things? And now ye know that which restraineth, to the end that he may be revealed in his 7 own season. For the mystery of lawlessness doth already work: [1] only *there is* one that restraineth now, until he be taken out of the way. 8 And then shall be revealed the lawless one, whom the Lord [2] Jesus shall [3] slay with the breath of his mouth, and bring to nought by the manifestation of his 9 [4] coming; *even he*, whose [4] coming is according to the working of Satan with all [5] power of signs 10 and lying wonders, and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved. 11 And for this cause God sendeth them a working of error, that they should 12 believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks to God alway for you, brethren beloved of the Lord, for that God chose you [6] from the beginning unto salvation in sanctification of the Spirit and [7] belief of the truth: 14 whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ.

1 Or, *only until he that now restraineth be taken &c.*
2 Some ancient authorities omit *Jesus.*
3 Some ancient authorities read *consume.*
4 Gr. *presence.*
5 Gr. *power and signs and wonders of falsehood.*
6 Many ancient authorities read *as first fruits.*
7 Or, *faith*

6. *That which restraineth*, &c.; that is, what cause prevents the development of the apostasy now.

7. The meaning of the apostle is much more clearly rendered by the language of the New Version here, than by that of the Old Version,—*he that now letteth will let*, &c.; where the word *let* was used in the Old English sense of prevent or restrain.

8. *Shall slay with the breath of his mouth;* Comp. Rev. 1: 16, where in the vision seen by John, a two-edged sword proceeded out of the mouth of the Lord. The implication of this passage seems to be that the man of sin or lawless one will be destroyed, not before Christ's coming, but by some new disclosure or manifestation of the presence and power of Christ.—*The lawless one;* the influence designated above as "the man of sin."

11. *God sendeth them*, &c.; not, as in the Old Version, *shall send them*, but is sending them. It is a part of his divine will and providence that there be error and falsehood in the world as well as truth, that men may be judged by their choice of truth or error, for they are in this life in probation, and are placed purposely under circumstances which test their true character.

15 So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.
16 Now our Lord Jesus Christ himself, and God our Father which loved us and gave us eternal comfort and good hope
17 through grace, comfort your hearts and stablish them in every good work and word.
3 Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also *it*
2 *is* with you; and that we may be delivered from unreasonable and evil men; for all have not
3 [1] faith. But the Lord is faithful, who shall stablish you, and guard you
4 from [2] the evil *one*. And we have confidence in the Lord touching you, that ye both do and will do the things which we com-
5 mand. And the Lord direct your hearts into the love of God, and into the patience of Christ.
6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which [3] they received of us. For yourselves
7 know how ye ought to imitate us: for we behaved not ourselves disorderly among you;
8 neither did we eat bread for nought at any man's hand, but in labour and travail, working night and day, that we might not burden any of you:
9 not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us. For even
10 when we were with you, this we commanded you, If any will not work, neither let him eat. For
11

1 Or, *the faith* 2 Or, *evil* 3 Some ancient authorities read *ye*.

15. *The traditions;* the instructions.

16. *Eternal comfort;* not, as in the Old Version, *everlasting consolation.* Eternal comfort is that strength giving which comes through spiritual sources, and which is therefore eternal because spiritual.

CHAPTER III.

1. *Be glorified;* by its success and efficacy.

8. Compare 1 Thess. 2: 9.

9. *We have not the right;* that is, power, to require of them a support.

10. *If any will not work.* Hunger is God's incentive to industry, and we are not, by feeding able-bodied beggars, to encourage them in their beggary.

11. *Busybodies;* busy with other people's affairs, instead of attending to their own duties.

we hear of some that walk among you disorderly, that work not at all, but are busybodies.
12 Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own
13 bread. But ye, brethren, be not weary in well-
14 doing. And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. And *yet* count
15 him not as an enemy, but admonish him as a brother.

Now the Lord of peace
16 himself give you peace at all times in all ways. The Lord be with you all.

The salutation of me
17 Paul with mine own hand, which is the token in every epistle: so I write. The grace of our
18 Lord Jesus Christ be with you all.

16. *At all times in all ways;* not *by all means*, for there is but one source of peace which the Bible recognizes, that is, the presence of Christ in the soul, and trust and confidence in him, and this is implied in the clause which follows, The Lord be with you all.

¶ The Old Version contains this subscription: "The Second Epistle to the Thessalonians was written from Athens." It was, however, more probably written from Corinth; at all events, the subscription is not authoritative, and is, therefore, omitted from the New Version.

THE FIRST EPISTLE TO

TIMOTHY.

THE account of Paul's first connection with Timothy is contained in Acts 16: 1-3. It is there stated that his mother was a Jewess, and her name, as well as that of his grandmother, is mentioned in 2 Tim. 1: 5, where the apostle pays a respectful tribute to the piety of both. After this period, Timothy was for a long time an attendant upon Paul, accompanying him in his travels, and sharing his labors and dangers; and, notwithstanding his youth, he was often intrusted with commissions of much importance, indicating, on the part of the apostle, great confidence in his abilities and in his piety.

In respect to the occasion on which this Epistle was written, it is rendered certain, by allusions contained in it, that it was addressed to Timothy at Ephesus, where, it seems, Paul had left him in charge of the affairs of his ministry during his absence on a journey into Macedonia. (1 Tim. 1: 3.) Several of the apostle's journeys into Macedonia are alluded to in the Acts, particularly one mentioned Acts 20: 1, in which case he went from Ephesus. In this instance, however, it is said (19: 22) that Timothy had gone into Macedonia before him. He might, nevertheless, have returned to Ephesus so as to have been left there when Paul was compelled to leave the city by the disturbances created by Demetrius. Still, as there are no allusions in the Epistle to the extraordinary commotion which occasioned Paul's sudden departure at this time, many have supposed that it must have been on some other occasion that this Epistle was written. All that is essential, however, to a correct understanding of it is clear, namely, that it is a letter of instructions sent by Paul to Timothy at Ephesus, at a time when he had been left there in charge of the affairs of his ministry.

CHAPTER I.

1 PAUL, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ

1. *God our Saviour.* The title of *Saviour* is more usually given to Jesus Christ, though God the

2 Jesus our hope; unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3 As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, 4 neither to give heed to fables and endless genealogies, the which minister questionings, rather than a [1]dispensation of God which is in 5 faith; *so do I now.* But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned: 6 from which things some having [2]swerved have turned aside unto vain talking; 7 desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm. 8 But we know that the law is good, if a man use it lawfully, 9 as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for [3]murderers of fathers and [3]murderers of

1 Or, *stewardship*
2 Gr. *missed the mark.*
3 Or, *smiters*

Father is in several instances so designated. (Luke 1:47. 1 Tim. 4:10. Tit. 2:10. Jude 25.)

3. *Charge certain men*, &c. The false teachers condemned in this passage (3–7) were evidently those who insisted strenuously upon the obligations of the Jewish law. This class of men seem to have been a very general source of difficulty in the churches; their attempts to encumber Christianity with the burden of Mosaic rites, often occasioned the apostle great solicitude, and are the subject of severe rebuke in many of his Epistles.

4. *Fables and endless genealogies;* idle and puerile superstitions, originating either in the traditions of the Jews, or in pagan philosophy. — *Minister questionings rather than*, &c.; which tend to promote disputes and contentions, rather than that dispensation or stewardship of God, which grows out of and is developed by simple faith.

5. *But the end of the charge.* The Revisers seem here to have understood Paul to be referring to his charge to Timothy, rather than to the laws contained in the Old Testament. The meaning then will be, The object of my charge to you was, that you should promote love out of a pure heart.

6. *From which;* that is, from the promotion of kindness and good-will between man and man, mentioned above as the end and aim of the divine commands. — *Vain talking;* useless and irritating disputes.

7. *Desiring to be;* pretending to be,—desiring to be so esteemed.

9, 10. The meaning seems to

mothers, for manslayers
10 for fornicators, for abusers of themselves with men, for men-stealers, for liars, for false swearers, and if there be any other thing contrary to the [1] sound [2] doctrine;
11 according to the gospel of the glory of the blessed God, which was committed to my trust.
12 I thank him that [3] enabled me, *even* Christ Jesus our Lord, for that he counted me faithful, appointing me to *his* ser-
13 vice; though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief; and
14 the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. Faith-
15 ful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this
16 cause I obtained mercy, that in me as chief might Jesus Christ shew forth all his longsuffering, for an ensample of them which should hereafter believe on him unto eternal life. Now unto the
17 King [4] eternal, incorrupt-

1 Gr. *healthful.*
2 Or, *teaching*

3 Some ancient authorities read *enableth.*
4 Gr. *of the ages.*

be, that the Mosaic law, with its onerous rites and threatened penalties, is not now to be pressed upon those who have abandoned their sins, and are looking for salvation through faith in Jesus Christ. Its hard conditions may be urged upon those who still continue in sin, and of course reject every other ground of salvation; but they must not be brought in to burden and oppress those who have turned from the law to the gospel.

11. *According to,* &c.; referring to the doctrine mentioned at the close of the preceding verse. The meaning is, contrary to the requirements enjoined by the gospel, &c.

12. *Faithful;* worthy of being intrusted.

13. Compare Gal. 1:13, and Acts 8:3.—*I did it ignorantly,* &c. It was not done with open and designed hostility against God as God, and therefore did not come under the condemnation denounced by the Saviour against the sin not to be forgiven. See Matt. 12:31, 32. Mark 3:28–30, and notes.

15. *I am chief.* This is evidently not to be understood in a literal sense. He means thus to acknowledge the greatness of his guilt, which otherwise his expressions in v. 13 might perhaps have been supposed to deny.

16. *In me as chief;* i. e., as chief of sinners. The idea is that God selected Paul as a notable sinner in order that he might show how the most resolute and determined resisters of his will could yet be made subjects of his grace.—*For an ensample of them;* that is, an ex-

ible, invisible, the only God, *be* honour and glory [1]for ever and ever. Amen.

18 This charge I commit unto thee, my child Timothy, according to the prophecies which [2]went before on thee, that by them thou mayest war 19 the good warfare; holding faith and a good conscience; which some having thrust from them made shipwreck concern- 20 ing the faith: of whom is Hymenæus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme.

1 Gr. *unto the ages of the ages.*
2 Or, *led the way to thee*

I exhort therefore, first 2 of all, [3]that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings 2 and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good 3 and acceptable in the sight of God our Saviour; who willeth that all men 4 should be saved, and come to the knowledge of the truth. For there is 5 one God, one mediator also between God and men, *himself* man, Christ Jesus, who gave himself 6 a ransom for all; the tes-

3 Gr. *to make supplications, &c.*

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ample of the long-suffering of Christ, that future sinners might not be discouraged from coming to him.

18. *The prophecies which went before on thee.* This expression seems to refer to certain divine indications by which the future fidelity and success of Timothy's ministry were made known to the church.

19. *Holding;* holding fast.—*Made shipwreck concerning the faith;* that is, have made shipwreck of their faith.

20. *Hymenæus and Alexander.* The same individuals, apparently, are mentioned in 2 Tim. 2:17, 18, and 4:14. An Alexander of Ephesus is spoken of as taking an active part in the disturbances produced by Demetrius; although whether his action in that case was intended to be friendly or hostile to Paul, seems to be uncertain.—*Delivered unto Satan;* to the kingdom of Satan; that is, he had excommunicated them from the kingdom of Christ.

CHAPTER II.

5. The change in the translation of this verse is important. The revisers have followed Alford's suggestion. The apostle does not, as implied in the Old Version, characterize Jesus Christ as *the* man, or even as *a* man; he simply puts emphasis upon the fact that he possessed a human nature, which thus fitted him to mediate between God and humanity.

6. The meaning of the apostle here is not clear. Perhaps, as implied by the New Version, the testimony to Christ's mediatorship was to be born in the time appointed, or, perhaps, as

timony *to be borne* in its
7 own times; whereunto I
was appointed a [1]preacher
and an apostle (I speak
the truth, I lie not), a
teacher of the Gentiles in
faith and truth.
8 I desire therefore that
the men pray in every
place, lifting up holy
hands, without wrath and
9 [2]disputing. In like man-
ner, that women adorn
themselves in modest
apparel, with shamefast-
ness and sobriety; not
with braided hair, and
gold or pearls or costly
10 raiment; but (which be-
cometh women professing
godliness) through good
11 works. Let a woman
learn in quietness with all
subjection. But I per-
12 mit not a woman to teach,
nor to have dominion
over a man, but to be in
quietness. For Adam
13 was first formed, then
Eve; and Adam was not
14 beguiled, but the woman
being beguiled hath
fallen into transgression:
but she shall be saved
15 through [3]the childbear-
ing, if they continue in
faith and love and sanctification with sobriety.
3 [4]Faithful is the saying, If a man seeketh the
office of a [5]bishop, he de-
2 sireth a good work. The
[5]bishop therefore must
be without reproach, the

1 Gr. *herald.*
2 Or, *doubting*
3 Or, *her childbearing*

4 Some connect the words *Faithful is the saying* with the preceding paragraph.
5 Or, *overseer*

Alford interprets, Christ Jesus himself was a testimony; i. e., an object of testimony in the time which God had appointed.

8. *Without wrath and disputing;* without feelings of anger or ill-will towards men, or of coldness and distrust towards God.

9. *Braided hair;* a substitution for the obsolete term of the Old Version, broidered hair. Compare the passage. 1 Pet. 3: 3, 4.

13. *For Adam,* &c.; in token of the superior position which man was intended to hold. Compare 1 Cor. 11: 8, 9.

14. *Was not;* that is, by the serpent. (Gen. 3: 1–6.)—*Hath fallen into transgression;* she was the first to fall, and became herself a means of temptation to man.

15. *Through the child-bearing;* in her appropriate province of rearing and educating her children. The meaning is, that if she devote herself patiently and faithfully to the duties of her proper sphere, the way of eternal salvation is open to her as well as to man.

CHAPTER III.

1. *A bishop;* literally, an *overseer;* an officer holding a general charge and superintendence in respect to the affairs of the church, with powers and duties adapted, in many respects, doubtless, to the peculiar circumstances and habits of the times.

2. *The husband of one wife;* chaste.

husband of one wife, temperate, soberminded, orderly, given to hospi-
3 tality, apt to teach; [1] no brawler, no striker; but gentle, not contentious,
4 no lover of money; one that ruleth well his own house, having *his* children in subjection with
5 all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church
6 of God?) not a novice, lest being puffed up he fall into the [2] condemna-
7 tion of the devil. Moreover he must have good testimony from them that are without; lest he fall into reproach and the
8 snare of the devil. Deacons in like manner *must be* grave, not double-tongued, not given to much wine, not greedy of
9 filthy lucre; holding the mystery of the faith in a
10 pure conscience. And let these also first be proved; then let them serve as deacons, if they be blameless. Women in like
11 manner *must be* grave, not slanderers, temperate, faithful in all things.
12 Let deacons be husbands of one wife, ruling *their* children and their own houses well. For they
13 that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come
15 unto thee shortly; but if

1 Or, *not quarrelsome over wine*

2 Gr. *judgement.*

6. *Not a novice;* not a very recent convert to Christianity.

7. *From them which are without;* from the people of the world in general.

8. *Not double-tongued;* that is, they must be honest and sincere.

9. *The mystery of the faith;* the gospel,—often spoken of as a mystery, on account of its having been long withheld from the knowledge of mankind.

10. *Let these also first be proved;* by time. As in the case of bishops, (v. 6,) they should not be novices.

11. *Women in like manner;* this is the literal rendering of the original, and the student is left to judge for himself whether the apostle means deaconesses, wives of the deacons or women in general. The King James version understood Paul's reference to be to the wives of the deacons. Alford and Ellicott, following the ancient commentators, understand Paul to mean de conesses.

12. *Husbands of one wife;* chaste.—*Houses;* families.

13. *A good standing;* a good position in the church.

15. *How men,* &c. The marginal reading is that of the Old Version. The original is capable of either construction. The literal rendering would be, *how it behoves to behave in the house of God;* in the church,—as is immediately indicated.—*Ground;* foundation.

I tarry long, that thou mayest know [1] how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and [2] ground of the
16 truth. And without controversy great is the mystery of godliness; [3] He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.

4 But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of [4] devils, through 2 the hypocrisy of men that speak lies, [5] branded in their own conscience as with a hot iron; for- 3 bidding to marry, *and commanding* to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For 4 every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified 5 through the word of God and prayer.

If thou put the breth- 6 ren in mind of these things, thou shalt be a

1 Or, *how thou oughtest to behave thyself*
2 Or, *stay*
3 The word *God*, in place of *He who*, rests on no sufficient ancient evidence. Some ancient authorities read *which*.
4 Gr. *demons*.
5 Or, *seared*

16. The question whether this phrase should read, *God was manifest in the flesh*, as the Old Version rendered it, or, *He who was manifested in the flesh*, depends upon a very difficult question in the reading of ancient manuscripts. The difference between the two readings depends upon a very slight difference in the original Greek, a difference so slight that it has required careful microscopic examination to determine between the two. The Greek characters representing the words *he who*, are as follows, Ο Σ; the Greek characters representing God are Θ Σ. It may readily be imagined that in a manuscript 1400 years old it is not easy to determine whether the original writing was the first, and the line which belongs to the second has been added by a later hand or not. The weight of authority, however, appears to be in favor of the reading adopted by the New Version.

CHAPTER IV.

1. *Doctrines of devils;* corrupt and wicked doctrines.

2. *Through the hypocrisy of men;* these false teachers are represented by Paul as the instruments of seducing spirits.

3. *Forbidding*, &c.; that is, enjoining self-imposed penances and mortifications, as a mode of obtaining the favor of God. There has been, in all ages of the church, a great tendency to this error.

good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed
7 *until now:* but refuse profane and old wives' fables. And exercise thyself unto godliness:
8 for bodily exercise is profitable [1] for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which
9 is to come. Faithful is the saying, and worthy
10 of all acceptation. For to this end we labour and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of
11 them that believe. These things command and
12 teach. Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity. Till 13
I come, give heed to reading, to exhortation, to teaching. Neglect not 14
the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Be diligent 15
in these things; give thyself wholly to them; that thy progress may be manifest unto all. Take heed 16
to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

5 Rebuke not an elder, but exhort him as a father; the younger men as brethren: the elder
2 women as mothers; the

1 Or, *for little*

7. *Refuse;* reject.—*Old wives' fables;* nursery tales, which can only please the merest children in religious knowledge.—*Godliness,* that is, moral and spiritual purity rather than outward sanctity, sought through self-inflicted mortification.

8. *Bodily exercise—for a little;* or, as in the marginal reading of the Old Version, is profitable for a little time.—*Godliness;* holiness of heart.

10. *Who is the Saviour of all men;* inasmuch as he offers salvation to all.

12. *Let no man despise thy youth;* that is, let your life and conversation be such that they will not.

14. *The gift;* the ministerial office.—*By prophecy;* by divine direction.—*The presbytery;* the eldership,—referring to those older than himself in the ministerial work, by whom he was solemnly inducted to the office.

15. *Thy progress;* thy spiritual advancement and welfare. An important variation from the Old Version. The minister is so to give himself to study as to make it apparent to all his congregation that he is growing both in knowledge and in grace.

younger as sisters, in all
3 purity. Honour widows
that are widows indeed.
4 But if any widow hath
children or grandchil-
dren, let them learn first
to shew piety towards
their own family, and to
requite their parents: for
this is acceptable in the
5 sight of God. Now she
that is a widow indeed,
and desolate, hath her
hope set on God, and con-
tinueth in supplications
and prayers night and
6 day. But she that giveth
herself to pleasure is dead
7 while she liveth. These
things also command,
that they may be without
8 reproach. But if any pro-
videth not for his own,
and specially his own
household, he hath de-
nied the faith, and is
worse than an unbe-
liever. Let none be en- 9
rolled as a widow under
threescore years old,
having been the wife of
one man, well reported of 10
for good works; if she
hath brought up chil-
dren, if she hath used
hospitality to strangers,
if she hath washed the
saints' feet, if she hath
relieved the afflicted, if
she hath diligently fol-
lowed every good work.
But younger widows re- 11
fuse: for when they have
waxed wanton against

CHAPTER V.

3. *Widows indeed;* those that are entirely friendless and desolate, as explained below. (v. 5.) To honor them in this case means to provide for them. (Compare 5: 17.)

4. *Grandchildren;* not as in the Old Version, *nephews.*—*Towards their own family;* not merely at home. We are first to show our piety in the smaller circle and toward those that stand next us.—*Let them,*—that is, the children or nephews; let them take care of their relative, and not call upon the church.

5. *Hath her hope set on God,* &c.; that is, she ought to trust in God, and live a holy and blameless life.

6. *Is dead;* dead to the cause of Christ. Perhaps the meaning is, that she is to be excluded from all share in the charities of the church.

9. *Let none be enrolled as a widow.* Perhaps as proper subjects for the charity of the church, perhaps in a special band of widows, set apart for ecclesiastical duties in the service of the church. The latter hypothesis seems to be sustained by the context.—*Having been the wife of one man;* having been faithful and true during her married life. The expression cannot be intended to censure a second marriage, inasmuch as such a marriage is recommended in v. 14.

10. *Washed the saints' feet;* been hospitable and kind to them,—washing the feet being the token and symbol of hospitality.

11. *Refuse;* that is, in respect to the appointment or election referred to above. (v. 9.)

Christ, they desire to
12 marry; having condemnation, because they have rejected their first faith.
13 And withal they learn also *to be* idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.
14 I desire therefore that the younger [1] *widows* marry, bear children, rule the household, give none occasion to the adversary
15 for reviling: for already some are turned aside
16 after Satan. If any woman that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed.
17 Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and in teaching. For the scripture 18 saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The labourer is worthy of his hire. Against 19 an elder receive not an accusation, except at *the mouth of* two or three witnesses. Them that sin 20 reprove in the sight of all, that the rest also may be in fear. I charge 21 *thee* in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without [2] prejudice, doing nothing by partiality. Lay 22 hands hastily on no man, neither be partaker of other men's sins: keep thyself pure. Be no 23 longer a drinker of water,

1 Or, women

2 Or, *preference*

12. We are not sufficiently acquainted with the usage in the early church, to which the apostle refers in this passage, (9–12,) to account for the apparent severity of this language. It seems to imply that, being received into the number referred to above, (v. 9,) they came under some obligation to remain single, and to devote themselves for life to the service of the church. But what circumstances there were to render it necessary or desirable to impose such an obligation does not appear.

14. *The younger widows;* including, of course, the widows, as it is this class which is the subject of these instructions.

16. *Have widows;* related to them, or dependent upon them.

17. *Honor;* reward. This is shown to be the meaning by what follows.

20. *In the sight of all;* publicly

21. *The elect angels;* the holy angels.

22. *Lay hands;* in ordination.

23. By this direction, which stands in striking contrast with the ascetic doctrines which Paul had condemned, (4 : 3,) he shows that no religious end is answered by suffering any bodily discomfort or pain which can be avoided; but that Christianity

but use a little wine for thy stomach's sake and thine often infirmities.
24 Some men's sins are evident, going before unto judgement; and some men also they follow
25 after. In like manner also [1]there are good works that are evident; and such as are otherwise cannot be hid.

6 Let as many as are [2]servants under the yoke count their own masters worthy of all honour, that the name of God and the doctrine be not blas-
2 phemed. And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that [3]partake of the benefit are believing and beloved. These things teach and exhort.

If any man teacheth a 3
different doctrine, and consenteth not to [4]sound words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing 4
nothing, but [5]doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men cor- 5
rupted in mind and bereft of the truth, supposing

1 Gr. *the works that are good are evident.*
2 Gr. *bondservants.*
3 Or, *lay hold of*
4 Gr. *healthful.*
5 Gr. *sick.*

seeks to promote the welfare and happiness of man in all respects,—in small things as well as in great, at present as well as for the future, and in respect to the comfort of the body as well as to the prosperity of the soul.

24. *They follow after;* that is, they are concealed for a time, and afterwards developed.

25. *Cannot be hid;* cannot long be hid. The meaning of the two verses is, that, though sin may be secreted for a time, and virtue remain unobserved, yet in the end the true character of every one will be fully known.

CHAPTER VI.

1. *Under the yoke;* the yoke of bondage.—*Be not blasphemed;* that is, that reproach be not brought upon the cause of Christ.

2. *Despise them;* treat them with disrespectful freedom.—*Because they that partake of the benefit;* i. e., of their service. The Christian servant is not to treat his Christian master with undue familiarity because both are Christians, but is rather to render him a more faithful service because he is a member of the same household of faith.

5. *That godliness is a way of gain.* The rendering of the Old Version, *gain is godliness*, is clearly an error. No one supposes that gain is godliness, but there are a great many in our own times, as well as in those of Paul, who are attracted to godliness, because they regard it a means or way of gain.

that godliness is a way of
6 gain. But godliness with
contentment is great
7 gain: for we brought
nothing into the world,
for neither can we carry
8 anything out; but having
food and covering [1]we
shall be therewith con-
9 tent. But they that de-
sire to be rich fall into a
temptation and a snare
and many foolish and
hurtful lusts, such as
drown men in destruction
10 and perdition. For the
love of money is a root
of all [2]kinds of evil:
which some reaching after
have been led astray from
the faith, and have
pierced themselves
through with many sor-
rows.
11 But thou, O man of
God, flee these things;
and follow after right-
eousness, godliness, faith,
love, patience, meekness.
12 Fight the good fight of
the faith, lay hold on the
life eternal, whereunto
thou wast called, and
didst confess the good
confession in the sight of
many witnesses. I charge
13 thee in the sight of God,
who [3]quickeneth all
things, and of Christ Je-
sus, who before Pontius
Pilate witnessed the good
confession; that thou
14 keep the commandment,
without spot, without re-
proach, until the appear-
ing of our Lord Jesus
Christ: which in [4]its own
15 times he shall shew, who
is the blessed and only
Potentate, the King of

1 Or, *in these we shall have enough*
2 Gr. *evils.*
3 Or, *preserveth all things alive*
4 Or, *his*

8. *We shall be therewith content;* or, as in the margin, *in these we shall have enough.* The apostle does not exhort Christians to contentment, but states as a fact what is the Christian experience of contentment in a simple provision for the necessary wants of the body.

9. *They that desire to be rich.* This hardly sufficiently expresses the force of the original, which is rather *they who are determined to be rich;* whose will is set upon the acquisition of wealth.

10. *Root of all kinds of evil;* not *the root of all evil.* All evil does not grow out of the love of money. There are other evil roots in men, such as the love of power, the love of present animal pleasure and the like; but almost every kind of evil does grow out of the love of money.

12. *Confess—confession.* This word is substituted for profession in the Old Version, to correspond with verse 13, where the same Greek word is used. The original implies simply a public assent; in this case assent to the great doctrines of Christianity.

13. *Who quickeneth all things;* who giveth life to all things.—*Witnessed the good confession.* He boldly avowed himself to be the Messiah. (John 18: 35–37.)

15. *In its own times;* in its own promised time.

[1]kings, and Lord of
16 [2]lords; who only hath
immortality, dwelling in
light unapproachable;
whom no man hath seen,
nor can see: to whom *be*
honour and power eternal.
Amen.

17 Charge them that are
rich in this present [3]world,
that they be not high-
minded, nor have their
hope set on the uncer-
tainty of riches, but on
God, who giveth us richly
18 all things to enjoy; that
they do good, that they
be rich in good works,
that they be ready to dis-
tribute, [4]willing to com-
municate; laying up in 19
store for themselves a
good foundation against
the time to come, that
they may lay hold on the
life which is *life* indeed.

O Timothy, guard [5]that 20
which is committed unto
thee, turning away from
the profane babblings and
oppositions of the know-
ledge which is falsely so
called; which some pro- 21
fessing have [6]erred con-
cerning the faith.

Grace be with you.

1 Gr. *them that reign as kings.*
2 Gr. *them that rule as lords.*
3 Or, *age*
4 Or, *ready to sympathize*
5 Gr. *the deposit.*
6 Gr. *missed the mark.*

17. *Uncertainty of riches;* a strong expression which represents the hope as reposed in that very quality in riches which renders them untrustworthy.

20. *Oppositions*, &c.; oppositions to the truth by false philosophy.

¶ The subscription to this epistle in the Old Version is as follows: "The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana." This is not, however, authoritative, and is, therefore, omitted by the Revisers.

THE SECOND EPISTLE TO

TIMOTHY.

THERE is evidence in the historical records of the early church, that Paul, after having been liberated from his first confinement at Rome, was imprisoned again, and that this second imprisonment terminated in his martyrdom. Some have supposed that the Second Epistle to Timothy was written during this second imprisonment, and just before the apostle's death, to which approaching event they consider the expressions, 4: 6, 8, as alluding. Others maintain that it was written during his first imprisonment, and at an early period of it, since he sends for Timothy to join him, (4: 21;) and Timothy is spoken of as with him in several of the Epistles written from Rome. It is not important, however, in regard to the interpretation of the Epistle, to determine this question; for, though commentators are divided in respect to the date to which it is to be referred, all agree that, like the other, it is a letter of instructions in respect to the administration of the affairs of the church, sent to Timothy at Ephesus, from Paul at Rome; and this is all that seems to be necessary to a proper understanding of it.

1 PAUL, an apostle of Christ Jesus [1] by the will of God, according to the promise of the life which **2** is in Christ Jesus, to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and

1 Gr. *through.*

CHAPTER I.

1. *The promise of the life;* of eternal life and salvation.
3. *From my forefathers;* as his forefathers had done. The God whom he was serving was the same God that the patriarchs had worshipped in ancient times.

4 day longing to see thee, remembering thy tears, that I may be filled with
5 [1]joy; having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee
6 also. For the which cause I put thee in remembrance that thou [2]stir up the gift of God, which is in thee through the laying on of my
7 hands. For God gave us not a spirit of fearfulness; but of power and love and
8 [3]discipline. Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God; who 9
saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been 10
manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and incorruption to light through the gospel, whereunto I was appointed 11
a [4]preacher, and an apostle, and a teacher. For the which cause I 12
suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am

1 Or, *joy in being reminded*
2 Gr. *stir into flame.*
3 Gr. *sobering.*
4 Gr. *herald.*

4. *Thy tears;* referring, perhaps, to the occasion when he bade farewell to the elders at at Ephesus, as narrated Acts 20: 37, 38, where Timothy, it is not improbable, had taken leave of him.

5. *Eunice.* She was a Jewess, as is stated Acts 16: 1.

6. *Stir up the gift of God;* be diligent and active in the exercise of the gift, that is, the office of the ministry.—*The laying on of my hands.* His ordination to the work of the ministry was stated, in 1 Tim. 4: 14, to be by the presbytery, that is, the elders. But the ceremony of laying on of hands was often performed in token of any special consecration, as well as in cases of original induction to the ministerial office. For an example, see Acts 13: 2, 3. So Paul appears to have consecrated Timothy for the particular work to which he called him.

9. *Not according to;* not in consequence of.—*Given us;* designed for us, appropriated to us.—*Before times eternal;* this is a nearly literal rendition of the original, which the Old Version paraphrased by the phrase *before the world began.* The scholars are not agreed in its interpretation.

10. *Who abolished death;* hath taken away its power and sting.

12. *These things;* the hardships of his imprisonment.

persuaded that he is able to guard [1]that which I have committed unto him
13 against that day. Hold the pattern of [2]sound words which thou hast heard from me, in faith and love which is in Christ
14 Jesus. [3]That good thing which was committed unto *thee* guard through the [4]Holy Ghost which dwelleth in us.
15 This thou knowest, that all that are in Asia turned away from me; of whom are Phygelus and
16 Hermogenes. The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of
17 my chain; but, when he was in Rome, he sought me diligently, and found
18 me (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

Thou therefore, my 2
child, be strengthened in the grace which is in Christ Jesus. And the 2
things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. [5]Suffer 3
hardship with *me*, as a good soldier of Christ Jesus. No soldier on 4
service entangleth himself in the affairs of *this* life; that he may please him who enrolled him as a soldier. And if also a 5
man contend in the games, he is not crowned, except he have contended lawfully. The husband- 6
man that laboureth must

1 Or, *that which he hath committed unto me* Gr. *my deposit.*
2 Gr. *healthful.*
3 Gr. *The good deposit.*
4 Or, *Holy Spirit*
5 Or, *Take thy part in suffering hardship, as &c.*

13. *Of sound words;* of sound doctrine.

14. *That good thing;* the sacred trust of the ministry.

16. *The house;* the family. It would seem that this family resided in Ephesus, as a salutation is sent to the members of it at the close of the Epistle, (4: 19,) and there Onesiphorus had himself shown Paul kindness. (v. 16.) He had, however, now been at Rome. From the message being only to his family, it would seem that Onesiphorus was still absent from Ephesus, or dead.

CHAPTER II.

2. *To faithful men;* as ministers of the gospel.

3. *Suffer hardship;* the original implies participation with another in suffering, and the meaning may be that of the text or that of the marginal reading.

5. *Contend;* in the athletic games common in those days as public amusements.—*Lawfully;* according to the rules and conditions established for the regulation of the game.

6. The meaning is, that the husbandman is the first to par-

be the first to partake of
7 the fruits. Consider what
I say; for the Lord shall
give thee understanding
8 in all things. Remember
Jesus Christ, risen from
the dead, of the seed of
David, according to my
9 gospel: wherein I suffer
hardship unto bonds, as
a malefactor; but the
word of God is not
10 bound. Therefore I en-
dure all things for the
elect's sake, that they
also may obtain the sal-
vation which is in Christ
Jesus with eternal glory.
11 Faithful is the [1]saying:
For if we died with him,
we shall also live with
12 him: if we endure, we
shall also reign with him:
if we shall deny him, he
13 also will deny us: if we
are faithless, he abideth
faithful; for he cannot
deny himself.

14 Of these things put
them in remembrance,
charging *them* in the
sight of [2]the Lord, that
they strive not about
words, to no profit, to the
subverting of them that
15 hear. Give diligence to
present thyself approved
unto God, a workman
that needeth not to be
ashamed, [3]handling
aright the word of truth.
16 But shun profane bab-
blings: for they will pro-
ceed further in ungodli-
ness, and their word will
17 [4]eat as doth a gangrene:
of whom is Hymenæus
18 and Philetus; men who
concerning the truth have
[5]erred, saying that [6]the
resurrection is past al-
ready, and overthrow the
faith of some. Howbeit
19 the firm foundation of
God standeth, having
this seal, The Lord know-

1 Or, *saying; for if &c.*
2 Many ancient authorities read *God.*
3 Or, *holding a straight course in the word of truth* Or, *rightly dividing the word of truth*
4 Or, *spread*
5 Gr. *missed the mark.*
6 Some ancient authorities read *a resurrection*

take of the fruits of the harvest. So in spiritual things: he who labors for others will be the first to enjoy spiritual fruit himself,—a truth abundantly illustrated and demonstrated in the experience of faithful pastors, Sunday-school teachers, and Christian parents. It is here held up before Timothy as an incentive to spiritual faithfulness.

8. *My gospel;* the gospel which has been intrusted to me.

9. *Wherein;* in preaching which.

11. *Died with him;* dead to sin with him.

17. *Their word;* their influence.—*Will eat as doth a gangrene;* corrupting and destroying the spirit of piety.

19. *The firm foundation of God;* the foundation which God has laid,—meaning that portion of the professing church which he had established, as is indicated by what follows.—*Let every one,* &c.; that is, there

eth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteous-
20 ness. Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honour, and some unto
21 dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, meet for the master's use, prepared unto
22 every good work. But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure
23 heart. But foolish and ignorant questionings refuse, knowing that they
24 gender strifes. And the Lord's [1]servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness 25
[2]correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may 26
[3]recover themselves out of the snare of the devil, having been [4]taken captive [5]by the Lord's servant unto the will of God.

But know this, that in 3
the last days grievous times shall come. For 2
men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, 3
implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, 4
puffed up, lovers of pleasure rather than lovers of

1 Gr. *bondservant.*
2 Or, *instructing*
3 Gr. *return to soberness.*
4 Gr. *taken alive.*

5 Or, *by the devil, unto the will of God* Gr. *by him, unto the will of him.* In the Greek the two pronouns are different.

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was a test to determine the genuineness of discipleship, in the personal holiness which was manifested as the fruits of a religious profession.

20. *A great house;* here representing the house of God, namely, the church.

21. *Purge himself from these;* from the errors and follies above named.

24. *Must not strive;* must not dispute and contend.

26. As is seen by the margin, there is a difficulty respecting the proper interpretation of this passage. Some scholars suppose that Paul speaks of the emancipated as having been taken captive by the devil, yet according to God's will, who overrules and controls even Satan himself; others, that they are represented as being taken captive out of the snare of the devil by the servant of the Lord, i. e., his minister, in accordance with God's will, who desires all men to be saved.

5 God; holding a form of godliness, but having denied the power thereof: from these also turn
6 away. For of these are they that creep into houses, and take captive silly women laden with sins, led away by divers
7 lusts, ever learning, and never able to come to the knowledge of the truth.
8 And like as Jannes and Jambres withstood Moses, so do these also withstand the truth: men corrupted in mind, reprobate concerning the faith.
9 But they shall proceed no further: for their folly shall be evident unto all men, as theirs also came
10 to be. But thou didst follow my teaching, conduct, purpose, faith, longsuffering, love, pa-
11 tience, persecutions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the Lord delivered me. 12 Yea, and all that would live godly in Christ Jesus shall suffer persecution. 13 But evil men and impostors shall wax worse and worse, deceiving and being deceived. 14 But abide thou in the things which thou hast learned and hast been assured of, knowing of [1] whom thou hast learned them; 15 and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 [2] Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for [3] instruction which is in righteousness: 17 that the man of God may be complete, furnished completely unto every good work.

1 Gr. *what persons.*
2 Or, *Every scripture* is *inspired of God, and profitable*
3 Or, *discipline*

CHAPTER III.

5. *A form of godliness;* an outward pretension to godliness.

8. *Jannes and Jambres;* names handed down by tradition, though not mentioned in the Old Testament, as those of the magicians who resisted the claims of Moses to be received as the messenger of God in the palace of Pharaoh.

9 *As theirs;* that is, the folly of the magicians, as recorded in the account in Exodus.

16. The reading given here in the margin is that of the Old Version. Scholars are not agreed as to which is the preferable reading. The difference, however, is not doctrinally very important, whichever view be taken the meaning is the same. The apostle has been speaking of the Old Testament Scriptures; he now goes on to declare that every Scripture, i. e., sacred writing, is inspired of God, and

4 [1]I charge *thee* in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom; 2 preach the word; be instant in season, out of season; [2]reprove, rebuke, exhort, with all longsuf- 3 fering and teaching. For the time will come when they will not endure the [3]sound [4]doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; 4 and will turn away their ears from the truth, and turn aside unto fables. 5 But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry. For I am already being 6 [5]offered, and the time of my departure is come. I 7 have fought the good fight, I have finished the course, I have kept the faith: henceforth there is 8 laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.

Do thy diligence to 9 come shortly unto me: for Demas forsook me, 10

1 Or, *I testify, in the sight...dead, both of his appearing &c.*
2 Or, *bring to the proof*
3 Gr. *healthful.*
4 Or, *teaching*
5 Gr. *poured out as a drink-offering.*

is profitable for religious instruction as a means of reproving men of sin, turning them into the ways of righteousness, and giving them instruction and guidance therein.

CHAPTER IV.

3. *Heap to themselves teachers;* by listening to every teacher that offers instruction, however false his pretensions.

6. *For I am already being offered;* not, as in the Old Version, *I am now ready to be offered.* The apostle in bonds at Rome speaks of himself as a victim bound and ready to be laid on the altar as a sacrifice.—*Is come.* This passage (6–8) has been by some considered as indicating that Paul wrote this Epistle when very near the close of his life, during a second imprisonment, which tradition teaches that he suffered at Rome, and which terminated in his martyrdom. The directions, however, which follow, (11–13, 21,) seem to imply that he did not consider his work as yet absolutely ended. If the latter supposition is correct, this passage must mean only that he felt that he was gradually drawing towards the close of his labors. In either case it is interesting to observe that the faith and hope which had given him activity and guidance during his long life of suffering and danger, now became his solace and support when he found himself near its end.

8. *That have loved his appearing;* that desire it, looking forward to it with joyful anticipations.

10. Demas is mentioned as with the apostle when he wrote

having loved this present [1] world, and went to Thessalonica; Crescens to [2] Galatia, Titus to Dalma-
11 tia. Only Luke is with me. Take Mark, and bring him with thee: for he is useful to me for
12 ministering. But Tychicus I sent to Ephesus.
13 The cloke that I left at Troas with Carpus, bring when thou comest, and the books, especially the
14 parchments. Alexander the coppersmith [3] did me much evil: the Lord will render to him according
15 to his works: of whom be thou ware also; for he greatly withstood our
16 words. At my first defence no one took my part, but all forsook me: may it not be laid to their account. But the Lord 17
stood by me, and [4] strengthened me; that through me the [5] message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. The 18
Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom *be* the glory [6] for ever and ever. Amen.

Salute Prisca and 19
Aquila, and the house of Onesiphorus. Erastus 20
abode at Corinth: but Trophimus I left at Miletus sick. Do thy dili- 21
gence to come before winter. Eubulus saluteth

1 Or, *age*
2 Or, *Gaul*
3 Gr. *shewed.*

4 Or, *gave me power*
5 Or, *proclamation*
6 Gr. *unto the ages of the ages.*

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his Epistles to the Colossians and to Philemon. (Col. 4:14. Philem. 24.)

11. Luke had accompanied Paul to Rome, and remained there with him, as he is repeatedly alluded to in Epistles written by Paul from that city.

12. *Tychicus.* He is mentioned, Acts 20: 4, as belonging in Asia. He was sent once to Asia from Rome as the bearer of Epistles from Paul. (Ephes. 6: 21. Col. 4: 7.)

13. *At Troas.* Paul had stopped at Troas on his last journey to Jerusalem. (Acts 20: 6.)

14. *Alexander.* An Alexander of Ephesus is mentioned, Acts 19: 33, as taking a part in the disturbances created by Demetrius. One of this name is also referred to in 1 Tim. 1: 20.

16. *At my first defence;* before the tribunal at Rome.

19. *Prisca;* Priscilla. (Acts 18: 1–3, 18, 19.)

20. *Erastus;* mentioned Rom. 16, 23, as the chamberlain of the city. He was afterwards sent by Paul into Macedonia. (Acts 19: 22.) Trophimus is also mentioned elsewhere as an Ephesian. (Acts 20: 4. 21: 29.)

21. *Before winter;* when the navigation would be no longer safe.

chee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord be with thy spirit. Grace be with you.

The subscription to this epistle in the Old Version was as follows: "The Second Epistle unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time." It is, however, not authoritative, and does not determine anything respecting the date of the epistle.

THE EPISTLE TO

TITUS.

TITUS is often mentioned in the Epistles as Paul's companion and fellow-laborer. He was a Greek, Timothy being a Jew; and, although Paul allowed of the circumcision of Timothy, out of regard to the feelings of the Jewish brethren, he would not permit this rite to be performed upon Titus, (Gal. 2: 3, 4;) thus showing that, while he allowed Jews to continue Jews, he would not countenance the idea that the rites and observances of the Mosaic law were essential to the salvation of the Gentiles. This Epistle is addressed to Titus at Crete, a large island in the Mediterranean, south of the Egean Sea. It is now called *Candia*. Paul had left Titus in Crete, in charge of the churches which had been founded there. (1: 5.) His position in respect to the church, and his duties, were similar to those of Timothy at Ephesus, and the instructions contained in this Epistle, accordingly, correspond very closely with those addressed to Timothy.

1 PAUL, a [1]servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is ac-
2 cording to godliness, in hope of eternal life, which God, who cannot lie, promised before times
3 eternal; but in [2]his own seasons manifested his word in the [3]message, wherewith I was intrusted according to the commandment of God our
4 Saviour; to Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour.
5 For this cause left I

1 Gr. *bondservant.* 2 Or, *its*

3 Or, *proclamation*

CHAPTER I.

2. *Times eternal.* See 2 Timothy, 1: 9. Note. — *Promised;* in the counsels of his own will.

3. *His own seasons;* in the Old Version, *in due times.* The meaning is, in the time or season which he has himself appointed.

5. *Left I thee in Crete.* The

thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee
6 charge; if any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly.
7 For the [1]bishop must be blameless, as God's steward; not selfwilled, not soon angry, [2]no brawler, no striker, not greedy of
8 filthy lucre; but given to hospitality, a lover of good, soberminded, just,
9 holy, temperate; holding to the faithful word which is according to the teaching, that he may be able both to exhort in the [3]sound [4]doctrine, and to convict the gainsayers.

For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, a prophet of their own, said, Cretans are alway liars, evil beasts, idle [5]gluttons. This testimony is true. For which cause reprove them sharply, that they may be [6]sound in the faith, not giving heed to

10 11 12 13 14

1 Or, *overseer*
2 Or, *not quarrelsome over wine*
3 Gr. *healthful.*
4 Or, *teaching*
5 Gr. *bellies.*
6 Gr. *healthy.*

ship in which Paul performed his voyage to Rome, as recorded at the close of the Acts, touched repeatedly at the ports of Crete. This is the only case in which any record remains of Paul's visiting the island. At what time he put Titus in charge there, and when this Epistle was written to him, are both wholly unknown. — *Elders;* pastors; called *bishops* in v. 7.

6. These directions (6–9) correspond very closely with those given to Timothy on the same subject. (1 Tim. 3: 2–9.)— *Having children that believe;* not *faithful* children, but children who are believers or disciples. It was important that in the heathen cities, the elders of the churches should not be those whose children were themselves pagans.—*Riot;* dissoluteness of manners, or excess of any kind.

9. *The faithful word;* the word worthy of faith; that is, truths well-established and sure. —*Sound doctrine;* sound instruction.—*Gainsayers;* opposers.

10. *They of the circumcision;* the Jews.

11. *For filthy lucre's sake.* In what way precisely this pharisaical sanctity was turned to the purposes of gain, is not known. There are frequent allusions, however, to the fact that this was done. (Compare Matt. 23: 14. 1 Tim. 6: 5. 2 Tim. 3: 6, 7.)

12. *A prophet;* a pagan prophet.—*Idle gluttons;* a freer, and yet in the spirit more accurate translation, than that of the Old Version.

Jewish fables, and commandments of men who turn away from the truth.
15 To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled.
16 They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate.

2 But speak thou the things which befit the
2 [1]sound [2]doctrine: that aged men be temperate, grave, soberminded, [3]sound in faith, in love,
3 in patience: that aged women likewise be reverent in demeanour, not slanderers nor enslaved to much wine, teachers of
4 that which is good; that they may train the young women to love their husbands, to love their chil-
5 dren, *to be* soberminded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed: the
6 younger men likewise exhort to be soberminded:
7 in all things shewing thyself an ensample of good works; in thy doctrine *shewing* uncorruptness, gravity, sound speech,
8 that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us. *Ex-*
9 *hort* [4]servants to be in subjection to their own masters, *and* to be well-pleasing *to them* in all things; not gainsaying;
10 not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the
11 grace of God [5]hath appeared, bringing salva-
12 tion to all men, instructing us, to the intent that,

1 Gr. *healthful.*
2 Or, *teaching*
3 Gr. *healthy.*

4 Gr. *bondservants.*
5 Or, *hath appeared to all men, bringing salvation*

15. *All things are pure;* that is, all kinds of meats and drinks. The idea is the same that the apostle has, in his other Epistles, so often advanced, — that he whose heart is pure need not be solicitous about ceremonial distinctions and prohibitions.

CHAPTER II.

1. *Speak thou;* teach, inculcate.

3–5. In several respects the translation of the New Version here, is both more graphic and more accurate than that of the Old Version.

8. *Ashamed;* confounded.

9. *Gainsaying;* contradicting and objecting.

12. *Instructing us to the intent,* &c.; and not, as in the Old Version, teaching us that we should live, &c. The meaning is, that

denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this
13 present [1] world; looking for the blessed hope and appearing of the glory [2] of our great God and Saviour Jesus Christ;
14 who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.
15 These things speak and exhort and reprove with all [3] authority. Let no man despise thee.

3 Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto
2 every good work, to speak evil of no man, not to be contentious, to be gentle, shewing all meekness to-
3 ward all men. For we also were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. But when the
4 kindness of God our Saviour, and his love toward man, appeared, not
5 by works *done* in righteousness, which we did ourselves, but according to his mercy he saved us, through the [4] washing of regeneration [5] and renewing of the [6] Holy Ghost,
6 which he poured out upon us richly, through Jesus Christ our Saviour; that,
7 being justified by his grace, we might be made [7] heirs according to the hope of eternal life.
8 Faithful is the saying, and concerning these things I will that thou affirm confidently, to the end that they which have believed God may be careful to [8] maintain good works. These things are good and profitable unto
9 men: but shun foolish questionings, and gene-

1 Or, *age*
2 Or, *of the great God and our Saviour*
3 Gr. *commandment.*
4 Or, *laver*
5 Or, *and* through *renewing*
6 Or, *Holy Spirit*
7 Or, *heirs, according to hope, of eternal life*
8 Or, *profess honest occupations*

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the instruction which is afforded by the Gospel is all for the developing of a sober, righteous, and godly life, and a blessed hope of immortality.

13. *Appearing of the glory*, &c.; of this glory Jesus Christ emptied himself when he came to the earth, but he will put it on again, and appear in glory at the last day, and for this manifestation of his glory the apostle bids Christian believers wait and hope.

CHAPTER III.

1. *To be in subjection;* to be obedient.

9. *The law;* the Mosaic law. Similar cautions were given to Timothy. (1 Tim. 1; 4.)

alogies, and strifes, and fightings about the law; for they are unprofitable
10 and vain. A man that is [1]heretical after a first and second admonition [2]re-
11 fuse; knowing that such a one is perverted, and sinneth, being self-condemned.
12 When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have determined to winter.
13 Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.
14 And let our *people* also learn to [3]maintain good works for necessary [4]uses, that they be not unfruitful.
15 All that are with me salute thee. Salute them that love us in faith.

Grace be with you all.

1 Or, *factious*
2 Or, *avoid*
3 Or, *profess honest occupations*
4 Or, *wants*

10. *That is heretical;* that maintains the corrupt opinions and practices which the apostle had been condemning.—*Refuse;* perhaps exclude from the church; perhaps, as in the margin, avoid.

12. The name of Artemas is not elsewhere mentioned. Tychicus is spoken of, Acts 20:4. There were several cities named Nicopolis in the various provinces visited by Paul, and it is uncertain which was here intended.—*There to winter.* This expression seems to imply that Paul was not then at Nicopolis, as is stated in the subscription at the end of the Epistle. These subscriptions are not to be considered as a part of the inspired volume. They are in many instances supposed to be erroneous.

The subscription to this Epistle, as given in the Old Version, was as follows: "It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia."

THE EPISTLE TO

PHILEMON.

At the same time that Paul sent his Epistle from Rome to the churches at Ephesus and Colossæ, he wrote this letter to Philemon, apparently an officer of the church at Colossæ, to be conveyed by Onesimus, his servant, who had fled from his master, and made his way to Rome, where he had been converted to Christianity under the ministry of Paul. The letter states to Philemon the circumstances of the case, and enjoins upon him to receive his servant again, though not now as a servant, that is, as a slave, but as a Christian brother.

1 Paul, a prisoner of Christ Jesus, and Timothy [1]our brother, to Philemon our beloved
2 and fellow-worker, and to Apphia [2]our sister, and to Archippus our fellow-soldier, and to the church in thy house:
3 Grace to you and peace from God our Father and the Lord Jesus Christ.
4 I thank my God always, making mention of thee in my prayers, hearing of [3]thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints;
6 that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in [4]you, unto Christ.
7 For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.
8 Wherefore, though I

1 Gr. *the brother.*
2 Gr. *the sister.*

3 Or, *thy love and faith*
4 Many ancient authorities read *us.*

2. *Our sister;* instead of as in the Old Version, *our beloved Apphia.*—Apphia and Archippus may have been the wife and son of Philemon. Archippus is mentioned in the Epistle to the Colossians, which was sent at the same time with this.

4. *I thank my God.* These words are to be connected with the fifth verse. He thanked God on account of what he heard of Philemon's love and faith, &c.

8. *That which is befitting;* that which is right,—which Christian principles require, meaning in

have all boldness in Christ to enjoin thee that
9 which is befitting, yet for love's sake I rather beseech, being such a one as Paul [1] the aged, and now a prisoner also of
10 Christ Jesus: I beseech thee for my child, whom I have begotten in my
11 bonds, [2] Onesimus, who was aforetime unprofitable to thee, but now is profitable to thee and to
12 me: whom I have sent
13 back to thee in his own person, that is, my very heart: whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the
14 gospel: but without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will. For
15 perhaps he was therefore parted *from thee* for a season, that thou shouldest have him for ever; no longer as a
16 [3] servant, but more than a [3] servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord. If then
17 thou countest me a partner, receive him as myself. But if he hath
18 wronged thee at all, or oweth *thee* aught, put that to mine account; I
19 Paul write it with mine own hand, I will repay it: that I say not unto thee how that thou owest to me even thine own self besides. Yea, brother,
20 let me have [4] joy of thee in the Lord: refresh my

1 Or, *an ambassador, and now &c.*
2 The Greek word means *Helpful.*
3 Gr. *bondservant.*
4 Or, *help*

respect to Onesimus, as is explained below.

12. *My very heart;* mine own self.—The change in this verse is required by the best manuscripts. The phrase in the Old Version *thou therefore receive him*, was probably interpolated to complete the sentence, which is really not completed until we reach the 17th verse.

14. *Thy mind;* thy consent.

16. *No longer as a servant;* not as a slave. Philemon was to change entirely the nature of the relation which had subsisted between him and his bondman. (Compare Col. 4: 1.) The emancipation of slaves does not at all imply their separation from their master. Emancipation is simply the substitution of wages for stripes, as the inducement to labor. We are not, therefore, to be surprised that Paul sent Onesimus back to his former home. If the slaves of a whole community were to escape from their thraldom, it would be the wisest philanthropy to send them all back to their wonted occupations again, with the injunction to their masters to receive them, not as slaves, but as fellow-men; provided that there was a reasonable ground to expect, as in this case, that the injunction would be obeyed.

21 heart in Christ. Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I
22 say. But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you.

23 Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; *and so do*
24 Mark, Aristarchus, Demas, Luke, my fellow-workers.

25 The grace of [1] our Lord Jesus Christ be with your spirit. [2]Amen.

1 Some ancient authorities read *the*.

2 Many ancient authorities omit *Amen*.

The subscription in the Old Version is as follows: "Written from Rome to Philemon by Onesimus a servant."

THE EPISTLE TO THE

HEBREWS.

It will be observed by the reader, that the Epistle to the Hebrews does not, like most of the other Epistles, contain within itself the name of its author, either at the commencement or at the conclusion. The title, however, which has been attached to the work from very ancient times, attributes it to Paul; and it was the general, though not the universal opinion of the early church, that he was the writer. The question of its authorship has, however, been a matter of discussion in every age, and countless hypotheses have been framed, and defended with great learning, research, and ability, to solve the supposed mystery of its origin.

The Epistle is addressed to the Hebrew Christians, being intended apparently for that class of the Jewish nation most devoted to, and intimately connected with, the religion of their forefathers. That it was to be communicated to them through the medium of some local church, to which it was in the first instance directly addressed, is plain from the expressions in the concluding verses. The attempts to ascertain what local church this was, have given rise to conjectures as numerous and as laboriously maintained as those in respect to the authorship of the work; but no one of the opinions advanced on this point, has been able to command any general assent among scholars.

We know that Paul was very deeply interested in resisting the attempts of the Jews that the Mosaic institutions should be acknowledged and obeyed in the Christian church; and that his efforts in this cause awakened the animosity of the more zealous Jews against him, as the advocate of opinions which came strongly into collision with their prejudices and feelings. Now, if we suppose that he conceived the design of writing this treatise, towards the close of his career, for the purpose of making an attempt, in a deliberate and decided, and yet mild and conciliatory manner, to settle this question by drawing a parallel between the Jewish and Christian dispensations, in full, treating the former with the utmost deference and respect, while

yet he showed the superiority of the latter in every point of comparison; that he sent the Epistle in the first instance, to some local church, near the central seat of the great influence which he intended to reach by it,—addressing to that church the particular communications in the last verses; that he refrained from attaching his name openly to the work, in order that he might not unnecessarily obtrude upon his readers the knowledge of an origin which might prepossess them unfavorably,—and that, in consequence of this, while it was generally understood to have been written by Paul, in the early church, it was not universally so understood; and, finally, that the discussion then commenced has been continued to the present time, through the fondness of men to speculate on what is not fully known, and to frame theories for the sake of the pleasure of ingeniously defending them;—if we make these suppositions, we perhaps account for the phenomena connected with the history of this Epistle, as satisfactorily as the nature of the case allows.

[It should perhaps be added that most modern scholars are of the opinion that the Epistle was not written by Paul. They base this opinion upon the use of terms and characteristics of style very unlike those of the apostle in other writings. L. A.]

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1 God, having of old time spoken unto the fathers in the prophets by divers portions and in **2** divers manners, hath at the end of these days spoken unto us in [1] *his* Son, whom he appointed heir of all things, through whom also he made the [2] worlds; who being the **3** effulgence of his glory, and [3] the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the

1 Gr. *a Son.*
2 Gr. *ages.*

3 Or, *the impress of his substance*

CHAPTER I.

1. *By divers portions and in divers manners;* the Old Testament revelation set forth the truth in fragments and in various forms. Christ is the full revelation of God, gathering into himself all the rays which shine in the Old Testament.

2. *At the end of these days;* in this the last dispensation.

3. *The effulgence of his glory;* the word *effulgence* is here substituted for *brightness*, used in the Old Version, because the latter word might be supposed to mean a *reflected* splendor, whereas the true meaning is a radiance which is flashed forth from within.—*The very image of his substance;* the original implies that which is stamped or

right hand of the Majesty
4 on high; having become
by so much better than
the angels, as he hath in-
herited a more excellent
5 name than they. For
unto which of the angels
said he at any time,
Thou art my Son,
This day have I be-
gotten thee?
and again,
I will be to him a
Father,
And he shall be to me
a Son?
6 [1] And when he again [2] bringeth in the firstborn
into [3] the world he saith,
And let all the angels of
God worship him. And 7
of the angels he saith,
Who maketh his an-
gels [4] winds,
And his ministers a
flame of fire:
but of the Son *he saith*, 8
Thy throne, O God, is
for ever and ever;
And the sceptre of up-
rightness is the scep-
tre of [5] thy king-
dom.
Thou hast loved right- 9

1 Or, *And again, when he bringeth in*
2 Or, *shall have brought in*
3 Gr. *the inhabited earth.*
4 Or, *spirits*
5 The two oldest Greek manuscripts read *his.*

impressed by a die. Christ is represented as the impression of the seal of God.

4. *So much better than;* so much superior to.—*The angels.* The writer brings Jesus into comparison with the angels, because the Jews regarded the Mosaic law as given by the ministration of angels, (Acts 7: 53;) and he accordingly adopts this as one of the points of comparison between the two dispensations.—*A more excellent name;* that is, the name of *Son*, as specified in the next verse.

5. These quotations are from Ps. 2: 7, and 2 Sam. 7: 14, and are here considered as applicable to the Messiah. The meaning is, that Jesus was the Son of God, and that, too, in a sense altogether distinctive and peculiar.

6. The language here quoted is supposed to be taken from Ps. 97: 7.

7. Ps. 104: 4. In the original psalm, where the writer is representing the power of God, as shown in the visible creation, the meaning has been supposed to be, Who maketh angels or messengers of the winds, and ministers, that is, servants, of the lightning; which involves the idea that his angels, like the winds, are employed in subordinate stations to do his will. It is in this view of the meaning that the language is pertinent here.

8, 9. Ps. 45: 6, 7. The meaning is that while, in the passage quoted above, it is implied that angels are only subordinate agents, to execute, like the winds, the commands of Jehovah, the Son is addressed as clothed with independent majesty and power.—*Anointed thee.* Anointing was the ancient ceremony of induction to the royal office. (1 Sam. 16: 13.) The meaning therefore is, Thy God hath crowned thee, with rejoicings, as the monarch of the mediatorial kingdom.

eousness, and hated iniquity;
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.
10 And,
Thou, Lord, in the beginning hast laid the foundation of the earth,
And the heavens are the works of thy hands:
11 They shall perish; but thou continuest:
And they all shall wax old as doth a garment;
12 And as a mantle shalt thou roll them up,
As a garment, and they shall be changed:
But thou art the same,
And thy years shall not fail.
13 But of which of the angels hath he said at any time,
Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet?
Are they not all minister- 14
ing spirits, sent forth to do service for the sake of them that shall inherit salvation?

Therefore we ought to 2
give the more earnest heed to the things that were heard, lest haply we drift away *from them.* For if 2
the word spoken through angels proved stedfast, and every transgression and disobedience received a just recompense of reward; how shall we es- 3
cape, if we neglect so great salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God 4
also bearing witness with

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10. Ps. 102: 25–27.

13. Ps. 110: 1.

14. *Ministering spirits;* that is, are not they (the angels) instead of being like the Son, at the head of the kingdom, only ministering spirits, employed altogether in executing a superior's commands?

CHAPTER II.

1. *The things that were heard;* in respect to the gospel, as is shown in v. 3,—*Lest haply we drift away from them;* be diverted from them; be carried beyond them by the drift and tendency of our lives.

2. *The word spoken through angels;* the law proclaimed through the instrumentality of angels. — *Proved steadfast;* was fully maintained.

3. *Having—been spoken.* The gospel was first made known by Jesus himself, and afterwards by those to whom he committed it.

them, both by signs and wonders, and by manifold powers, and by [1] gifts of the [2] Holy Ghost, according to his own will.

5 For not unto angels did he subject [3] the world to come, whereof we speak.

6 But one hath somewhere testified, saying,

What is man, that thou art mindful of him?
Or the son of man, that thou visitest him?

7 Thou madest him [4] a little lower than the angels;
Thou crownedst him with glory and honour,
[5] And didst set him over the works of thy hands:

8 Thou didst put all things in subjection under his feet.

For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him. But 9 we behold him who hath been made [6] a little lower than the angels, *even* Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God he should taste death for every *man*. For it be- 10 came him, for whom are all things, and through whom are all things, [7] in bringing many sons unto glory, to make the [8] author of their salvation perfect through sufferings. For both he that 11 sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, 12

1 Gr. *distributions.*
2 Or, *Holy Spirit*: and so throughout this book.
3 Gr. *the inhabited earth.*
4 Or, *for a little while lower*

5 Many authorities omit *And didst... hands.*
6 Or, *for a little while lower*
7 Or, *having brought*
8 Or, *captain*

5. *The world to come;* the kingdom of Christ.

6. Ps. 8: 4–6.

9. There is some obscurity in the original, in respect to the connection of the several clauses of this verse, which has given rise to somewhat varied interpretations. The general idea is, that, although Jesus, being made man, took a station somewhat lower than that of the angels, and suffered death in it, yet this was in the fulfilment of the divine designs to provide an atonement for human guilt; and Jesus, after accomplishing this object, was then crowned with glory and honor.—*Taste death;* suffer it.

10. *The Author of their salvation.* To make him perfect through sufferings, is to conduct him through sufferings to his final and perfect state of glory. A similar expression is used in 5: 8, 9.

11. *He that sanctifieth;* that is, by the expiation referred to in the close of v. 9.—*Of one;* of one father.

12. Ps. 22: 22.

I will declare thy name
unto my brethren,
In the midst of the
[1]congregation will I
sing thy praise.
13 And again, I will put my
trust in him. And again,
Behold, I and the chil-
dren which God hath
14 given me. Since then
the children are sharers
in [2]flesh and blood, he
also himself in like man-
ner partook of the same;
that through death he
[3]might bring to nought
him that [4]had the power
of death, that is, the
15 devil; and [3]might deliver
all them who through fear
of death were all their
lifetime subject to bond-
age. For verily not of 16
angels doth he take hold,
but he taketh hold of the
seed of Abraham. Where- 17
fore it behoved him in
all things to be made like
unto his brethren, that
he might be a merciful
and faithful high priest in
things pertaining to God,
to make propitiation for
the sins of the people.
[5]For [6]in that he himself 18
hath suffered being
tempted, he is able to suc-
cour them that are
tempted.

Wherefore, holy breth- 3

1 Or, *church*
2 Gr. *blood and flesh.*
3 Or, *may*
4 Or, *hath*
5 Or, *For having been himself tempted in that wherein he hath suffered*
6 Or, *wherein*

13. These expressions seem to be taken from Isa. 8: 18. Considered as language used by the Messiah, they show a feeling of dependence on God, characteristic of the human condition; thus conspiring with the other considerations presented in this passage, (10–18,) to show that the promised Messiah, according to the representations of the Old Testament, was to share in his own person the nature of those whom he came to redeem.

14. *Partook of the same;* that is, he was constituted human.—*Bring to nought him,* &c.; conquer him,—destroy his power. *That had the power of death.* Satan is so designated, as it was through his agency that death was brought into the world.

15. *Subject to bondage;* in a wretched and miserable condition.

16. The reader will observe a very marked difference between the rendering of the Old Version and that of the New in this passage. The Old Version read, *for verily he took not on him the nature of angels, but he took on him the seed of Abraham,* which made the passage simply a declaration of the incarnation; the New Version, on the other hand, brings forth the truth that the object of the incarnation was a taking hold of and bringing deliverance to men, not to angels, and there can be no question that this is the true meaning of the original. Alford renders the passage, "it is not angels that he helpeth, but it is the seed of Abraham that he helpeth."

CHAPTER III.

1. The writer now proceeds to compare Christ, as the executive head of the new dispensation, with Moses, as that of the

ren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, *even*
2 Jesus; who was faithful to him that [1]appointed him, as also was Moses in
3 all [2]his house. For he hath been counted worthy of more glory than Moses, by so much as he that [3]built the house hath more honour than the
4 house. For every house is [3]builded by some one; but he that [3]built all
5 things is God. And Moses indeed was faithful in all [2]his house as a servant, for a testimony of those things which were afterward to be spoken;
6 but Christ as a son, over [2]his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm
7 unto the end. Where-

1 Gr. *made.*
2 That is, *God's house.* See Num. xii. 7.

fore, even as the Holy Ghost saith,

To-day if ye shall hear
his voice,
Harden not yours
hearts, as in the pro-
vocation,
Like as in the day of
the temptation in the
wilderness,
[4]Wherewith your 9
fathers tempted *me*
by proving *me*,
And saw my works
forty years.
Wherefore I was dis- 10
pleased with this
generation,
And said, They do
alway err in their
heart:
But they did not know
my ways;
As I sware in my 11
wrath,
[5]They shall not enter
into my rest.

Take heed, brethren, lest 12

3 Or, *established*
4 Or, *Where*
5 Gr. *If they shall enter.*

old. An apostle is one sent to execute a commission. Christ was commissioned to carry into effect the gospel plan of salvation, as Moses was to establish and maintain the Jewish system of faith and service. Jesus is called the High Priest of the new dispensation, inasmuch as he offered its great sacrifice for sin, in giving up his own life a ransom for men.

2. *His house;* his charge; the community imbodied under the system of institutions committed to his administration. It is called metaphorically a *house*, in the same manner as the Christian church is often spoken of as a *building.*

3. Christ.

4. The language of this statement seems sufficiently clear, but its connection with the apostle's train of argument is considered very difficult to be explained.

6. *Whose house are we;* that is, we, the community of believers under the gospel.

7. This passage (7–11) is quoted from Ps. 95: 7–11.

11. *In my wrath;* in my displeasure.—*Into my rest;* into the

haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God:
13 but exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of
14 sin: for we are become partakers [1]of Christ, if we hold fast the beginning of our confidence
15 firm unto the end: while it is said,

To-day if ye shall hear his voice,
Harden not your hearts, as in the provocation.

For who, when they 16
heard, did provoke? nay, did not all they that came out of Egypt by Moses? And with whom was 17
he displeased forty years? was it not with them that sinned, whose [2]carcases fell in the wilderness? And to whom 18
sware he that they should not enter into his rest, but to them that were disobedient? And we see 19
that they were not able to enter in because of unbelief.

Let us fear therefore, 4
lest haply, a promise being left of entering into

1 Or, *with*

2 Gr. *limbs.*

promised land of rest and plenty.

14. *Become partakers of Christ;* united to him, (John 17: 21–23,) and made sharers in the joys of his future kingdom. (Col. 3: 4. Rev. 3: 21.)—*The beginning of our confidence;* the strong faith with which we first embraced the gospel.

15. The meaning is, Since ye hear the same warning which was addressed to the children of Israel, do not, like them, harden your hearts against it.

16. The variation in the rendering of this verse by the New Version is considerable, though either construction is possible. It is probable that both clauses, like that of the verses which follow, were intended as interrogative, as rendered in the New Version. Thus understood, the verse harmonizes in construction with what follows, and the whole presents the example of the defection and punishment of the Israelites as a very solemn warning.

18. *That were disobedient;* not, as in the Old Version, *them that believed not.* Their disbelief was indeed the root and cause of their disobedience, as indicated in the next verse, but the original here is properly rendered *disobedience*, being a different word from that translated *unbelief* in the next sentence. The meaning is made clear also by the Old Testament explanation of the reason why the Israelites were suffered to perish in the wilderness. See Deut. 1: 26, and Num. ch. 14.

CHAPTER IV.

1. *Into his rest.* The term *rest* is now evidently used to denote the spiritual rest of the kingdom of Christ; and the object of the discussion which follows, occupying a consider-

his rest, any one of you should seem to have come
2 short of it. For indeed we have had [1]good tidings preached unto us, even as also they: but the word of hearing did not profit them, because [2]they were not united by faith with them that
3 heard. [3]For we which have believed do enter into that rest; even as he hath said,

As I sware in my wrath,
[4]They shall not enter into my rest:

although the works were finished from the foundation of the world. For 4 he hath said somewhere of the seventh *day* on this wise, And God rest-

1 Or, *a gospel*
2 Some ancient authorities read *it was.*
3 Some ancient authorities read *We therefore.* 4 Gr. *If they shall enter.*

able portion of this chapter, seems to be to show that the *rest* promised, on condition of obedience, to the Jews of old, did not refer either to the rest which God is spoken of as having taken on the seventh day of the creation, nor exclusively to the quiet possession of Canaan; but that it included a spiritual rest. It is to be observed that the apostle's object, in this argument, is, to prove not merely that there actually is a spiritual rest, of which the Sabbath and Canaan were merely types, but also that this truth was recognized by the inspired writers of the Old Testament.—*Should seem to have come short of it;* should be found to come short of it.

2. *Because they were not united by faith with them that heard.* The rendering of the Old Version was, *not being mixed with faith in them that heard it.* This was a simple way out of a difficulty, involved in the original, but it required a violation of the laws, both of evidence and grammar, and the Revisers have shown both their fairness and their scholarship in giving the much more difficult rendering, and this, in spite of the fact that the old rendering was supported by some able scholars, simply on the ground that it was most easily understood. The meaning of the passage as thus rendered, is difficult. Perhaps the simplest and best explanation is that the great body of Israelites in the wilderness did not profit by hearing the glad tidings brought to them by the spies, respecting the land of promise, because they were not united by faith with those who did hear and spiritually accept the promise of God to give them the land, i. e., with Caleb and Joshua.

3, 4. This passage is somewhat obscure. The meaning may perhaps be, that the rest which God promised that his people should share with him, could not have been the rest after the creation, spoken of in the passage quoted in v. 4, for his threatening that they should not enter into his rest was made in the time of Moses, although his rest from the work of creation had been long since past, having taken place when the works were finished at the foundation of the world.

ed on the seventh day
5 from all his works; and
in this *place* again,
[1]They shall not enter
into my rest.
6 Seeing therefore it re-
maineth that some should
enter thereinto, and they
to whom [2]the good
tidings were before
preached failed to enter
in because of disobedi-
7 ence, he again defineth a
certain day, [3]saying in
David, after so long a
time, To-day, as it hath
been before said,
To-day if ye shall
hear his voice,
Harden not your
hearts.
For if [4]Joshua had given 8
them rest, he would not
have spoken afterward of
another day. There re- 9
maineth therefore a sab-
bath rest for the people
of God. For he that is 10
entered into his rest hath
himself also rested from
his works, as God did
from his. Let us there- 11
fore give diligence to en-
ter into that rest, that no
man fall [5]after the same
example of disobedience.
For the word of God is 12
living, and active, and

1 Gr. *If they shall enter.*
2 Or, *the gospel was*
3 Or, *To-day, saying in David, after so long a time, as it hath been &c.*
4 Gr. *Jesus.*
5 Or, *into* Gr. *in.*

5. *And in this place again;* that is, this is another instance of his speaking of a rest as future, after the sabbatical rest had long been passed.—*They shall not enter into my rest.* This is a liberal, but a correct translation of the Hebrew idiom, according to which the conditional sentence, *if they shall enter into my rest*, is equivalent to a very strong negative.

6. *Because of disobedience;* not, as in the Old Version, *unbelief.* See ch. 4:18 note.

7. In the parenthesis, 7–10, the writer shows that the rest spoken of was not merely rest in the land of Canaan, as he had before shown that it was not the sabbatical rest of God.

8. *Joshua;* rendered in the Old Version *Jesus*, to the great perplexity oftentimes of the English reader. Jesus is the Greek, Joshua the Hebrew, form of the same name.—*He would not;* that is, the Holy Spirit, speaking in David, as it is expressed above.

9. *There remaineth therefore a Sabbath rest;* not a keeping of the Sabbath as a sacred day. The apostle is not arguing for any observance of that kind; nor merely a heavenly rest in the world to come, though that is included; but a spiritual rest in Christian experience, the rest to which Christ invited when he said, "Come unto me all ye that labor and are heavy laden and I will give you rest."

10. The meaning is, that, as God ceased from his works when he entered into his rest, so shall the believer, when the time for his rest shall come, reach the termination of all his labors and sufferings.

11. *The same example;* the example of the ancient Israelites, (3:16–19.)

12. *Sharper*, &c.; that is, in

sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of
13 the heart. And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.
14 Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our
15 confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are*, *yet* without sin. Let us 16
therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.

For every high priest, 5
being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can bear 2
gently with the ignorant and erring, for that he himself also is compassed with infirmity; and by 3
reason thereof is bound, as for the people, so also for himself, to offer for sins. And no man taketh 4

respect to the terrible energy with which its threatenings will be fulfilled.

14. *Who hath passed through the heavens;* not, as in the Old Version, *into the heavens.* The heavens are regarded by the writer, like the vail which hid the Holy of Holies from the people, through which the high priest passed once a year, into the hidden sanctuary beyond.

15. *Tempted;* tried; exposed to pain and suffering. The phrase *in all points* is not to be understood to mean that he suffered in every conceivable way in which any man can suffer; but only that, in a general sense, he fully participated in the trials and sufferings of humanity. [It seems to me that the clear meaning of the apostle here, as of the New Testament in other passages, is that Christ was subjected to real temptation, not merely to trial and suffering, and that this temptation, which gave him a personal experience of the bitterness of conflict with sin, at once developed in him a personal sympathy for us in our infirmity and temptability, and affords the supreme demonstration of that sympathy and of his ability to succour us when tempted. It is because he has been tempted that we may draw near with boldness to receive *mercy* as well as to find grace. L. A.]

CHAPTER V.

1. The meaning is, that every human high priest is ordained for the service and benefit of men in respect to their religious duties.

4. *The honor;* the office of high priest

the honour unto himself, but when he is called of God, even as was Aaron.
5 So Christ also glorified not himself to be made a high priest, but he that spake unto him,

Thou art my Son,
This day have I begotten thee:

6 as he saith also in another *place*,

Thou art a priest for ever
After the order of Melchizedek.

7 Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him [1]from death, and having been heard for his godly fear,
8 though he was a Son, yet learned obedience by the things which he suffered;
9 and having been made perfect, he became unto all them that obey him the [2]author of eternal salvation;
10 named of God a high priest after the order of Melchizedek.
11 Of [3]whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing.
12 For when by reason of the time ye ought to be teachers, ye have need again [4]that some one teach you the rudiments of the [5]first principles of the oracles of God; and are become such as have need of milk, and not of solid food.
13 For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe.
14 But solid food is for [6]full-

1 Or, *out of*
2 Gr. *cause.*
3 Or, *which*

4 Or, *that* one *teach you which* be *the rudiments*
5 Gr. *beginning.*
6 Or, *perfect*

6. The quotation is from Ps. 110: 4. It represents the Messiah as made a high priest by the declaration of God. The nature of the parallel intended to be drawn between Christ and Melchisedec is more fully explained in the seventh chapter.

7. *Who;* that is, Christ.—*In the days of his flesh;* of his life upon the earth.—*Heard for his godly fear;* in respect to that which he feared. (Luke 22: 41–43.)

8. *Yet learned obedience,* &c.; he learned by experience the lesson of obedience in suffering.

9. *Having been made perfect;* being raised to his state of exaltation and glory.

10. *Named of God,* &c.; as before explained, in v. 6.

11. *Hard of interpretation;* not hard to be uttered, but difficult to explain to those who are spiritually dull.—*Dull of hearing;* slow of understanding.

12. *The oracles of God;* the revealed will of God.

14. *Solid food;* substantial food—referring to the difficult truths alluded to in v. 11.

grown men, *even* those who by reason of use have their senses exercised to discern good and evil.

6 Wherefore let us [1] cease to speak of the first principles of Christ, and press on unto [2] perfection; not laying again a foundation of repentance from dead works, and of faith toward God, 2 [3] of the teaching of [4] baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal 3 judgement. And this will we do, if God permit. For as touching those 4 who were once enlightened [5] and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and [6] tasted 5 the good word of God, and the powers of the age to come, and *then* 6 fell away, it is impossible to renew them again unto repentance; [7] seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the land which hath 7 drunk the rain that com-

1 Gr. *leave the word of the beginning of Christ.*
2 Or, *full growth*
3 Some ancient authorities read, even *the teaching of.*
4 Or, *washings*
5 Or, *having both tasted of... and being made... and having tasted &c.*
6 Or, *tasted the word of God that it is good*
7 Or, *the while*

CHAPTER VI.

1. *Unto perfection;* to an advanced state of religious attainment, and to the higher truths appropriate to it.

2. *Laying on of hands;* the ceremony by which the Holy Spirit was conferred upon new converts. (Acts 8:14–17. 19:6.)

4–6. *It is impossible,* &c. This passage (4–6) seems intended to induce those addressed to press forward in their Christian course, according to the injunctions of the preceding verses, by urging the danger and the fatal effects of apostasy, to which those who were remiss in their efforts were specially exposed.

6. *Fell away;* apostatized, renounced Christ, and returned again to unbelief and sin.—*Put him to an open shame;* expose his name and his cause to public reproach. The defection of one from any cause, who has been ranked as a friend to it, always tends to this result. There can be no doubt that this terrible warning against the guilt and the hopeless ruin attendant on apostasy, (4–6,) as well as many others of similar import, contained in the word of God, (10:26–29,) is addressed to real Christians. But they ought not to lead us to question the certainty of the final salvation of all who truly believe. Indeed, the moral influence which such warnings are designed to exert, is a part of the system of means by which God fulfils his design, very distinctly made known in other passages, (John 17:2. Rom. 8:29, 30. 1 Pet. 1:4, 5,) effectually to keep those who once truly give themselves up to his care.

7. *For whose sake it is also tilled;* not, as in the Old Version, *by* whom, but *for* whom.

eth oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth
8 blessing from God: but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.
9 But, beloved, we are persuaded better things of you, and things that [1]accompany salvation, though we thus speak:
10 for God is not unrighteous to forget your work and the love which ye shewed toward his name, in that ye ministered unto the saints, and still do min-
11 ister. And we desire that each one of you may shew the same diligence unto the [2]fulness of hope
12 even to the end: that ye be not sluggish, but imitators of them who through faith and patience inherit the promises.

For when God made
13 promise to Abraham, since he could swear by none greater, he sware by himself, saying, Surely
14 blessing I will bless thee, and multiplying I will multiply thee. And thus,
15 having patiently endured, he obtained the promise.
For men swear by the
16 greater: and in every dispute of theirs the oath is final for confirmation.
Wherein God, being
17 minded to shew more abundantly unto the heirs of the promise the immutability of his counsel, [3]interposed with an
18 oath: that by two immutable things, in which it

1 Or, *are near to*
2 Or, *full assurance*
3 Gr. *mediated.*

The case is one of the many in the New Testament in which a considerable difference is made in the meaning of the passage, by a more accurate understanding of the Greek particles, which is afforded by modern scholarship.—The earth, in this similitude, represents the Christian, and the rain the spiritual privileges which he enjoys.

8. *Nigh unto a curse;* will certainly be condemned.

9. *That accompany salvation;* that lead to and attend salvation.

10. *Ministered unto the saints;* have been active in relieving them, and in supplying their wants.

11. *Diligence unto the fulness of hope;* diligence leading to the full assurance of hope.

15. *He obtained the promise;* that is, it was fulfilled in his posterity, according to the design of God.

16. *And in every dispute,* &c.; the meaning is that even among men, an oath is accepted as an end of dispute in confirming the truth of any statement. Much more should God's declaration, confirmed by his own oath, as it were by himself.

17. *Wherein;* in the same manner.

18. *Two immutable things;*

is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us;
19 which we have as an anchor of the soul, *a hope* both sure and stedfast and entering into that which is within the veil;
20 whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

7 For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings, and blessed him, to whom
2 also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is, King of peace; without father,
3 without mother, without genealogy, having neither

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the two things referred to are usually understood to be the promise and the oath. That is, he confirmed the promise by an oath, to double, as it were, the strength of his assurance that the promise should be fulfilled. —*To lie;* to be false or unfaithful.

19. The rendering of this verse in the Old Version was awkward, *which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail.* It is not the anchor which is represented as entering within the vail, but the hope which is both as an anchor, and which enters within the vail to lay hold upon the God who was supposed to dwell, in a special manner, in the sanctuary.

20. *A forerunner;* the one who has gone before us to prepare the way.—*After the order of Melchisedek;* as is more fully explained in the next chapter.

CHAPTER VII.

1. *This Melchisedek;* that is, the one to whom the writer had referred. (5: 6. 6: 20.) In the history of Abraham, contained in the book of Genesis, there is an account of his meeting, on one occasion, with a king, of high rank and distinction, named Melchisedek, a worshipper of the true God, and a priest as well as a king; to whom Abraham paid a tenth part of the spoils which he had then recently taken from his enemies, in acknowledgment of his spiritual superiority. In respect to this Melchisedek, no account is given of his ancestry or origin, —nor of the end of his life. He enters the field of view, and, after a brief appearance, leaves it again in the full possession and exercise, during the whole period, of all his royal and priestly powers. (Gen. 14: 18–20.) The incident of his appearing in this manner, is employed by David, (Ps. 110: 4,) and now by the writer of this Epistle, as furnishing an apt emblem or type of the permanence and perpetuity of the priesthood of Christ. — *The slaughter of the kings.* (Gen. 14: 14–16.)—*And blessed him;* v. 19.

2. *By interpretation;* the interpretation of his name Melchizedek.

3. *Without father,* &c.; that

beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.

4 Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the
5 chief spoils. And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abra-
6 ham: but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath the
7 promises. But without any dispute the less is blessed of the better.

8 And here men that die receive tithes; but there one, of whom it is witnessed that he liveth.
9 And, so to say, through Abraham even Levi, who receiveth tithes, hath paid
10 tithes; for he was yet in the loins of his father, when Melchizedek met him.

11 Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need *was there* that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? For the priest-
12 hood being changed, there is made of necessity a change also [1] of the law.
13 For he of whom these

1 Or, *of law*

---

is, so appearing in the sacred narrative.—*Made like unto,* made a type or emblem of.

5. *Have commandment to take tithes;* Deut. 14: 22–29.

7. *Of the better;* of the greater. The idea is, that Melchisedek's blessing Abraham, as well as his receiving tithes of him, was a mark or token of his superiority to Abraham.

8. *Here;* under the Mosaic dispensation.—*There;* referring to Melchisedek.—*It is witnessed that he liveth;* he appears, so far as there is any witness or testimony concerning him, in life, and in the full possession of power.

9. *Levi;* the tribe of Levi.

10. The meaning is, that Abraham, as the ancestor, head, and representative of his descendants, may be considered as including his descendants, as well as himself, under his acknowledgment of Melchisedek's superiority.

11. *For under it,* &c.; that is, the law was so connected with the Levitical priesthood, that whatever imperfection or inferiority is shown to pertain to the one attaches in like manner to the other.

12. *Also of the law;* the law and the priesthood being parts of the same system.

13. *He of whom these things are said;* that is, he who is the sub-

things are said belongeth to another tribe, from which no man hath given attendance at the altar.
14 For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing con-
15 cerning priests. And *what we say* is yet more abundantly evident, if after the likeness of Melchizedek there ariseth
16 another priest, who hath been made, not after the law of a carnal commandment, but after the power
17 of an [2]endless life: for it is witnessed *of him*,

Thou art a priest for ever
After the order of Melchizedek.

18 For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing 19 perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God. And inasmuch as *it is* not 20 without the taking of an oath (for they indeed 21 have been made priests without an oath; but he with an oath [3] by him that saith [4] of him,

The Lord sware and will not repent himself,
Thou art a priest for ever);

by so much also hath 22 Jesus become the surety of a better [5]covenant. And they indeed have 23 been made priests many in number, because that by death they are hindered from continuing: but he, because he abid- 24 eth for ever, [6]hath his

1 Gr. *hath partaken of.* See ch. ii. 14.
2 Gr. *indissoluble.*
3 Or, *through*
4 Or, *unto* 5 Or, *testament*
6 Or, *hath a priesthood that doth not pass to another*

ject of this comparison with Melchisedek.—*Another tribe;* the tribe of Judah.—*Given attendance,* &c.; served as priest. The priests were all of the tribe of Levi.

15. *Is yet more abundantly evident;* that is, the imperfect and temporary character of the Mosaic service is so.

16. *Made;* constituted priest. —*After the law of a carnal commandment;* under a system of commandments of a ceremonial and temporary character.—*After the power of an endless life;* on a new foundation, sure, and never to end.

18. *A foregoing commandment;* the former commandment, that is, the Mosaic law.

19. *Made nothing perfect;* did not, in itself, really accomplish the salvation of men.

21. *Priests;* the Levitical priests. *That saith of him;* in Ps. 110:4, as referred to above.

22. *By so much;* by the fact that his institution was declared with the solemnities of an oath, as shown in the two preceding verses.

23. *And they;* referring to the Levitical line.

priesthood [1]unchange-
25 able. Wherefore also he is able to save [2]to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.

26 For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens;
27 who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the *sins* of the people: for this he did once for all, when he
28 offered up himself. For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, *appointeth* a Son, perfected for evermore.

8 [3]Now [4]in the things which we are saying the chief point *is this:* We have such a high priest, who sat down on the right hand of the throne of the Majesty in the
2 heavens, a minister of [5]the sanctuary, and of the true tabernacle, which the Lord pitched, not
3 man. For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this *high priest* also have somewhat to offer. Now if he
4 were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law; who
5

1 Or, *inviolable*
2 Gr. *completely.*
3 Or, *Now to sum up what we are saying: We have &c.*
4 Gr. *upon.*
5 Or, *holy things*

28. *Having infirmity;* who are themselves sinners.—*Perfected;* holy.

CHAPTER VIII.

2. *The true tabernacle.* The spiritual kingdom of Christ is so designated in contradistinction from the tabernacle in which the religious services of the Israelites were performed, which was only ceremonial and temporary, and pitched by man.

3. *This high priest;* Jesus.

4. The meaning is, that his priesthood, as spoken of in the passage upon which all this discussion rests, (Ps. 110: 4,) cannot be an ordinary priesthood under the law of Moses, since he did not belong to the tribe to which the priestly office was confined.—*There are those;* that is, the Jewish priests of the tribe of Levi.

5. *A copy and shadow;* that is, their ceremonies and services are intended to shadow forth and typify the higher spiritualities of the Christian dispensation.—*See (saith he;)* Ex. 25: 40. In the directions given to Moses in Exodus, allusion is often made to a pattern which God showed him in the mount. The apostle seems to consider this conformity of the Mosaic tabernacle to the pattern by which it was made, as an emblem of the correspond-

serve *that which is* a copy and shadow of the heavenly things, even as Moses is warned *of God* when he is about to [1]make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was shewed thee in the
6 mount. But now hath he obtained a ministry the more excellent, by how much also he is the mediator of a better [2]covenant, which hath been enacted upon better
7 promises. For if that first *covenant* had been faultless, then would no place have been sought
8 for a second. For finding fault with them, he saith,

Behold, the days come, saith the Lord,
That I will [4]make a new [2]covenant with the house of Israel and with the house of Judah;
9 Not according to the [2]covenant that I made with their fathers
In the day that I took them by the hand to lead them forth out of the land of Egypt;
For they continued not in my [2]covenant,
And I regarded them not, saith the Lord.
For this is the [2]cove- 10
nant that [4]I will make with the house of Israel
After those days, saith the Lord;
I will put my laws into their mind,
And on their heart also will I write them:
And I will be to them a God,
And they shall be to me a people:
And they shall not 11
teach every man his fellow-citizen,
And every man his brother, saying, Know the Lord:
For all shall know me,
From the least to the greatest of them.
For I will be merciful 12
to their iniquities,
And their sins will I remember no more.

In that he saith, A new 13

1 Or, *complete*
2 Or, *testament*
3 Gr. *accomplish.*
4 Gr. *I will covenant.*

ence between the Jewish rites and the heavenly spiritualities which they were designed to prefigure.

6. *Ministry;* priestly service.

7. *Faultless;* complete and sufficient for the salvation of men.

8. *Finding fault with them, he saith.* The idea is, that the language quoted (see Jer. 31-34) implies that God did not regard the first dispensation as permanent and complete; but, recognizing its insufficiency and imperfection, he promised a better one to come.

13. *He hath made the first old;* that is, his language implies that it is old.

covenant, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.

9 Now even the first *covenant* had ordinances of divine service, and its sanctuary, *a sanctuary* 2 of this world. For there was a tabernacle prepared, the first, wherein [1]*were* the candlestick, and the table, and [2] the shewbread; which is called 3 the Holy place. And after the second veil, the tabernacle which is called 4 the Holy of holies; having a golden [3] censer, and the ark of the covenant overlaid round about with gold, wherein [4]*was* a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant; 5 and above it cherubim of glory overshadowing [5]the mercy-seat; of which things we cannot now speak severally. Now 6 these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services; but 7 into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the [6]errors of the people: the Holy Ghost this sig- 8 nifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing; which *is* a parable for the 9 time *now* present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, *being* only (with 10 meats and drinks and

1 Or, are
2 Gr. *the setting forth of the loaves.*
3 Or, *altar of incense*
4 Or, is
5 Gr. *the propitiatory.*
6 Gr. *ignorances.*

CHAPTER IX.

2. *The first;* the outermost. For the construction of the tabernable, with its veil separating the outer sanctuary from the Holy of Holies, or the Holiest of all, see Ex. 26:—*The candlestick;* Ex. 25:31–39.—*The table;* Ex. 25:23–30.

4. *The ark;* Ex. 25:10–16.—*Manna;* Ex. 16:33.—*Aaron's rod;* Num. 17:1–10.—*The tables of the covenant;* the two tables of stone, on which the ten commandments were engraven.

5. *Cherubim;* Ex. 25:18–20.

6. *Thus prepared;* thus arranged by divine appointment.—*The priests;* common priests, in contradistinction from the high priest, mentioned in the next verse.—*The first tabernacle;* the outer tabernacle.

7. *Not without blood;* Lev. 16:14, 15.—*The errors;* the sins.

8. *Made manifest;* opened.

9. *Which is a parable;* a type or symbol.—*That cannot make,* &c.; that is, could not spiritually redeem and save him.

10. *Carnal ordinances;* outward and ceremonial ordinances.—*Reformation;* the introduction

divers washings) carnal ordinances, imposed until a time of reformation.
11 But Christ having come a high priest of [1] the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this
12 creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained
13 eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the clean-
14 ness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse [2] your conscience from dead works to serve the living God? And for this 15 cause he is the mediator of a new [3] covenant, that a death having taken place for the redemption of the transgressions that were under the first [3] covenant, they that have been called may receive the promise of the eternal inheritance. For 16 where a [3] testament is, there must of necessity [4] be the death of him that made it. For a [3] testa- 17 ment is of force [5] where there hath been death: [6] for doth it ever avail while he that made it liveth? Wherefore even 18

1 Some ancient authorities read *the good things that are come.*
2 Many ancient authorities read *our.*
3 The Greek word here used signifies both *covenant* and *testament.*
4 Gr. *be brought.*
5 Gr. *over the dead.*
6 Or, *for it doth never... liveth.*

of the new and better system of the gospel.

12. *Through his own blood;* shed in sacrifice for sin.

13. *The ashes of a heifer,* &c.; alluding to a ceremony described in Num. 19: 2–9. — *Sanctify,* &c.; is sufficient for the purposes of ceremonial purification.

15. The meaning is made somewhat clearer by the New Version. The text clearly implies that the death of Christ provided for the redemption of transgressions which took place before the death of Christ, and under the Old Testament; and that through Christ's sacrifice, they that were called under the Old Testament dispensation, received the promise of an eternal inheritance.

16. A will, however fully executed, does not take effect until the death of the testator. The apostle takes occasion from this circumstance to represent the gospel as a *will,* made effective by the death of Christ, inasmuch as it was by his death that the blessings of salvation were sealed and secured.

18. *Wherefore,* &c.; in a somewhat similar manner the first testament or covenant was ratified with blood.

the first *covenant* hath not been dedicated with-
19 out blood. For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself,
20 and all the people, saying, This is the blood of the [1]covenant which God commanded to you-ward.
21 Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the
22 blood. And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.
23 It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Christ en- 24
tered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: nor 25
yet that he should offer himself often; as the high priest entereth into the holy place year by year with blood not his own; else must he often 26
have suffered since the foundation of the world: but now once at the [2]end of the ages hath he been manifested to put away sin [3]by the sacrifice of himself. And inasmuch 27
as it is [4]appointed unto men once to die, and after

1 The Greek word here used signifies both *covenant* and *testament*.

2 Or, *consummation*
3 Or, *by his sacrifice.*
4 Gr. *laid up for.*

19. The account of the ceremonies which followed the giving of the law, is contained in Ex. 24: 3, 8. All the particulars here alluded to are not there recorded. It would seem that Paul must have had access to some other source of information than the Mosaic account—perhaps tradition.

20. Ex. 24: 8.

21. *Of the ministry;* of the service.

22. *Apart from shedding of blood,* &c. This whole declaration is qualified by the opening phrase, *according to the law.* Under the Old Testament dispensation, says the writer, the shedding of blood was always a prerequisite to the remission of sins.

23. *The copies of the things in the heavens;* that is, of spiritual things;—these ceremonial services being so considered, as represented in 8: 5.—*With these;* with the blood of animal sacrifices.

24. *Holy place made with hands;* such as the Mosaic tabernacle.

this *cometh* judgement;
28 so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

10 For the law having a shadow of the good *things* to come, not the very image of the things, [1] they can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh.
2 Else would they not have ceased to be offered, because the worshippers, having been once cleansed, would have had no more conscience of
3 sins? But in those *sacrifices* there is a remembrance made of sins year
4 by year. For it is impossible that the blood of bulls and goats should
5 take away sins. Where-

fore when he cometh into the world, he saith,

Sacrifice and offering thou wouldest not,
But a body didst thou prepare for me;
In whole burnt offer- 6
ings and *sacrifices* for sin thou hadst no pleasure:
Then said I, Lo, I am 7
come
(In the roll of the book it is written of me)
To do thy will, O God.

Saying above, Sacrifices 8
and offerings and whole burnt offerings and *sacrifices* for sin thou wouldest not, neither hadst pleasure therein (the which are offered according to the law), then hath he said, 9
Lo, I am come to do thy will. He taketh away the first, that he may establish the second. [2] By 10
which will we have been sanctified through the

1 Some ancient authorities read *it can*

2 Or, *In*

28. *Apart from sin;* without any further offering for sin.

CHAPTER X.

1. *Having a shadow;* containing only a shadow or representation of the things.—*The very image;* the substance.

5. *When he cometh;* when Christ cometh. The quotation extending from this verse to the seventh, is from Ps. 40: 6–8. —*Wouldst not;* didst not desire. —*But a body,* &c. The corresponding expression in the original is, "Mine ears hast thou opened." It stands, however, as the writer has quoted it, in the Septuagint, a Greek version of the Old Testament, which was in common use in Paul's day. The circumstance of the writer's having followed in this, and in many other cases, the translation instead of the original, has given rise to much discussion.

7. *Lo, I am come;* I, the Saviour, come.

offering of the body of Jesus Christ once for all.
11 And every [1] priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins:
12 but he, when he had offered one sacrifice for [2] sins, for ever, sat down on the right hand of God;
13 from henceforth expecting till his enemies be made the footstool of his
14 feet. For by one offering he hath perfected for ever them that are sanctified.
15 And the Holy Ghost also beareth witness to us: for after he hath said,
16 This is the [3] covenant that [4] I will make with them
After those days, saith the Lord;
I will put my laws on their heart,
And upon their mind also will I write them;
then saith he,
17 And their sins and their iniquities will I remember no more.
18 Now where remission of these is, there is no more offering for sin.
19 Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the
20 way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh;
21 and *having* a great priest over the house of God;
22 let us draw near with a true heart in [5] fulness of faith, having our hearts spinkled from an evil [6] conscience, and our body washed with pure water:
23 let us hold fast the confession of our hope that it waver not; for he is faithful that promised:
24 and let us consider one another to provoke unto love and good works;
25 not forsaking the assembling

1 Some ancient authorities read *high priest.*
2 Or, *sins, for ever sat down &c.*
3 Or, *testament*
4 Gr. *I will covenant.*
5 Or, *full assurance*
6 Or, *conscience: and having our body washed with pure water, let us hold fast*

13. *Expecting till*, &c.; looking forward to the time when, &c.

20. *His flesh*; his mortal body. In what points of view, the writer considered the body of Christ as typified by the veil which separated the two sanctuaries, is not clear.

22. *Our body washed*, &c.; referring to the rite of baptism. Were we to insist upon the principle of strict conformity to the letter, in interpreting the allusions to the rite of baptism in the New Testament, even immersion would not suffice. To wash is more than simply to immerse.

24. *Consider one another;* be interested in one another. *To provoke;* to animate and encourage.

of ourselves together, as the custom of some is, but exhorting *one another;* and so much the more, as ye see the day drawing nigh.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for
27 sins, but a certain fearful expectation of judgement, and a [1]fierceness of fire which shall devour the
28 adversaries. A man that hath set at nought Moses' law dieth without compassion on *the word of* two or three witnesses:
29 of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, [2]an unholy thing, and hath done despite unto the Spirit of grace? For we know 30 him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people. It is a fearful 31 thing to fall into the hands of the living God.

But call to remem- 32 brance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming 33 partakers with them that were so used. For ye 34 both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing [3]that [4]ye yourselves have a better possession and an abiding

1 Or, *jealousy*
2 Gr. *a common thing.*
3 Or, *that ye have your own selves for a better possession.*
4 Some ancient authorities read *ye have for yourselves a better possession.*

26. *No more a sacrifice;* Christ having offered himself once for all. (9: 26–28.)

28. Num. 15: 30, 31.

30. Deut. 32: 35, 36.

32. *Enlightened;* converted, —brought into the light of Christ's kingdom.

34. There is some manuscript authority for the reading of the Old Version, *he had compassion of me in my bonds,* but the better authorities give the reading of the New Version. The other reading probably grew out of the old opinion, now generally regarded by Biblical scholars as untenable, that the book of Hebrews was written by Paul.—The Old Version also had here, *That ye have in heaven a better possession,* &c. The words *in heaven,* however, are wanting in the best manuscripts, and are not regarded as authoritative by the best scholars. The Christian has here and now, upon the earth, a better possession and an abiding one, of which no persecution can despoil him.

35 one. Cast not away
therefore your boldness,
which hath great recom-
36 pense of reward. For ye
have need of patience,
that, having done the will
of God, ye may receive
the promise.
37 For yet a very little
while,
He that cometh shall
come, and shall not
tarry.
38 But [1]my righteous one
shall live by faith:
And if he shrink back,
my soul hath no
pleasure in him.
39 But we are not [2]of
them that shrink back
unto perdition; but of
them that have faith unto
the [3]saving of the soul.
11 Now faith is [4]the assur-
ance of *things* hoped for,
the [5]proving of things not
seen. For therein the 2
elders had witness borne
to them. By faith we 3
understand that the
[6]worlds have been framed
by the word of God, so
that what is seen hath not
been made out of things
which do appear. By 4
faith Abel offered unto
God a more excellent
sacrifice than Cain,
through which he had
witness borne to him that
he was righteous, [7]God
bearing witness [8]in re-
spect of his gifts: and
through it he being dead
yet speaketh. By faith 5
Enoch was translated that
he should not see death;
and he was not found,

1 Some ancient authorities read *the righteous one.*
2 Gr. *of shrinking back...but of faith.*
3 Or, *gaining*
4 Or, *the giving substance to*
5 Or, *test*
6 Gr. *ages.*
7 The Greek text in this clause is some what uncertain.
8 Or, *over his gifts*

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35. *Boldness;* firm and steady faith.

38. *By faith;* such as he had enjoined, v. 35. The passage appears to be quoted from Hab. 2:4.

CHAPTER XI.

1. [It is difficult to give in English the full meaning of the original here. The New Version does not seem to me to give it any more clearly than the Old, if indeed as accurately. The general meaning, however, is clear, that faith is the power by which we perceive, lay hold of, have assurance concerning the invisible and the eternal verities. Faith is the only grace of which the New Testament gives anything that approximates a definition.—L. A.]

2. *For therein the elders had witness borne to them;* i. e., the persons living in former times, those enumerated in the chapter following, had their testimony borne to them of the truth of God and his word by that same spirit of faith by which the Christian also lives and walks.

3. *We understand;* that is, we believe.

4. *Of his gifts;* of the nature and acceptableness of his offerings. (Gen. 4:4.)

5. *By faith;* in consequence of his faith. (Gen. 5:24.)

because God translated him: for before his translation he hath had witness borne to him that he had been well-pleasing
6 unto God: and without faith it is impossible to be well-pleasing *unto him:* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that seek
7 after him. By faith Noah, being warned *of God* concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according
8 to faith. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he
9 went. By faith he became a sojourner in the land of promise: as in a *land* not his own, [1]dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked 10
for the city which hath the foundations, whose [2]builder and maker is God. By faith even 11
Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised: wherefore also 12
there sprang of one, and him as good as dead, *so many* as the stars of heaven in multitude, and as the sand, which is by the sea shore, innumerable.

These all [3]died in faith, 13
not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on

1 Or, *having taken up his abode in tents*

2 Or, *architect*
3 Gr. *according to.*

7. *Noah;* Gen. 7: 1–9.

8. *Abraham;* Gen. 12: 1–4.

9. *The land of promise;* the land which had been promised him.—*In tents;* that is, leading a wandering life in it, without having any permanent possession.

10. *For the city which hath the foundations;* not merely *a* city. The reference is to the New Jerusalem of which the Psalms and the Prophets speak. See Psalm 87: 1. Isa. 28: 16.

12. *As good as dead;* on account of his advanced age.

13. The image here is that of sailors, who, catching a glimpse of the shores they wish to reach, salute them from a distance; and this figure is more clearly brought out by the more accurate rendering of the New Version. The phrase in the Old Version, *and were persuaded of them,* is not sustained by any good manuscript authority.

14 the earth. For they that say such things make it manifest that they are seeking after a country of
15 their own. And if indeed they had been mindful of that *country* from which they went out, they would have had op-
16 portunity to return. But now they desire a better *country*, that is, a heavenly: wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city.
17 By faith Abraham, being tried, [1] offered up Isaac: yea, he that had gladly received the promises was offering up his
18 only begotten *son;* *even he* [2] to whom it was said, In Isaac shall thy seed be
19 called: accounting that God *is* able to raise up, even from the dead; from whence he did also in a parable receive him back.
20 By faith Isaac blessed Jacob and Esau, even concerning things to come.
21 By faith Jacob, when he was a dying, blessed each of the sons of Joseph; and worshipped, *leaning* upon the top of his staff.
22 By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones.
23 By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment.
24 By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter;
25 choosing rather to be evil entreated with the

1 Gr. *hath offered up.*

2 Or, *of*

14. *Make it manifest;* not merely declare. Their life as strangers and pilgrims makes it apparent to all who know them that they are seeking for a heavenly country.—*A country;* another country; that is, a heavenly country, as explained in v. 16.

17. Gen. 22: 1–10.

19. *From whence he did also in a parable,* &c. This clause has been variously interpreted. There seems no doubt, however that it contains a typical reference to Christ, his sufferings and his resurrection.

20. Gen. 27: 27–40.

21. Gen. 47: 31. The word translated *bed* in our version of Genesis, is rendered by a word signifying *staff* in the Septuagint. See Heb 10: 5, and note.

22. Gen. 50: 24–26. Josh. 24: 32.

23. Ex. 2: 2.—*The king's commandment;* Ex. 1: 16, 22.

24. *To be called the son,* &c.; to be attached to the court and the royal family.

25. *The people of God;* the Israelites.

people of God, than to enjoy the pleasures of
26 sin for a season; accounting the reproach of [1]Christ greater riches than the treasures of Egypt: for he looked unto the re-
27 compense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is in-
28 visible. By faith he [2]kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch
29 them. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up.
30 By faith the walls of Jericho fell down, after they had been compassed about for seven days.
31 By faith Rahab the harlot perished not with them that were disobedient, having received the spies
32 with peace. And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through
33 faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,
34 quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens.
35 Women received their dead by a resurrection; and others were [3]tortured, not accepting [4]their deliverance; that they might obtain a better resurrection:
36 and others had trial of mockings and scourgings, yea, moreover of bonds and
37 imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, evil
38 entreated (of whom the

1 Or, *the Christ*
2 Or, *instituted* Gr. *hath made.*
3 Or, *beaten to death*
4 Gr. *the redemption.*

26. *The reproach of Christ;* reproach like that which Christ endured; that is, contumely and suffering incurred for the benefit of others.

29. Ex. 14:

30. *By faith;* that is, the faith exercised by Joshua and his followers. (Josh. 6:12–20.)

31. Josh. 6:22–25.

32. *Gideon;* Judg. 6:7:8:—*Barak;* Judg. 4:5:—*Samson;* Judg. 14:–16:—*Jephthah;* Judg. 11:

34. *The aliens;* the idolatrous tribes of Canaan.

35. *Women received,* &c.; perhaps referring to the account commencing 2 Kings 4:8.—*A better resurrection;* a better salvation than deliverance from earthly sufferings.

world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth.
39 And these all, having had witness borne to them through their faith, received not the promise,
40 God having [1] provided some better thing concerning us, that apart from us they should not be made perfect.

12 Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside [2] every weight, and the sin which [3] doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the [4] author and perfecter of *our* faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. For consider him that hath endured such gainsaying of sinners against [5] themselves, that ye wax not weary, fainting in your souls. Ye have not yet resisted unto blood, striving against sin: and ye have forgotten the exhortation, which reasoneth with you as with sons,

1 Or, *foreseen*
2 Or, *all cumbrance*
3 Or, *doth closely cling to us* Or, *is admired of many*
4 Or, *captain*
5 Many authorities, some ancient, read *himself*.

39. *Received not the promise*, they did not realize the promised coming of the Messiah.

40. *Some better thing;* the gospel dispensation.—*Apart from us;* without our dispensation.—*Be made perfect;* have their desires and hopes fulfilled.

CHAPTER XII.

1. The apostle does not intimate, as he seemed to, according to the Old Version, that the elders were compassed about with witnesses, and that we are like them, in this respect, but that, since they are witnessing our life, we must also run our race as they ran heirs.—*Every weight;* every obstruction to progress.

2. *The author and perfecter of our faith;* the one who inspires faith in us, and by his indwelling brings it to its perfect fruit.—*Despising shame;* disregarding the shame.

3. *Gainsaying of sinners;* opposition of sinners.

4. *Resisted unto blood.* It would seem that this language must be understood figuratively, that is, as designed to express the last extremity of spiritual contest with temptation; for the injunction is to resistance, and resistance was in no sense a duty in respect to outward persecutions. Our Saviour's language, "If thy right hand offend thee, cut it off," may be considered somewhat analogous. Besides, what is said in 10: 32, 33, seems to imply that the persons addressed in this Epistle had been exposed to the extreme of outward persecution.

5. *Reasoneth with you as with*

My son, regard not lightly the chastening of the Lord,
Nor faint when thou art reproved of him;
6 For whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth.
7 [1]It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom *his* father chasten-
8 eth not? But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons.
9 Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of [2]spirits, and live?
10 For they verily for a few days chastened *us* as seemed good to them; but he for *our* profit, that *we* may be partakers of his holiness.
11 All chastening seemeth for the present to be not joyous, but grievous: yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, *even the fruit* of righteousness.
12 Wherefore [3]lift up the hands that hang down, and the palsied
13 knees; and make straight paths for your feet, that that which is lame be not [4]turned out of the way, but rather be healed.
14 Follow after peace with all men, and the sanctification without which no man shall see the Lord:

1 Or, *Endure unto chastening*
2 Or, *our spirits*
3 Gr. *make straight.*
4 Or, *put out of joint*

sons; not merely, *speaketh unto you as*, &c., but assumes you are children of your Father, which is in heaven, and are therefore able to appreciate his paternal love in his discipline of you.

7. *It is for chastening that ye endure.* This follows a more difficult reading than that of the Old Version, *if ye endure chastening*, but there seems to be little doubt that it is the more accurate reading. The meaning is, it is for chastisement, not for punishment, that God sends suffering upon you. God is dealing with you as with sons, not as with criminals.

8. *Bastards;* pretended sons.

10. *As seemed good to them.* The translation of the Old Version *after their own pleasure* was harsh. The contrast is between the imperfect chastisement of the earthly father and the perfect chastisement, perfect both in wisdom and in love, of the Father in heaven.

12. Isa. 35: 3.

13. Perhaps from Prov. 4: 26. The idea is, Adhere firmly to the strict rules of duty; if any deviation is allowed, it may prove a fatal snare to human frailty.

15 looking carefully [1]lest *there be* any man that [2]falleth short of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby
16 the many be defiled; [1]lest *there be* any fornicator, or profane person, as Esau, who for one mess of meat sold his own birthright.
17 For ye know that even when he afterward desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears.
18 For ye are not come unto [3]*a mount* that might be touched, and that burned with fire, and unto blackness, and dark-
19 ness, and tempest, and the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that no word more should be spoken unto them: for
20 they could not endure that which was enjoined, If even a beast touch the mountain, it shall be stoned; and so fearful
21 was the appearance, *that* Moses said, I exceedingly fear and quake: but ye
22 are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, [4]and to [5]innumerable hosts of
23 angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the
24 mediator of a new [6]covenant, and to the blood of sprinkling that speaketh better [7]than *that of* Abel.
25 See that ye refuse not

1 Or, *whether*
2 Or, *falleth back from*
3 Or, *a palpable and kindled fire*
4 Or, *and to innumerable hosts, the general assembly of angels, and the church &c.*
5 Gr. *myriads of angels.*
6 Or, *testament* 7 Or, *than Abel*

15. *Lest there be any man that*, &c.; lest he apostatize, and lose the grace of God.—*Any root of bitterness;* any source of bitterness, that is, of sin and suffering.

16. *Fornicator;* in a spiritual sense, one who forsakes God, whom he had once chosen, and devotes himself again to his idols; thus, like Esau, selling his birthright for pottage.

17. Gen. 27: 35–40.

18. *That might be touched.* It would seem that this must contain an allusion to the prohibition recorded in Ex. 19: 12, 13, where bounds were directed to be placed about Mount Sinai, which the people were forbidden to transcend;—a prohibition which added much to the effect produced by the other circumstances here alluded to, in investing the scene which accompanied the giving of the law on Sinai with its extraordinary terrors.

24. *That speaketh better*, &c. It speaks mercy and pardon. The blood of Abel cried for vengeance.

him that speaketh. For if they escaped not, when they refused him that warned *them* on earth, much more *shall not* we *escape*, who turn away from him [1] that *warneth* 26 from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. 27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken 28 may remain. Wherefore, receiving a kingdom that cannot be shaken, let us have [2] grace, whereby we may offer service well-pleasing to God with [3] reverence and awe: 29 for our God is a consuming fire.

1 Or, *that* is *from heaven*
2 Or, *thankfulness*

Let love of the brethren 13
continue. Forget not to 2
shew love unto strangers: for thereby some have entertained angels unawares. Remember them 3
that are in bonds, as bound with them; them that are evil entreated, as being yourselves also in the body. *Let* marriage 4
be had in honour among all, and *let* the bed *be* undefiled: for fornicators and adulterers God will judge. [4] Be ye free from 5
the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So 6
that with good courage we say,

The Lord is my helper;
I will not fear:
What shall man do unto me?

Remember them that 7

3 Or, *godly fear*
4 Gr. Let *your turn* of mind be *free*.

26. *Then shook the earth;* at Sinai. The quotation is from Hag. 2: 6.

27. There is an obscurity in respect to some of the expres sions of this verse. The general idea is, that, while the Jewish system was temporary and mutable, the dispensation by Christ is fixed and final, and shall never be moved.

CHAPTER XIII.

1. *Let love of the brethren;* love of the members of the church one toward another.—*Love unto strangers;* love unto those without the church.

2. *Some have entertained,* &c.; referring, perhaps, to Gen. 18: 2–8. 19: 1–3.

3. *Also in the body;* and so liable to the same sufferings.

5. *Be ye free from the love of money;* the Old Version, *let your conversation be without covetousness*, was misleading, giving the impression that the rule related to the manner of speech and not to the manner of life.

6. Ps. 118: 6.

7. *Them that had the rule over you;* meaning their pastors and

had the rule over you, which spake unto you the word of God; and considering the issue of their [1] life, imitate their faith.
8 Jesus Christ *is* the same yesterday and to-day, *yea*
9 and [2] for ever. Be not carried away by divers and strange teachings: for it is good that the heart be stablished by grace; not by meats, wherein they that [3] occupied themselves were not
10 profited. We have an altar, whereof they have no right to eat which serve the tabernacle.
11 For the bodies of those beasts, whose blood is brought into the holy place [4] by the high priest *as an offering* for sin, are burned without the camp.
12 Wherefore Jesus also, that he might sanctify the people through his own blood, suffered
13 without the gate. Let us therefore go forth unto him without the camp, bearing his reproach. For we have not
14 here an abiding city, but we seek after *the city* which is to come.
15 Through him [5] then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. But to do
16 good and to communicate forget not: for with such sacrifices God is well pleased. Obey them that
17 have the rule over you, and submit *to them:* for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with [6] grief: for this *were* unprofitable for you.
18 Pray for us: for we are persuaded that we have a good conscience, desiring to live honestly in all

1 Gr. *manner of life.*
2 Gr. *unto the ages.*
3 Gr. *walked.*
4 Gr. *through.*
5 Some ancient authorities omit *then.*
6 Gr. *groaning.*

teachers.—*Considering the issue of their life; i. e.*, their death. The whole life up to and including the death of the saint is to be taken into consideration in estimating the value of his faith, the object which it is the end and aim of their lives to promote.

9. *Not by meats.* The meaning is, that the heart cannot be established—that is, in holiness, —by attentions to distinctions of meats and other ceremonial rites.

10. *They have no right to eat,* &c.; that is, those cannot claim any share in the redemption of Christ, who still cling to, and depend upon, the ceremonial observances of the Mosaic economy.

11. Lev. 16:11, 14–16, 27.

12. *Without the gate;* without the gates of Jerusalem.

13. *His reproach.* The sending of the condemned beyond the gates of a city for execution,

19 things. And I exhort *you* the more exceedingly to do this, that I may be restored to you the sooner.

20 Now the God of peace, who brought again from the dead the great shepherd of the sheep [1] with the blood of the eternal covenant, *even* our Lord

21 Jesus, make you perfect in every good [2] thing to do his will, working in [3] us that which is well-pleasing in his sight, through Jesus Christ; to whom *be* the glory [4] for ever and ever. Amen.

22 But I exhort you, brethren, bear with the word of exhortation; for I have written unto you in few words. Know ye

23 that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace be with you all. Amen.

1 Or, *by* Gr. *in.*
2 Many ancient authorities read *work*
3 Many ancient authorities ead *you.*
4 Gr. *unto the ages of the ages.*

was considered as a token of additional reproach and indignity.

23. *Set at liberty.* There has been much discussion in respect to the proper meaning of the words here rendered *set at liberty.* They might have been translated *sent away.* To what circumstances in the life of Timothy they allude, on either supposition, is not known.

24. *They of Italy;* the Christians of Italy. Paul is supposed to have been at Rome when this Epistle was written.

The subscription to this Epistle, in the Old Version, was as follows: "Written to the Hebrews from Italy, by Timothy." But no special value is to be attached to this subscription.

THE GENERAL EPISTLE OF

JAMES.

THE Epistle to the Hebrews closes the series of writings attributed to Paul. It is succeeded, in our arrangement, by another series, comprising the Epistles of James, Peter, John, and Jude, which have usually been classed together, and designated, from the earliest times, as the *catholic* Epistles. The word *catholic* means *universal;* but the origin of its application to these Epistles is not known. Some have supposed that they have received this appellation because, in most cases, they are not addressed to particular churches or individuals, as is the case in general with the Epistles of Paul.

The first of these epistles is that of James. In the catalogues of the apostles, (Matt. 10: 2–4. Mark 3: 16–19. Luke 6: 14–16. Acts 1: 13,) James, the son of Zebedee, and John, his brother, are named immediately after Peter. In regard to this James, there is little uncertainty. He is repeatedly named, with Peter and John, as very prominent among the disciples during our Saviour's ministry. These three were also foremost among their brethren in the events which took place immediately after the resurrection, and they continued to occupy conspicuous positions in the scenes described in the early chapters of the Acts, until James was beheaded by Herod, as stated, Acts 12: 1, 2. At the death of James they all disappear from view, as, after that event, the others are scarcely alluded to in the sacred history. This James is designated as "James the son of Zebedee," or as "James the brother of John," or as "James the Greater." It is generally supposed that he was *not* the author of this Epistle.

Besides this James, there is another, mentioned as "the son of Alpheus," in the catalogues of the apostles above referred to. In Mark 15: 40, it is said that the name of the mother of this second James was Mary, and that he had a brother named Joses; and John (19: 25) states that this Mary was the sister of Mary the mother of Jesus. The word *sister*, however, may mean any very near collateral relative; as the terms *brother*, *sister*, *son*, *daughter*, &c., were used with much latitude by the Jews. That

the word is not used strictly in this case, is the more probable, as two daughters of the same parents, we may suppose, would not both be named Mary. Mary, the mother of this James, is said, in the passage last referred to, (John 19: 25,) to be the wife of Cleophas, which name may be only another form of the name *Alpheus*, mentioned as James's father in the catalogues. This James, the son of Alpheus or Cleophas, is usually designated as "James the Less"—a title given to him by Mark in the passage above referred to. (15: 40.) James the Less and his brother Joses were of course near relatives of the Saviour, their mother being spoken of as the sister of Mary, the mother of Jesus.

This second James, or James the Less, survived James the Greater, and evidently attained a position of high eminence in the church at Jerusalem. The allusions to him in the book of the Acts, subsequent to the death of his namesake, which is recorded in the twelfth chapter, seem to imply that he held a high official station. (See Acts 12: 17. 21: 17, 18.) According to tradition, coming down from very early times, he held the office of bishop of Jerusalem. But whether the influence which he obviously exercised was official power, or the deference and consideration paid to his apostleship, his age, or his personal character, is not rendered certain by the sacred narrative. This James the Less is usually supposed to have been the author of this Epistle.

But, besides the allusions above referred to, mention is repeatedly made, in the Gospels and in the Epistles, of James, *a brother of our Lord*. In Matt. 13: 55, and in Mark 6: 3, the Pharisees are represented as asking, "Is not this the carpenter, the son of Mary, and the brother of James and Joses, and of Simon and Judas?" James, the Lord's brother, is also spoken of, in Gal. 1: 19, as one of the apostles, namely, the one with whom Paul conferred on his first visit to Jerusalem after his conversion; and in 1 Cor. 9: 5, brethren of the Lord are named in connection with Peter, as apostles.

Now, it is perhaps the prevailing opinion among commentators that this James, the Lord's brother, is the same with James the Less, the word *brother* being used to designate near relation, as was not unusual among the Jews. This supposition is not, however, free from difficulty; for in John 7: 5, it is stated that the brethren of Jesus did not believe on him. This seems to militate against the supposition that one of them was already one of his twelve apostles. A great many hypotheses have been framed in the attempts to disentangle this subject of its difficulties, but they are in a great measure conjectural; and in fact

they must necessarily be so, for the sacred narrative does not furnish the data for determining the questions which arise. The more prevailing opinion is, that James the Less was James the Lord's brother, and the author of the Epistle before us.

[In my judgment the weight of evidence and of scholarly authority is in favor of the opinion that there were three persons of the name of James; James the Apostle, James the son of Alpheus, and James the Lord's brother, the latter being a younger son of Joseph and Mary, and therefore a real brother of Jesus. This James I suppose to have been the author of this Epistle. But the question is involved in very considerable difficulty, and no absolute conclusion can be reached respecting it.—L. A.]

1 JAMES, a [1]servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion, [2]greeting.

2 Count it all joy, my brethren, when ye fall into manifold [3]temptations; knowing that the 3 proof of your faith worketh patience. And let 4 patience have *its* perfect work, that ye may be perfect and entire, lacking in nothing.

But if any of you lack- 5

1 Gr. *bondservant.*

2 Gr. *wisheth joy.* 3 Or, *trials*

CHAPTER I.

1. *A servant*, &c. It is to be observed that James does not style himself an apostle. This circumstance has been adduced as an argument to show that the author of the Epistle was not one of the twelve; it cannot, however, be considered an argument of very great weight.—*The twelve tribes.* There were but two tribes of the children of Israel now remaining. Ten had been carried into captivity, whence they never returned. The Jews were, however, accustomed to retain the original phraseology in designating their nation. For another example of this usage, see Acts 26: 7. Though this expression would seem to include the Jews generally, yet the Epistle is evidently intended for those only who had embraced Christianity.—*Dispersion;* from Jerusalem. This letter may have been addressed to the disciples who were scattered abroad after the death of Stephen, (Acts 8: 1,) and before the preaching of the gospel was extended to the Gentiles. This supposition is confirmed by the fact that no allusion is made in the Epistle to Gentile converts, or to any of those questions which agitated the church everywhere, after Gentile converts came in.

2. *Temptations;* trials; that is, the privations, suffering, and poverty, which they were called upon to endure.

5. *Wisdom;* direction and guidance in the trying circumstances in which they were

eth wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given 6 him. But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and 7 tossed. For let not that man think [1] that he shall receive any thing of the 8 Lord; a doubleminded man, unstable in all his ways.

9 But let the brother of low degree glory in his 10 high estate: and the rich, in that he is made low: because as the flower of the grass he shall pass 11 away. For the sun ariseth with the scorching wind, and withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his goings.

12 Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life, which *the Lord* promised to them that love him. 13 Let no man say when he is tempted, I am tempted [2] of God: for God [3] cannot be tempted with [4] evil, and he himself tempteth no man: 14 but each man is [5] tempted, when he is drawn away by his own lust, and enticed. 15 Then the lust, when it hath conceived, beareth sin:

1 Or, *that a double-minded man, unstable in all his ways, shall receive any thing of the Lord.*
2 Gr. *from.*
3 Or, *is untried in evil*
4 Gr. *evil things.*
5 Or, *tempted by his own lust, being drawn away* by it, *and enticed*

placed.—*Upbraideth not;* does not send the suppliant away with reproaches.

6. *In faith;* with confidence in the goodness and mercy of God.—*He that doubteth;* vibrating between faith in divine protection, and anxious distrust.—*Like the surge of the sea;* never at rest. The word *surge* is here substituted for the word *wave*, in the Old Version, to prevent the impression that there is in the original a connection between the word *wave* and the word *wavereth.*

8. *A double-minded man;* that is, a man having his mind distracted between the alternate feelings of faith and distrust.

9. *Glory in his high estate;* in his privileges and hopes as a Christian.

10. *Made low;* made penitent and lowly in mind by divine grace.

11. *Fade away in his goings;* pass away from his position of worldly greatness and elevation. The meaning is, that, since his wealth, with all that pertains to it, is so fleeting and transitory, he should not dwell upon the possession of it with feelings of satisfaction and pride, but rejoice only in the possession of the humble and lowly graces of the Christian spirit.

12. *When he hath been approved;* after his trials are over.

and the sin, when it is fullgrown, bringeth forth
16 death. Be not deceived,
my beloved brethren.
17 Every good [1]gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.
18 Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.
19 [2]Ye know *this*, my beloved brethren. But let every man be swift to hear, slow to speak, slow
20 to wrath: for the wrath of man worketh not the righteousness of God.
21 Wherefore putting away all filthiness and overflowing of [3]wickedness, receive with meekness the [4]implanted word, which is able to save your souls.
22 But be ye doers of the word, and not hearers only, deluding your own selves.
23 For if any one is a hearer of the word, and not a doer, he is like unto a man beholding [5]his natural face in a mirror:
24 for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was.
25 But he that looketh into the perfect law, the *law* of liberty, and *so* continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing.
26 If any man [6]thinketh himself to be religious, while he bridleth not his tongue but deceiveth his

1 Or, *giving*
2 Or, *Know ye*
3 Or, *malice*
4 Or, *inborn*
5 Gr. *the face of his birth.*
6 Or, *seemeth to be*

16. *Be not deceived;* in supposing that you can shield yourselves from responsibility for sin, by pleading the power of outward temptations.

18. *Brought us forth;* as his spiritual children. That is, he formed in us, by his own power, that new temper of mind which characterizes his children.

19. *Swift to hear, slow to speak;* always ready to learn, but slow to offer reproofs or instructions to others.

21. *Overflowing of wickedness;* a much more felicitous translation than that of the Old Version, *superfluity of naughtiness.*

25. *Looketh into;* that is, earnestly and intently.—*The law of liberty;* the gospel; so designated because it releases the soul from the bondage of sin.—*That worketh;* the duties which the gospel enjoins.—*In his doing;* that is, his doing of the work referred to above.

26. *His tongue,* &c. The meaning is, that, unless a man's outward conduct is in accordance with the requirements of Christ, his pretenses to inward piety are vain. If even the tongue is uncontrolled, it reveals the falseness and hollowness of his professions of sanctity.

heart, this man's religion
27 is vain. Pure religion
and undefiled before our
God and Father is this,
to visit the fatherless and
widows in their affliction,
and to keep himself un-
spotted from the world.
2 My brethren, [1] hold not
the faith of our Lord Je-
sus Christ, *the Lord* of
glory, with respect of per-
2 sons. For if there come
into your [2] synagogue a
man with a gold ring, in
fine clothing, and there
come in also a poor man
3 in vile clothing; and ye
have regard to him that
weareth the fine clothing,
and say, Sit thou here in
a good place; and ye say
to the poor man, Stand
thou there, or sit under
4 my footstool; [3] are ye not
divided [4] in your own
mind, and become judges
with evil thoughts?
Hearken, my beloved 5
brethren; did not God
choose them that are poor
as to the world *to be* rich
in faith, and heirs of the
kingdom which he prom-
ised to them that love
him? But ye have dis- 6
honoured the poor man.
Do not the rich oppress
you, and themselves drag
you before the judge-
ment-seats? Do not they 7
blaspheme the honourable
name [5] by the which
ye are called? Howbeit 8
if ye fulfil the royal law,
according to the scrip-
ture, Thou shalt love thy
neighbour as thyself, ye
do well: but if ye have 9
respect of persons, ye
commit sin, being con-
victed by the law as

1 Or, *do ye, in accepting persons, hold the faith... glory?*
2 Or, *assembly*
3 Or, *do ye not make distinctions*
4 Or, *among yourselves*
5 Gr. *which was called upon you.*

27. *Pure religion*, &c.; that is, true religion consists not in rites and forms, not in opinions, not in outward zeal,—but in the right moral and spiritual condition of the heart. Its end and aim is to substitute in the soul principles of heartfelt benevolence and moral purity, instead of the selfishness and corruption which naturally reign there. The various truths of the gospel reveal the way and the means by which this is to be done.

CHAPTER II.

1. *Hold not the faith*, &c.; that is, in your religious observances and duties, do not make distinctions among your Christian brethren on account of differences of worldly station.

2. *Your synagogue;* the assembly for public worship.

2, 3. *Fine clothing—vile clothing.* The same Greek word is used in all three places here, though rendered by different terms in the Old Version.

4. *With evil thoughts;* under the influence of evil thoughts.

5. *Rich in faith;* to make them rich in faith.

7. *The honourable name;* the name of Christ.

8. *The royal law;* the first and highest law.

10 transgressors. For whosoever shall keep the whole law, and yet stumble in one *point*, he is be-
11 come guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of
12 the law. So speak ye, and so do, as men that are to be judged by a
13 law of liberty. For judgement *is* without mercy to him that hath shewed no mercy: mercy glorieth against judgement.
14 What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith
15 save him? If a brother or sister be naked, and in lack of daily food, and
16 one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?
17 Even so faith, if it have not works, is dead in itself.
18 [1]Yea, a man will say, Thou hast faith, and I have works: shew me thy faith apart from *thy* works, and I by my works will shew thee *my* faith.
19 Thou believest that [2]God is one; thou doest well: the [3]devils also believe, and shudder.
20 But wilt thou know, O vain man, that faith apart from works is barren?
21 Was not Abraham our father justified by works,

1 Or, *But some one will say*
2 Some ancient authorities read *there is one God.*
3 Gr. *demons.*

10. *Stumble in one point;* that is, deliberately and habitually. By disobeying one command, he shows that he is not governed by the authority of God, and, of course, that whatever apparent obedience he may render to other commands, rests on other grounds than regard for the divine will. He cannot, therefore, be considered as really obeying at all.

12. *So speak;* so teach.—*The law of liberty;* the gospel.

13. This sentiment is very similar to one expressed by our Saviour, Matt. 7 : 1, 2.—*Mercy glorieth,* &c.; the merciful man rejoiceth. The meaning is, that he who has fulfilled the royal law, mentioned in v. 8, is delivered from the fear of retribution. He may go to the judgment rejoicing in his assurance of pardon. In other words, he who is merciful to others, shall in the end find mercy himself.

14. *Faith;* theoretical belief, a sort of belief which does not influence the conduct, as is shown in v. 17. Paul, when speaking of the spiritual efficacy of faith, means, by the term, heartfelt trust and confidence in God, or in the Saviour.

21. *By works;* that is, by a working faith,—works which were the fruits and the evidence of his faith. That this is the meaning is clear from the expressions in v. 22 and 23.

in that he offered up Isaac his son upon the
22 altar? [1]Thou seest that faith wrought with his works, and by works was
23 faith made perfect; and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of
24 God. Ye see that by works a man is justified, and not only by faith.
25 And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way? For as the 26
body apart from the spirit is dead, even so faith apart from works is dead.

Be not many teachers, my brethren, knowing 3
that we shall receive [2]heavier judgement. For
in many things we all 2
stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. Now if we put the horses' bridles 3
into their mouths, that they may obey us, we turn about their whole body also. Behold, the 4
ships also, though they

1 Or, *Seest thou ... perfect?*

2 Gr. *greater.*

22. *Made perfect;* shown to be perfect, that is, honest and sincere.

24. *Not only by faith;* mere inert and lifeless belief.

25. *Rahab the harlot.* For the account of the circumstances here referred to, see Josh. 2: Her belief in Jehovah as the true God, (Josh. 2: 11,) led to correspondent action. It was therefore a faith showing itself in works.

26. *The spirit;* the vital principle.—*So faith apart from works is dead.* (See Rom. 4:) The instructions of Paul and of James on the subject of faith and works are the two opposing walls which guard on each side the narrow way of salvation, and their antagonism has accordingly attracted great attention in every age. Paul, on the one hand, enjoins it upon men not to rely upon any duties which they may have performed in times past, to secure the favor of God. He points them to faith in his mercy. On the other hand, James shows them that it is vain to rely upon faith as a substitute for doing the will of God now. He points them to the path of obedience. In a word, Paul teaches men that they must rely upon faith, for the forgiveness of past sins; James warns them against making it the excuse for the neglect of present duty.

CHAPTER III.

1. *Teachers.* The meaning is Be not too ready to assume the office of religious teachers.—*Knowing that we shall receive,* &c.; that is, if unworthy. The meaning is, that a great responsibility is incurred by every one who attempts to guide and instruct others.

4. *The steersman;* a more in

are so great, and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth. So the tongue also is a little member, and boasteth great things. Behold, [1] how much wood is kindled by how small a fire! And the tongue is [2] a fire: [3] the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of [4] nature, and is set on fire by hell. For every [5] kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed [6] by [7] mankind: but the tongue can no man tame; *it is* a restless evil, *it is* full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, which are made after the likeness of God: out of the same mouth cometh forth blessing and cursing. My brethren, these [8] things ought not so to be. Doth the fountain send forth from the same opening sweet *water* and bitter? can a fig tree, my brethren, yield olives, or a vine figs? neither *can* salt water yield sweet.

Who is wise and understanding among you? let him shew by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not *a wisdom* that cometh down from above, but is earthly, [8] sensual, [9] devilish. For where jealousy and faction are, there is confusion and every vile

1 Or, *how great a forest*
2 Or, *a fire, that world of iniquity: the tongue is among our members that which &c.*
3 Or, *that world of iniquity, the tongue, is among our members that which &c.*
4 Or, *birth*
5 Gr. *nature.*
6 Or, *unto*
7 Gr. *the human nature.*
8 Or, *natural* Or, *animal*
9 Gr. *demoniacal.*

telligible translation than that of the Old Version, *the governor*.

5. *Boasteth great things;* exercises great power.—*How much wood is kindled*, &c.; or as in the margin, *How great a forest.* The idea is that a very little malicious talk is sufficient to produce a very great destruction.

7, 8. These expressions, in the unqualified form in which they stand here, are, of course, figurative. The intention simply is to represent, in the strongest manner, the difficulty of keeping the tongue in subjection.

14. *Glory not;* that is, in your supposed piety.—*And lie not*, &c.; by pretending that your hearts are renewed, while it is plain that in their temper and disposition they are still under the bondage of sin.

15. *This wisdom;* such pretended wisdom or piety as this.

17 deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without [1]variance, without hy-
18 pocrisy. And the fruit of righteousness is sown in peace [2]for them that make peace.

4 Whence *come* wars and whence *come* fightings among you? *come they* not hence, *even* of your pleasures that war in
2 your members? Ye lust, and have not: ye kill, and [3]covet, and cannot obtain: ye fight and war; ye have not, because ye ask not. Ye ask, and re-
3 ceive not, because ye ask amiss, that ye may spend *it* in your pleasures. Ye
4 adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God.
5 Or think ye that the scripture [4]speaketh in vain? [5]Doth the spirit which [6]he made to dwell in us long unto envying?
6 But he giveth [7]more grace. Wherefore *the scripture* saith, God resisteth the proud, but giveth grace to the hum-

1 Or, *doubtfulness* Or, *partiality*
2 Or, *by*
3 Gr. *are jealous.*
4 Or, *saith in vain*
5 Or, *The spirit which he made to dwell in us he yearneth for even unto jealous envy.* Or, *That spirit which he made to dwell in us yearneth* for us *even unto jealous envy.*
6 Some ancient authorities read *dwelleth in us.*
7 Gr. *a greater grace.*

18. *For them;* Disputes and contentions are not the measures by which the cause of God is to be promoted; the seed from which the fruits of righteousness are to be produced is sown in peace, and is garnered by those who are themselves peacemakers; or the meaning may be, as in the margin, is sown, that is, produced, *by* peacemakers. Contention does not produce righteousness, a lesson which the world has been very slow to learn.

CHAPTER IV.

2. *Because ye ask not;* that is, of God. The meaning is, that they do not obtain the happiness which they desire, because they seek to effect their ends by contention and violence, instead of relying upon the providence and goodness of God.

4. *Ye adulteresses.* These terms seem to be used in this case, as indeed they often are in the Scriptures, in a figurative sense, to denote those who are not true to the worship and service of God, but, while they profess to love and serve their Maker, have their hearts really set upon the world.

5. This passage, including the first clause of the following verse, is very obscure. The origin of the quotation is not to be found in the Old Testament, and none but conjectural explanations of the language, as it stands here, have been offered by commentators. Some of these conjectures are suggested in the marginal reading.

7 ble. Be subject therefore unto God; but resist the devil, and he will flee
8 from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts,
9 ye doubleminded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heavi-
10 ness. Humble yourselves in the sight of the Lord, and he shall exalt you.
11 Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a
12 judge. One *only* is the lawgiver and judge, *even* he who is able to save and to destroy: but who art thou that judgest thy neighbour?

13 Go to now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain:
14 whereas ye know not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth for a little time, and then vanisheth away.
15 [1] For that ye ought to say, If the Lord will, we shall both live, and do this or
16 that. But now ye glory in your vauntings: all
17 such glorying is evil. To him therefore that knoweth to do good, and doeth it not, to him it is sin.

5 Go to now, ye rich,

1 Gr. *Instead of your saying.*

7. *Resist the devil;* the temptations and excitements to sin, represented as offered by Satan.

8. *Your hands;* your conduct. —*Ye double-minded;* ye who hesitate, undecided, between God and the world.

9. *Be afflicted,* &c.; that is, in penitence for sin.

11. *Speaketh against the law and judgeth the law;* violates the law, and assumes the office of judge under it. The sacred writers often use the same terms in a modified sense in the second clause of a sentence which had been used appropriately and naturally in the first, in order to preserve a sort of parallelism or symmetry of expression. Thus the phrases *speaketh evil of*, and *judgeth*, are repeated in the second clause, in this case, although used in a modified sense.

15. *Ye ought to say,* &c.; that is, they ought habitually to feel their dependence upon God. The direction refers to the proper sentiment to be felt in the heart, and not particularly to the expression of it in language.

16. *Glory in your vauntings;* feel confident in your own powers.

17. The meaning is, that now, after receiving the plain instructions which James had given above, if any still persisted in the sin which he had condemned, they would be doubly guilty.

weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony [1] against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous *one;* he doth not resist you.

Be patient therefore, brethren, until the [2] coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until [3] it receive the early and latter rain. Be ye also patient; stab-

1 Or, *unto*

2 Gr. *presence.* 3 Or, *he*

CHAPTER V.

2. In ancient times, wealth often consisted of great accumulations of perishable property.

3. *Ye have laid up,* &c. The writers of the New Testament were looking for an immediate reappearance of the Lord and the day of judgment. The speedy demolition of their treasure is here referred to as an evidence of their folly in accumulating it.

4. *The Lord of Sabaoth;* the Lord of hosts.

5. *Nourished your hearts;* nourished yourselves,—that is, given yourselves up to luxuries and pleasures. — *In a day of slaughter;* as in preparation for a day of slaughter. The meaning is, that they have abandoned themselves to every gratification, like an animal fattening for the slaughter.

6. *Ye have condemned, ye have killed;* that is, deprived them of the means of subsistence by their injustice and oppression.—*The righteous;* the innocent,—those who had never injured them.—*He doth not resist you;* being helpless and defenceless in his poverty.—[The Revisers have apparently given a different meaning to this passage by inserting the word *one.* The *righteous one* is the Messiah, and the apostle, as thus interpreted, refers to the Jews' crucifixion of Christ, in which his readers are treated as participators by their subsequent course of life.—L. A.]

7. *Be patient therefore;* that is, in enduring the oppression above described.

8. *Stablish your hearts;* be resolute and of good courage.—*The coming of the Lord;* the time when God shall call the oppressor to account for his sins, and vindicate the rights of the oppressed.

lish your hearts: for the [1]coming of the Lord is
8 at hand. Murmur not, brethren, one against another, that ye be not judged: behold, the judge standeth before the
10 doors. Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord.
11 Behold, we call them blessed which endured: ye have heard of the [2]patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful.
12 But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but [3]let your yea be yea, and your nay, nay: that ye fall not under judgement.
13 Is any among you suffering? let him pray. Is any cheerful? let him sing praise.
14 Is any among you sick? let him call fo the elders of the church; and let them pray over him, [4]anointing him with oil in the name of the Lord:
15 and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed

1 Gr *presence.*
2 Or, *endurance*
3 Or, *let yours be the yea, yea, and the nay, nay* Compare Matt. v. 37.
4 Or, *having anointed*

9. *Murmur not;* do not exercise or express morose and envious feelings.—*Standeth before the doors;* is near at hand. The meaning is, that as the time is soon coming when all the injuries which Christians may sustain will be amply redressed, they ought not to urge their complaints and agitate their controversies now.

11. *The end of the Lord;* meaning, probably, the end or result to which the Lord brings the sufferings of his people.

12. This language is very similar to that used by our Saviour, as recorded Matt. 5: 34–37.—*Let your yea be yea,* &c.; that is, in your conversation, use the forms of simple affirmation or denial.

14. *Anointing him with oil.* Whether the anointing here prescribed was intended as a rite, or as a remedy, does not appear. The oil obtained from the olive was much in use among the ancient Jews, both as an article of food, and as a medical remedy; and it was also employed in many civil and religious ceremonies. The good Samaritan is represented as employing it in the case of the wounded traveller, and the twelve, when sent out upon their original mission, anointed with oil the sick whom they were called upon to cure. (Mark 6: 13.) The ceremony or extreme unction, as practised by the Catholic church, rests upon the authority of this passage. That ceremony, however, is performed as the last act of preparation for death, when all hope of recovery is gone; but, in the directions here given, the anoint ing, whether prescribed as a medical remedy or as a religious

sins, it shall be forgiven
16 him. Confess therefore
your sins one to another,
and pray one for another,
that ye may be healed.
The supplication of a
righteous man availeth
much in its working.
17 Elijah was a man of like
[1] passions with us, and he
prayed [2] fervently that it
might not rain; and it
rained not on the earth
for three years and six
months. And he prayed 18
again; and the heaven
gave rain, and the earth
brought forth her fruit.

My brethren, if any 19
among you do err from
the truth, and one con-
vert him; [3]let him know, 20
that he which converteth
a sinner from the error of
his way shall save a soul
from death, and shall
cover a multitude of sins.

1 Or, *nature*
2 Gr. *with prayer.*

3 Some ancient authorities read *know ye.*

rite, is plainly employed as a means of restoration to health, as appears from the following verse.

16. *Confess therefore your sins;* that is, such sins as those referred to in the close of the last verse, which may be considered as the cause of the divine displeasure, manifested in the visitation of disease.—*The supplication;* the proper construction of this passage is somewhat uncertain. That embodied in the New Version is more probable than that of the Old Version. The declaration that effectual prayer availeth much is simply a truism.

17. *Elijah.* For an account of this case, see 1 Kings 17: 18: —*Of like passions,* &c.; that is, though a prophet, he was still merely a man, sharing with us the ordinary frailties and imperfections of humanity.—*Three years and six months;* represented as three years in the original account. (1 Kings 18: 1.) See Luke 4: 25.

20. *Shall cover;* shall cause to be hidden. The sins which he repents of and forsakes shall be forgiven, and blotted out of remembrance forever.

THE FIRST EPISTLE OF

PETER.

PETER was the first on the catalogue of the apostles. The circumstances of his call to follow the Saviour, are related Matt. 4: 18-20. He occupied a very prominent position among the disciples, during the life and ministry of our Saviour, being honored, in a high degree, with marks of his Master's confidence and regard; and, although, by a combination of very peculiar circumstances, he was betrayed into a denial of him, on the night of his apprehension by the Roman soldiers, the offence was punished only by an upbraiding look; and, immediately after the ascension of Jesus, we find Peter again assuming the foremost position among his brethren, in counsel and action, just as before. See Acts 1: 15, 2: 14, and generally the third, fourth, and fifth chapters.

Peter was made the instrument through whom the preaching of the gospel was first extended to the Gentiles, though, so far as we can judge from the narrative contained in the Acts, Paul seems to have taken a more active part in carrying this extension of the offer of salvation into effect. Indeed, after Paul enters upon his career, Peter disappears from the sacred history. The Roman church maintains that Christ constituted Peter the official head of the universal church, (Matt. 16: 18, 19;) and, as they suppose that Peter afterwards became bishop of Rome, according to an early tradition, they claim for his successors in that bishopric,—called in modern times the *popes*,—the same general jurisdiction. But the passage referred to (Matt. 16: 18, 19) seems to be but a very imperfect title-deed to authenticate the grant of such a power. Even if the power was granted, however, there seems to be no evidence, not even that of an incidental allusion, in the historical or epistolary writings of the New Testament, that Peter ever had charge of the church of Rome; nor, if he did, that Jesus intended that the supposed power conferred on him, should be hereditary in his successors in that office. If, therefore, the existence and power of the Roman Catholic church rested upon the logical continuity and force of the argument from the Scriptures, it would have but a very slender foundation. It really rests on a far different,

and, as it has thus far proved, and will probably still continue to prove, a very sufficient foundation,—namely, that strong and universal principle of human nature, which causes men, in all ages and in all times, to run together, as it were, by a sort of cohesion, into vast masses and conglomerations. It is the principle which holds together nations, sects, tribes, and parties. It is stronger than the logic of an argument, or than veneration for the word of God,—or even than the iron chains of superstition; and so long as ecclesiastics find that they can wield a wider influence, and a greater power over mankind, as parts of a vast system, than they can in independence and isolation, so long the great ecclesiastical organizations will not be in want of ground to stand upon. It is indeed convenient, in such cases, to have some show of scriptural authority; and the elements of the argument, in respect to St. Peter, slender as they are, are abundantly sufficient to construct all that is necessary for such a purpose.

These Epistles of Peter consist of general instructions addressed to Christian converts, on a variety of subjects. Perhaps they have no more striking characteristic than the absence of every appearance of claim, on the part of the writer, to any peculiar ecclesiastical jurisdiction over those whom he addresses. If Peter had really then held such a sway over the church, as his supposed successors claim, his letters, like theirs, would have promulgated his edicts.

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1 PETER, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, 2 Asia, and Bithynia, according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

CHAPTER I.

1. *Elect.* This Epistle is addressed to Jewish Christians residing in the various provinces of Asia Minor here specified. Jews residing in countries foreign to Judea were called *strangers*, being such in the land where they were dwelling. —*Asia;* a certain province of Asia Minor, including Phrygia, Mysia, Caria, Lydia, &c., being the western and south-western part. The other provinces mentioned here are situated in the northern and eastern part of the same country. So that, in a word, this Epistle is addressed to the Jewish Christians of Asia Minor.

2. *Unto obedience and sprinkling of the blood of Jesus Christ.* The believer is elect unto obedience, inasmuch as, from being

3 Blessed *be* the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the 4 dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for 5 you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last 6 time. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold [1]temptations, 7 that the proof of your faith, *being* more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honour at the revelation of Jesus Christ: whom 8 not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and [2]full of glory: receiving the 9 end of your faith, *even* the salvation of *your* souls. Concerning which 10 salvation the prophets sought and searched diligently, who prophesied of the grace that *should come* unto you: searching 11 what *time* or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings [3]of Christ, and

1 Or, *trials*

2 Gr. *glorified.* 3 Gr. *unto.*

a rebellious transgressor, he is made henceforth obedient to the will of God; and he is elect unto sprinkling of the blood of Christ, as, through the atonement made by Christ, his past sins are forgiven. The figure of sprinkling with blood, to denote the spiritual efficacy of Christ's death, seems to be taken from some of the ceremonies of the Jewish law. (Ex. 24: 8.)

3. *Begat us again;* created us anew.—*A living hope;* an animating hope.

6. *In the last time;* at the end of the world.

Wherein; that is, in the joyful hope of which the writer had been speaking.—*Manifold temptations;* many sufferings and trials.

7. *That perisheth, though it is proved by fire;* that is, though it stands the test of fire, it is not indestructible;—being often lost or consumed by means of other causes.

11. *Searching what time or what manner of time,* &c.; that is, what time, or what manner of time. The distinction, however, which was intended to be marked by these two forms of expression, is not understood. It has been supposed that Peter alludes here to Dan. 9: 22, 24, where the prophet is represented as earnestly desirous of understanding when and in what manner the promised redemption was to come.—*The Spirit of Christ;* the spirit of prophecy respecting Christ.

the glories that should
12 follow them. To whom
it was revealed, that not
unto themselves, but un-
to you, did they minister
these things, which now
have been announced un-
to you through them that
preached the gospel unto
you [1]by the [2]Holy Ghost
sent forth from heaven;
which things angels de-
sire to look into.
13 Wherefore girding up
the loins of your mind,
be sober and set your
hope perfectly on the
grace that [3]is to be
brought unto you at the
revelation of Jesus
14 Christ; as children of
obedience, not fashioning
yourselves according to
your former lusts in *the*
time of your ignorance:
15 but [4]like as he which
called you is holy, be ye
yourselves also holy in
16 all manner of living; be-
cause it is written, Ye
shall be holy; for I am
holy. And if ye call on
17 him as Father, who with-
out respect of persons
judgeth according to each
man's work, pass the
time of your sojourning
18 in fear: knowing that ye
were redeemed, not with
corruptible things, with
silver or gold, from your
vain manner of life hand-
ed down from your fa-
19 thers; but with precious

1 Gr. *in.*
2 Or, *Holy Spirit*
3 Gr. *is being brought.*

4 Or, *like the Holy One which called you*

12. *That not unto themselves, but unto you, did they minister*, &c.; that is, when they desired to know, as is stated in v. 11, at what time the events which they predicted were to be fulfilled, it was revealed to them that the promised blessings were not to be bestowed upon them, but upon a future and distant generation. To *minister* things is to perform any service relating to them; as the prophets, by their predictions, did in respect to the great plan of salvation.—*Desire to look into;* take pleasure in looking into.

13. *Girding up*, &c. The loose dress worn in those days had to be drawn around the body by a girdle, whenever any exertion or labor was required. (Exod. 12: 11. Luke 12: 35. John 13: 4.) Hence the act of girding came to represent earnest preparation for duty. In this case the direction means, Enter resolutely upon the work before you.—*On the grace;* the favor,—referring here evidently to the future happiness of the Christian.

14. *Not fashioning yourselves;* that is, your conduct and character.—*In the time of your ignorance;* before you became acquainted with the truth in Christ.

15. *In all manner of living;* in all your conduct.

16. Lev. 11: 44. 19: 2.

17. *If ye call on him as Father;* if you are looking to him,—depending upon his favor.

19. The lamb required for the ancient sacrifice was to be with-

blood, as of a lamb without blemish and without
19 spot, *even the blood* of
Christ: who was fore-
known indeed before the
foundation of the world,
but was manifested at
the end of the times for
21 your sake, who through
him are believers in God,
which raised him from
the dead, and gave him
glory; so that your faith
and hope might be in
22 God. Seeing ye have
purified your souls in
your obedience to the
truth unto unfeigned
love of the brethren, love
one another [1]from the
23 heart fervently: having
been begotten again, not
of corruptible seed, but
of incorruptible, through
the word of [2]God, which
24 liveth and abideth. For,

All flesh is as grass,
And all the glory
thereof as the flower
of grass.
The grass withereth,
and the flower
falleth:
But the [3]word of the 25
Lord abideth for ever.

And this is the [3]word of
good tidings which was
preached unto you.

Putting away therefore 2
all [4]wickedness, and all
guile, and hypocrisies,
and envies, and all evil
speakings, as newborn 2
babes, long for the
[5]spiritual milk which is
without guile, that ye
may grow thereby unto
salvation; if ye have 3
tasted that the Lord is
gracious: unto whom 4
coming, a living stone,
rejected indeed of men,
but with God elect,
[6]precious, ye also, as liv- 5

1 Many ancient authorities read *from a clean heart.*
2 Or, *God who liveth*
3 Gr. *saying.*
4 Or, *malice*
5 Gr. *reasonable.*
6 Or, *honourable.*

out a blemish. (Lev. 22: 19, 20.) This perfection may be regarded as an emblem of the spiritual purity and spotlessness of Jesus Christ.

20. *Was manifested;* that is, he visibly appeared.

23. *Of corruptible seed;* of frail and sinful parentage.

24. *All flesh;* all that comes from flesh, that is, from corruptible seed, as mentioned in the preceding verse.

25. *The word of the Lord;* that is, the incorruptible seed, mentioned in v. 23, as that through which the believer is born again.

CHAPTER II.

2. *As new-born babes;* referring to the mode of expression adopted in v. 23 of the preceding chapter.—*Long for, &c.;* desire constant instruction in the principles of religious truth and duty.

3. *Have tasted,* &c.; have begun to experience the grace of God.

4. *Living;* durable, permanent.

5. *A spiritual house;* a spiritual temple. The meaning is, that the community of believers forms such a spiritual temple, Jesus Christ being the corner-

ing stones, are built up [1]a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.
6 Because it is contained in [2]scripture,

Behold, I lay in Zion a chief corner stone, elect, [3]precious:
And he that believeth on [4]him shall not be put to shame.

7 [5]For you therefore which believe is the [6]preciousness: but for such as disbelieve,

The stone which the builders rejected,
The same was made the head of the corner;

8 and,

A stone of stumbling, and a rock of offence;

[7]for they [8]stumble at the word, being disobedient: whereunto also they were appointed. But ye are 9
an elect race, a royal priesthood, a holy nation, a people for *God's* own possession, that ye may shew forth the excellencies of him who called you out of darkness into his marvellous light: which 10
in time past were no people, but now are the people of God: which had not obtained mercy, but now have obtained mercy.

Beloved, I beseech you 11
as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul; having 12
your behaviour seemly among the Gentiles; that, wherein they speak against you as evil-doers,

1 Or *a spiritual house for a holy priesthood*
2 Or, *a scripture*
3 Or, *honourable* 4 Or, *it*
5 Or, *in your sight*
6 Or, *honour*
7 Gr. *who.*
8 Or, *stumble, being disobedient to the word*

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stone.—*A holy priesthood.* The metaphor is here suddenly changed — the followers of Christ being now represented, not as the building, but as the priests officiating in it.

6. *Elect;* chosen.

7, 8. *The head of the corner, and a stone of stumbling,* &c. The meaning is, that the stone, being placed prominently and conspicuously at the corner, was at the same time a chief support of the building, and also an exposed projection, against which the careless would be most in danger of coming into *collision*, as it were; that is, a rock, which they run against.—*Whereunto;* that is, to the destruction above described. (See Mark 14; 21. Luke 22; 22. Rom. 9; 17–19.)

9. *For God's own possession;* the rendering of the Old Version was *a peculiar people;* the New Version, more accurately rendering the original, indicates the respect in which they are peculiar, viz., peculiarly God's own.

10. *Were no people;* a people of God.

12. *In the day of visitation.* It is uncertain what the sacred writer intended by this expres-

they may by your good works, which they behold, glorify God in the day of visitation.

13 Be subject to every [1] ordinance of man for the Lord's sake: whether it be to the king, as su-
14 preme; or unto governors, as sent [2] by him for vengeance on evil-doers and for praise to them
15 that do well. For so is the will of God, that by well-doing ye should put to silence the ignorance
16 of foolish men: as free, and not [3] using your freedom for a cloke of [4] wickedness, but as bondser-
17 vants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

18 [5] Servants, *be* in subjection to your masters with all fear; not only to the good and gentle, but also to the froward. For this 19 is [6] acceptable, if for conscience [7] toward God a man endureth griefs, suffering wrongfully. For what glory is it, if, 20 when ye sin, and are buffeted *for it*, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye shall take it patiently, this is [6] acceptable with God. For 21 hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither 22 was guile found in his mouth: who, when he 23 was reviled, reviled not

1 Gr. *creation.*
2 Gr. *through.*
3 Gr. *having.*
4 Or, *malice*
5 Gr. *Householdservants.*
6 Gr. *grace.*
7 Gr. *of.*

sion, though a great many conjectural interpretations have been offered by commentators.

13. *Of man;* that is, of the civil government.

17. *Honor all men;* treat them with the respect and the consideration which are their due.

18. These servants were in bondage. They are required to be submissive to their masters, and patient under the ills of their lot; for, however great may have been the wrongs they suffered, either in the very fact of being unjustly held in bondage by their masters, or in the particular acts of oppression which individuals endured, resistance, disobedience, or sullenness, on their part, would only have aggravated the evil.

20. *Buffeted;* reproached or punished in any way.

21. *For hereunto;* that is, for this purpose, namely, that you might exhibit a spirit of patient endurance, under the pressure of injustice and suffering, in accordance with the example of the Lord Jesus Christ. The confusion of the pronouns found in the Old Version is avoided in the New Version by a better text, by which, in the latter clause, *Christ also suffered*, &c., *you* is substituted for *us*.

again; when he suffered, threatened not; but committed [1]*himself* to him that judgeth righteously:
24 who his own self [2]bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose [3]stripes ye were
25 healed. For ye were going astray like sheep; but are now returned unto the Shepherd and [4]Bishop of your souls.

3 In like manner, ye wives, *be* in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the [6]behaviour of their
2 wives; beholding your chaste [5]behaviour, *cou-*
3 *pled* with fear. Whose *adorning* let it not be the outward adorning of plaiting the hair, and of wearing jewels of gold, or of putting on apparel; but 4
let it be the hidden man of the heart, in the incorruptible *apparel* of a meek and quiet spirit, which is in the sight of God of great price. For 5
after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own [6]husbands; as Sarah obey- 6
ed Abraham, calling him lord: whose children ye now are, if ye do well, and are not [7]put in fear by any terror.

Ye husbands, in like 7
manner, dwell with *your wives* according to knowledge, giving honour [8]unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.

Finally, *be* ye all like- 8

1 Or, his cause
2 Or, *carried up...to the tree*
3 Gr. *bruise.*
4 Or, *Overseer*
5 Or, *manner of life*
6 Or, *husbands (as Sarah.....ye are become), doing well, and not being afraid*
7 Or, *afraid with*
8 Gr. *unto the female vessel, as weaker.*

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24. *Bare our sins;* the penalty for our sins. —*By whose stripes;* by means of whose stripes.

CHAPTER III.

1. *The word;* the gospel.

2. *Fear;* respect and reverence,—that is, for the husband.

3. The meaning is, not that proper attention to the personal appearance is wrong, but that the wife should not value herself upon her external decorations. She should seek to make herself alluring by mental and spiritual charms. They who consider all decoration as in itself wrong evidently differ from him who daily creates the humming-bird, the tulip, and the rose.

4. *Man;* character.

6. *And are not put in fear,* &c. This expression is usually understood to mean, not deterred by fear from the faithful performance of duty.

8. *Tenderhearted;* merciful.

minded, [1]compassionate, loving as brethren, tenderhearted, humbleminded:
9 not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing.
10 For,
He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:
11 And let him turn away from evil, and do good;
Let him seek peace, and pursue it.
12 For the eyes of the Lord are upon the righteous,
And his ears unto their supplication:
But the face of the Lord is upon them that do evil.
13 And who is he that will harm you, if ye be zealous of that which is good?
14 But and if ye should suffer for righteousness' sake, blessed *are ye:* and fear not their fear, neither be troubled;
15 but sanctify in your hearts Christ as Lord: *being* ready always to give answer to every man that asketh you a reason concerning the hope that is in you,
16 yet with meekness and fear: having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ.
17 For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing.
18 Because Christ also [2]suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit;

1 Gr. *sympathetic.*

2 Many ancient authorities read *died.*

14. *Fear not their fear;* not, as in the Old Version, *be not afraid of their terror.* The meaning is that the Christian is not to experience that fear which belongs to the ungodly experience; his trust in God is to preserve him therefrom.

15. *Sanctify Christ as Lord,* &c. In the Old Version *sanctify the Lord God.* This followed the language of the Old Testament (Isaiah 8:13), where we read, sanctify the Lord of Hosts himself. The necessity of the change here made in the text admits of no question, for the reading of the Old Version there is but very little authority. Peter's identification of Christ with Jehovah by applying to Christ the language used in the Old Testament of Jehovah, is a striking attestation of the divinity of Christ.

18. *Quickened;* raised to life.

19 in which also he went and preached unto the
20 spirits in prison, which aforetime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was a pre-

19. *He went and preached;* an emphatical mode of expression, common in the Hebrew language, meaning he preached. So in Acts 1:1, "all that Jesus began both to do and teach," means merely all that Jesus did and taught; and in Matt. 9:13, "Go ye and learn," &c., means, simply, learn.—*Unto the spirits in prison;* that is, perhaps to mankind, in their state of guilt and condemnation. See Isa. 42:7, where the lost and helpless condition of men is represented as an imprisonment from which the gospel brings release. The meaning seems to be, that Jesus Christ, after suffering death, rose again by the power of the Spirit, and by the same Spirit brought the offers of pardon to mankind, who were under sentence of condemnation by the divine law; in consequence of which, as the writer goes on to explain in the two following verses, a few are now saved, through baptism, just as in ancient times, in consequence of the preaching of Noah, a few were saved by the ark. Some suppose that the preaching here spoken of refers not to the general proclamation of the gospel to mankind, but to the warnings given by Noah to his generation, which they consider this passage as showing were inspired by Christ. Others suppose that this passage means that, during the interval between the Saviour's death and his resurrection, he made the offers of salvation to departed spirits in the invisible world. The interpretation first given appears best to accord with the design of the writer in his remarks. In fact, the latter would seem to detach the passage entirely from its connection with what precedes and follows it. Besides, it is impossible to give any reason, if Jesus offered salvation to any departed spirits, why, of all the generations of the dead, the contemporaries of Noah alone were preached to in their prison. [The construction of this text has given rise to great discussion among the commentators. Without entering at all into that discussion I may properly add here, that I dissent from the conclusion stated in this note, holding to that thus embodied by Alford: "From all then which has been said, it will be gathered that with the great majority of commentators, ancient and modern, I understand these words to say, that our Lord, in his disembodied state, did go to the place of detention of departed spirits, and did there announce his work of redemption, preach salvation, in fact, to the disembodied spirits of those who refused to obey the voice of God when the judgment of the flood was hanging over them. Why these rather than others are mentioned, whether merely as a sample of the like gracious work on others, or for some special reason unimagined by us, we cannot say. It is ours to deal with the plain words of Scripture and to accept its revelations as far as vouchsafed to us."—L. A.]

20. *Which;* that is, not the same individuals, but the same class of men, namely, sinners.—*Eight souls;* Gen. 6:18.

paring, [1] wherein few, that is, eight souls, were saved
21 through water: which also [2] after a true likeness doth now save you, *even* baptism, not the putting away of the filth of the flesh, but the [3] interrogation of a good conscience toward God, through the resurrection of Jesus
22 Christ; who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.

4 Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same [4] mind; for he that hath suffered in the flesh hath ceased [5] from sin; that [6] ye no 2 longer should live the rest of your time in the flesh to the lusts of men, but to the will of God. For the time past may 3 suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries: where- 4 in they think it strange that ye run not with

1 Or, *into which few, that is, eight souls, were brought safely through water*
2 Or, *in the antitype*
3 Or, *inquiry* Or, *appeal*
4 Or, *thought*
5 Some ancient authorities read *unto sins.*
6 Or, *he no longer... his time*

21. *Which also after*, &c. The meaning is, that believers are now saved through baptism, in a manner somewhat analogous to that in which Noah and his family were saved in the ark. Of course, baptism is, in this case, regarded as the indication and pledge of the inward spiritual change, in which alone all its meaning and efficacy consists.—*Filth of the flesh;* uncleanness of the flesh; that is, ceremonial uncleanness, like that provided against in the Mosaic law. The meaning is, that baptism has no ceremonial efficacy. Its power and value depend upon there being a good conscience toward God within, corresponding to the outward symbol.—*But the interrogation of a good conscience*, &c.; the exact meaning of this clause is difficult to determine. It probably refers to that seeking after God with an earnest heart, which is implied by Christian baptism.

22. *On the right hand of God*, as his vicegerent in the government of the world.

CHAPTER IV.

1. *The same mind;* the same fortitude and patience that he displayed.—*Hath ceased from sin;* that is, if he has borne his sufferings with a Christian spirit. In other words, sorrow and suffering, submissively and patiently endured, tend strongly to purify and elevate the character.

2. That is, such is the tendency of tribulation,—to wean the heart from the world, and fix it more steadily upon God.

3. *To have wrought the desire of the Gentiles;* to have conformed in conduct and character to the example of a wicked world.

them into the same [1]excess of riot, speaking
5 evil of *you:* who shall give account to him that is ready to judge the quick and the dead.
6 For unto this end [2]was the gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit.
7 But the end of all things is at hand: be ye therefore of sound mind, and be sober unto [3]prayer:
8 above all things being fervent in your love among yourselves; for love covereth a multitude of sins: using hospitality 9
one to another without murmuring: according 10
as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; if any man speaketh, 11
speaking as it were oracles of God; if any man ministereth, *ministering* as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion [4]for ever and ever. Amen.
Beloved, think it not 12

1 Or, *flood*
2 Or, *were the good tidings preached*
3 Gr. *prayers.*
4 Gr. *unto the ages of the ages.*

5. *Who;* that is, those that reproach you for not joining with them in their sinful pleasures.—*The quick and the dead;* the living and the dead.

6. *Even to the dead;* that is, probably, to those who had been slain in the persecutions which the Christians had endured.—*That they might be judged,* &c.; that, though condemned by men to bodily death, their souls might be saved. Those who suppose that the passage 3:19, 20, teaches that Christ went into the invisible world during the interval between his death and his resurrection, and made the offer of salvation to the departed spirits there, regard this verse as referring to the same circumstance.

7. *Sober unto prayer;* be earnest and constant in prayer.

8. *Love;* kindness and brotherly love. The latter clause of the verse appears to be quoted from Prov. 10:12. The meaning is, as its connection there shows, that kind feelings towards others makes us lenient in respect to their faults and failings.

10. *A gift;* the gift of worldly prosperity; that is, the means of exercising the hospitality enjoining in the preceding verse.—*The manifold grace;* the multiplied favors. The meaning is, that the favors and advantages which God bestows, are to be held in trust, as means of doing good to others.

11. *As it were oracles of God;* let him act simply as the interpreter of the divine will.—*Ministering as of,* &c.; that is, let him feel entirely dependent on God for his ability.

12. *Think it not strange,* &c.; think it not extraordinary that

strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened
13 unto you: but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceed-
14 ing joy. If ye are reproached [1]for the name of Christ, blessed *are ye;* because the *Spirit* of glory and the Spirit of God resteth upon you.
15 For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's
16 matters: but if *a man suffer* as a Christian, let him not be ashamed; but let him glorify God
17 in this name. For the time *is come* for judgement to begin at the house of God: and if *it begin* first at us, what *shall be* the end of them that obey not the gospel of God? And if the 18
righteous is scarcely saved, where shall the ungodly and sinner appear? Wherefore let 19
them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

The elders therefore 5
among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend 2
the flock of God which is among you, [2]exercising the oversight, not of constraint, but willingly, [3]according unto God; nor yet for filthy lucre, but of a ready mind; neither as lording it over 3
the charge allotted to you, but making yourselves ensamples to the flock. And when the chief Shep- 4
herd shall be manifested,

1 Gr. *in.*
2 Some ancient authorities omit *exercising the oversight.*
3 Some ancient authorities omit *according unto God.*

God should subject you to such sufferings and trials.

17. *Judgment to begin*, &c.; that is, in the terrible persecutions and sufferings which the Christians were about to endure.

CHAPTER V.

1. *Who am a fellow-elder.* This expression indicates that the word *elder* did not mark a precise and definite official relation, as Peter, who was originally an apostle, would not have been subsequently ordained to an inferior office.

2. *For filthy lucre;* for the sake of money. This expression, and others analogous to it, seem to imply that pecuniary provision for religious teachers was very early made,—as they are cautioned against being unduly influenced by the consideration of it.

ye shall receive the crown of glory that fadeth not
5 away. [1] Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble.
6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time;
7 casting all your anxiety upon him, because he
8 careth for you. Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may
9 devour; whom withstand stedfast in [2] your faith, knowing that the same sufferings are [3] accomplished in your [4] brethren who are in the world.
10 And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself [5] perfect, stablish, strengthen [6] you. To him
11 *be* the dominion [7] for ever and ever. Amen.

12 By Silvanus, [8] our faithful brother, as I account *him*, I have written unto you briefly, exhorting, and testifying that this is the true grace of God: stand ye fast therein.
13 [9] She that is in Babylon, elect together with *you*, saluteth you; and *so doth* Mark my son.
14 Salute one another with a kiss of love.

Peace be unto you all that are in Christ.

1 Or, *Likewise ... elder; yea, all of you one to another. Gird yourselves with humility*
2 Or, *the*
3 Gr. *being accomplished.*
4 Gr. *brotherhood.*
5 Or, *restore*
6 Many ancient authorities add *settle.*
7 Gr. *unto the ages of the ages.*
8 Gr. *the.*
9 That is, The church, or, The sister.

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5. *Be subject unto the elder;* yield one to another; let none seek to exercise authority over the rest.

9. *Are accomplished in your brethren;* that is, that all your Christian brethren, wherever scattered, share in your afflictions and trials.

12. *Silvanus.* There is an allusion to Sylvanus in 1 Thess. 1: 1.

13. *Babylon.* The ancient city of Babylon was desolate and uninhabited in the days of the apostles. Hence some have supposed that Peter was at Rome when he wrote this Epistle, and that he calls that city by the name *Babylon*, as a mystical designation.—*Mark;* perhaps the individual mentioned in Acts 12: 12, whom Peter may have considered as his son, in a spiritual sense.

This Epistle contained no subscription in the Old Version, nor do the epistles which immediately follow, Second Peter, First, Second, Third John, and Jude.

THE SECOND EPISTLE OF

PETER.

THIS second Epistle of Peter is addressed, as the introductory salutation specifies, not to any particular church or churches, but to the followers of Jesus Christ in general. The allusions contained in 3: 15, 16, imply that it was written after some, at least, of the Epistles of Paul had been extensively circulated. Beyond this there is no evidence in regard to any of the circumstances under which it was written. It consists of a brief but solemn warning against the dangers of unbelief, error and sin, enforced by a strong representation of the certainty and the nearness of the final judgment. This second Epistle is characterized by a certain solemn grandeur of imagery and diction, very different from the style in which the miscellaneous practical instructions of the first are expressed. In fact, in respect to these qualities of composition, there are some passages, in the two concluding chapters, scarcely equalled by any other portion of the sacred writings. [The second Epistle of Peter has, perhaps, less amount of ancient testimony in its favor than any other book in the New Testament, and it is freely acknowledged by early writers that its authority was doubted; but by the fourth century after Christ it was generally received; and it is a reasonable assumption that the fathers of that period did not accept it, without satisfying themselves with such evidence as they could command, that the objections which had been brought against it were untenable. The internal evidence is in its favor; and candid critics, while they concede that the subject is not unattended with difficulty, are also generally agreed in upholding its genuineness and canonicity. It appears to have been written toward the close of Peter's life; but nothing more is known concerning the date or place of composition. A remarkable parallel is noticeable between Jude, verses 3–19, and 2 Peter 2: 1–19. The similarity of the passages is such that it has led some to the opinion that Peter has here borrowed from the Epistle of Jude.—L. A.]

1 [1]Simon Peter, a [2]servant and apostle of Jesus Christ, to them that have obtained [3]a like precious faith with us in the righteousness of [4]our God and Saviour Jesus Christ:
2 Grace to you and peace be multiplied in the knowledge of God and of Jesus
3 our Lord; seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us [5]by his own glory and
4 virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of [6]the divine nature, having escaped from the corruption that is in the world by lust.
5 Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in *your* virtue knowledge; 6
and in *your* knowledge [7]temperance; and in *your* [7]temperance patience; and in *your* patience godliness; and in 7
your godliness love of the brethren; and in *your* love of the brethren love.
For if these things are 8
yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he 9
that lacketh these things is blind, [8]seeing only what is near, having forgotten the cleansing from his old sins. Wherefore, 10
brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble:
for thus shall be richly 11
supplied unto you the entrance into the eternal

1 Many ancient authorities read *Symeon.*
2 Gr. *bondservant.*
3 Gr. *an equally precious.*
4 Or, *our God and* the *Saviour*
5 Some ancient authorities read *through glory and virtue.*
6 Or, *a*
7 Or, *self-control*
8 Or, *closing his eyes*

CHAPTER I.

4. *That ye may become partakers of the divine nature;* that is, that ye might share in the purity and holiness of God.

5. *In your faith,* &c. The apostle assumes that each virtue has been attained, and in the exercise of that the next one is to be secured. *Virtue* here is rather valor, manliness, courage; *temperance,* as elsewhere in the New Testament, is self-control, and

the difference between *love of the brethren* and *love* is the difference between Christian fellowship or love for the members of the Church, and love in its broader and generic meaning, as including all being, both God and man.

7. *Love;* good-will to all mankind.

9. *Forgotten the cleansing;* forgotten that by his baptism he professed to be purged.

kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I shall be ready always to put you in remembrance of these things, though ye know them, and are established in the truth which is with

13 *you*. And I think it right, as long as I am in this tabernacle, to stir you up by putting you in

14 remembrance; knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto

15 me. Yea, I will give diligence that at every time ye may be able after my [1] decease to call these things to remembrance.

16 For we did not follow cunningly devised fables, when we made known unto you the power and [2] coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For he [3] received 17 from God the Father honour and glory, when there [4] came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased: and this 18 voice we *ourselves* heard [5] come out of heaven, when we were with him in the holy mount. And 19 we have the word of prophecy *made* more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a [6] dark place, until the day dawn, and the day-star arise in your hearts: knowing 20 this first, that no prophecy of scripture is of [7] private interpretation.

1 Or, *departure*
2 Gr. *presence.*
3 Gr. *having received.*
4 Gr. *was brought...by the majestic glory.*
5 Gr. *brought.*
6 Gr. *squalid.*
7 Or, *special*

13. *In this tabernacle;* in the body.

14. The translation of this verse is both more graphic and more accurate than that of the Old Version, and indicates more clearly what was undoubtedly true, that the apostle refers to the scene on the shore of Galilee, when Christ forewarned him by what manner of death he should glorify God. See John 21: 18, 19.

16–18. The apostle here refer to the transfiguration, which he wi nessed in company with James and John. (Luke 9: 28–36.)

19. *Prophecy;* referring to the predictions respecting the Messiah contained in the Old Testament, then in process of fulfilment, and so strongly confirming the truth of Christianity.

20. *No prophecy—is of private interpretation;* that is, probably, the means of its interpretation are not found within itself. It can only be understood by being compared with the event. It is on this principle that the light of prophecy is represented in the preceding verse as a light beginning to shine, and which would increase as its fulfilment was gradually developed.

21 For no prophecy ever [1] came by the will of man: but men spake from God, being moved by the [2] Holy Ghost.

2 But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in [3] destructive heresies, denying even the Master that bought them, bringing upon themselves swift 2 destruction. And many shall follow their lascivious doings; by reason of whom the way of the truth shall be evil spoken of. And in covetousness 3 shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not. For if 4 God spared not angels when they sinned, but [4] cast them down to [5] hell, and committed them to [6] pits of darkness, to be reserved unto judgement; and spared not the 5

1 Gr. *was brought.*
2 Or, *Holy Spirit*
3 Or, *sects of perdition*
4 Or, *cast them nto dungeons*
5 Gr. *Tartarus.*
6 Some ancient authorities read *chains.*

21. *Spake—being moved*, &c. They delivered the message which was committed to them, though its full import, being known only to God, the event must reveal.

CHAPTER II.

1. *False prophets also;* that is, in ancient times, when the true prophets, referred to in the last chapter, made their predictions. For various allusions to these false prophets, see 1 Kings 22: 6. Jer. 28: 15–17. Ezek. 13: 22: 25, 28.—*Privily;* privately, by stealth.—*Destructive heresies;* that is, heresies fatal to the welfare of the soul.

2. *Many shall follow*, &c. Men never have so great a power and influence for evil, as when they introduce immoralities and sin under the cloak and defence of some perverted form of religious doctrine. This is fanatical vice, the worst, most corrupting, and most dangerous form in which vice ever appears,—as the history of Christianity in all ages will testify. It is on this account that *heresy* is denounced in the New Testament in such strong terms of reprobation. For heresy is not honest error. It is the hypocritical perversion of religious truth to the purposes of licentiousness and sin.—*The way of the truth;* true religion.

3. *Feigned words;* artful and hypocritical pretences. — *Make merchandise of you.* Judas made merchandise of his Master, betraying and sacrificing him to promote his own ends. So it is said these men should sacrifice the cause of Christ to their own selfish purposes.—*Whose sentence now*, &c., that is, whose judgment and condemnation shall come upon them soon and suddenly.

4. *Angels when they sinned.* Another allusion to angels, as having rebelled against God, and incurred his terrible retribution, is found in Jude 6.

5. *The ancient world;* the world before the flood.—*Noah*

ancient world, but preserved Noah with seven others, [1]a preacher of righteousness, when he brought a flood upon the world of the ungodly;
6 and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that
7 should live ungodly; and delivered righteous Lot sore distressed by the lascivious life of the
8 wicked (for that righteous man dwelling among them, in seeing and hearing, [2]vexed *his* righteous soul from day to day with *their* lawless deeds):
9 the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day
10 of judgement; but chiefly them that walk after the flesh in the lust of defilement, and despise dominion. Daring, self-willed, they tremble not to rail at [3]dignities:
11 whereas angels, though greater in might and power, bring not a railing judgement against them before the Lord.
12 But these, as creatures

1 Gr. *a herald*

2 Gr. *tormented.*
3 Gr. *glories.*

with seven others. Noah was a preacher of righteousness, inasmuch as he set an example of obedience, and made efforts, in various ways, to warn and to save his generation. (Heb. 11: 7.)

7. *Lascivious life;* corrupt and wicked conduct.

8. *Vexed his righteous soul;* felt perpetually displeased and troubled.

9. *The Lord knoweth,* &c. This is the inference from what precedes. That is, if the Lord spared not the rebel angels, nor the old world, nor the cities of Sodom and Gomorrah, but brought terrible judgments upon them for their sins, while he saved Noah and his family, and Lot,—then the Christian might be assured that he would still continue to protect the good and condemn the wicked.

11. A similar passage occurs in Jude 9. The idea is, that even angels, exalted as they are, do not speak, even of the wicked, in railing and opprobrious terms; but these, (v. 12,) like senseless brutes, rail against what it is entirely above their capacity to comprehend. The presumptuous and intractable state of mind here condemned we may easily understand; though we are not informed in what ways, precisely, it displayed itself, in the class of persons here condemned.

12. *Creatures without reason;* born mere animals. The language of the apostle is not of that vehement and bitter nature which it seems to be as rendered in the Old Version, "*Natural brute beasts made to be taken and destroyed;*" it is a calm statement of a very solemn truth, that men who are revilers of God, are wholly under the

without reason, born [1]mere animals [2]to be taken and destroyed, railing in matters whereof they are ignorant, shall in their [3]destroying surely be destroyed,
13 suffer wrong as the hire of wrong-doing; *men* that count it pleasure to revel in the day-time, spots and blemishes, revelling in their [4]love-feasts while they feast
14 with you; having eyes full of [5]adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness; children of curs-
15 ing; forsaking the right way, they went astray, having followed the way of Balaam the *son* of [6]Beor, who loved the hire
16 of wrong-doing; but he was rebuked for his own transgression: a dumb ass spake with man's voice and stayed the madness of the prophet.
17 These are springs without water, and mists driven by a storm; for whom the blackness of darkness hath been reserved.
18 For, uttering great swelling *words* of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error;
19 promising them liberty, while they themselves are bondservants of corruption; for of [7]whom a man is overcome, of the same is he also brought into bondage.
20 For if, after they have escaped the defilements of the world through the knowledge of [8]the Lord and Saviour Jesus Christ,

1 Gr. *natural.*
2 Or, *to take and to destroy*
3 Or, *corruption*
4 Many ancient authorities read *deceivings.*
5 Gr. *an adulteress.*
6 Many ancient authorities read *Bosor.*
7 Or, *what*
8 Many ancient authorities read *our.*

dominion of their animal nature, and possess not the divine and immortal nature which they revile, because they cannot understand it.—*Shall in their destroying*, &c.; the very act which they perform in the seeming destruction of others corrupts and destroys themselves.

13. *In the daytime;* every day, continually.—*Love feasts;* deceitful arts.

15. *Balaam the son of Beor.* He is called the son of *Beor* in the Old Testament. (Num. 22: 5.) For the course pursued by Balaam, and his influence in leading Israel into sin, see Num. 22:–25.

16. *A dumb ass*, &c. A strong antithesis is intended here. A senseless ass had to rebuke the senselessness of a prophet.

17. *Springs without water;* the form and the promise without the reality.—*Mists driven by a storm;* that is, which, having promised rain, bring nothing but wind.

they are again entangled therein and overcome, the last state is become worse with them than
21 the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto
22 them. It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.

3 This is now, beloved, the second epistle that I write unto you; and in both of them I stir up your sincere mind by putting you in remembrance; that ye should remember 2 the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles: knowing 3 this first, that [1]in the last days mockers shall come with mockery, walking after their own lusts, and 4 saying, Where is the promise of his [2]coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. For this 5 they wilfully forget, that there were heavens from

1 Gr. *in the last of the days.*

2 Gr. *presence.*

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22. *According to the true proverb.* Prov. 26: 11. The whole passage comprised in this chapter, both in its import and in its language, bears a very striking resemblance to the Epistle of Jude.

CHAPTER III.

2. *The commandment;* the commandment delivered by us.—*And the commandment of the Lord and Saviour through your apostles;* the change here from the Old Version, which read; *the commandment of us the apostles and the Lord and Saviour*, has the sanction of all the best manuscripts. It is important because it clearly implies a claim on the part of the Apostles of direct inspiration.

3. *Walking after their own lusts;* living in open sin, and deriding the warnings of the gospel.

4. *The promise of his coming;* that is, the coming of Christ.—*That the fathers*, &c. Their argument was, that the course of nature had gone on steadily the same from the days of the fathers, and that it still continued without any indication of an approaching change. To this the apostle replies in the following verses, that the course of nature had *not* always gone on unchanged, that the earth has once been destroyed by water, and he asserts that it will be again destroyed by fire.

5–7. The meaning of the Apostle here is much more clearly brought out by the New Version; as the earth of old was in the midst of the waters, by which it was overflowed and the people destroyed, so now it is stored with fire for another final destruction.

of old, and an earth compacted out of water and [1]amidst water, by the
6 word of God; by which means the world that then was, being overflowed
7 with water, perished: but the heavens that now are, and the earth, by the same word have been [2]stored up for fire, being reserved against the day of judgement and destruction of ungodly men.
8 But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one
9 day. The Lord is not slack concerning his promise, as some count slackness; but is long-suffering to you-ward, not wishing that any should perish, but that all should
10 come to repentance. But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the [3]elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be [4]burned up. Seeing that 11
these things are thus all to be dissolved, what manner of persons ought ye to be in *all* holy living and godliness, looking 12
for and [5]earnestly desiring the [6]coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the [3]elements shall melt with fervent heat? But, according to his 13
promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

1 Or, *through*
2 Or, *stored with fire*
3 Or, *heavenly bodies.*
4 The most ancient manuscripts read *discovered.*
5 Or, *hastening* 6 Gr. *presence*

8. *One day is with the Lord,* &c.; an expression suggested, perhaps, to the apostle's mind by Ps. 90:4.

9. *Not slack concerning his promise;* not negligent in fulfilling it.—*As some count slackness;* infer slackness,—that is, from the long delay. The idea is, that the lapse of time which intervenes before the threatenings of God are executed, does not arise from neglect or forgetfulness, as some men suppose, but from forbearance and long suffering, in hope that the sinner may repent.

10. *As a thief;* unexpectedly and suddenly.

12. *Earnestly desiring the coming,* &c.; anticipating it with interest, and making active preparation for it.

13. *New heavens and a new earth;* an entire new constitution of things. The phrase *heavens and earth,* comprising, as it does, the whole visible creation, is often used as a general expression to denote all things. A "new heavens and a new earth" means therefore, simply, all things new. Some have understood this and other similar

14 Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his
15 sight. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him,
16 wrote unto you; as also in all *his* epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as *they do* also the other scriptures, unto their own destruction. Ye 17
therefore, beloved, knowing *these things* beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own stedfastness. But grow in 18
the grace and knowledge of our Lord and Saviour Jesus Christ. To him *be* the glory both now and [1] for ever. Amen.

1 Gr. *unto the day of eternity.*

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passages to imply that this earth, after undergoing a great change in its constitution, so as to be purified of its corruption, and divested of its elements of frailty and decay, and also of its means and sources of danger and suffering, will be made the abode of the redeemed, after they have risen from the dead, and have been clothed in bodies which shall have undergone a similar transformation. There has been much other reasoning and speculation in regard to the future world; but the word of God has not revealed to us any details respecting its conditions and circumstances, and of course, on such a subject, what divine revelation has withheld, it is vain for human speculations to attempt to supply.

16. *Wherein;* in which things, that is, in the truths revealed in respect to the end of the world and the general judgment. The difficulties which the apostle here refers to are not difficulties in Paul's writings, but in the subject which he has himself been discussing. This the original conclusively shows. — *Which the ignorant and unstedfast wrest;* in the manner already explained in v. 3–5.

17. *The error of the wicked;* that is, the error referred to above,—their becoming careless and unconcerned about the displeasure of God, because his sentence is not speedily executed.

18. A similar doxology occurs before, in 1 Pet. 4: 11, and 5: 11, in both which cases it apparently, though not so unquestionably as in this case, stands as an ascription to the Saviour. The certainty of the application of it, in this case, goes very far towards removing any doubt which we might feel in those.

THE FIRST EPISTLE GENERAL OF

JOHN.

It will be observed that John is not named, either in the introduction or at the conclusion of this Epistle, as its author; it comes down to us, however, attributed to him, from the very earliest times. It is also strikingly characterized by those peculiarities of style and expression which mark the other writings of this apostle.

As its title imports, it appears to have been addressed to the Christian community at large, and not to any one class or company of believers. It is filled with general exhortations and instructions, many of which, undoubtedly, had particular reference to errors or sins prevailing at the time when it was penned, but which convey lessons of warning or instruction suited to all times. It is supposed to have been written at a very late period of the apostolical history; for John survived most, if not all, of the other apostles, and attained to a great age. Many turns of thought and expression occur in the Epistle, which indicate that it was written at a late period of his life, when age and infirmity were advancing upon him, warning him that he was drawing near to the eternal world. The whole composition is pervaded, in fact, by a certain tone of subdued and quiet gentleness, often characteristic of age.

CHAPTER I.

1 That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the [1] Word of life (and the 2

1 Or, *word*

1. *From the beginning;* the beginning of the new dispensation, that is, from the commencement of the ministry of Christ. — *Which we have heard,* &c. By these expressions John intends to declare, emphatically, that he had every conceivable means of knowing that his testimony in respect to the life, death, and resurrection of Christ was true. — *The word of life;* Jesus Christ.

2. *Which was with the Father.* This corresponds in a striking

life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal *life*, which was with the Father, and was
3 manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son
4 Jesus Christ: and these things we write, that [1] our joy may be fulfilled.
5 And this is the message which we have heard from him, and announce unto you, that God is light, and in him is no
6 darkness at all. If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth: but
7 if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. If we
8 say that we have no sin, we deceive ourselves, and the truth is not in us. If
9 we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If
10 we say that we have not sinned, we make him a liar, and his word is not in us.

My little children, these 2

1 Many ancient authorities read *your*.

manner with the declaration in John 1 : 1, 2, 14, that he who was manifested in the flesh, as the Saviour of men, previously coëxisted with the Father.—*Was manifested;* by becoming flesh, and dwelling upon the earth.

3. *May have fellowship with us;* may join with us in acknowledging and obeying him.

4. *That our joy may be fulfilled;* that you may attain to perfect and eternal joy.

5. *That God is light.* There are several of the divine perfections which might be represented metaphorically by light. That holiness is the one here intended, is evident from v. 7, where it appears that it is an attribute of God, in respect to which men are bound to conform to him.

6. *With him;* with God.—*Walk in the darkness;* live in sin.—*Do not the truth;* do not act consistently with truth.

7. *The blood of Jesus.* The blood of Christ denotes the death of Christ, and the sufferings attendant upon it,—including the whole of that protracted scene of suffering, which, commencing at Gethsemane, and ending on the cross, constituted the great propitiatory sacrifice by which the world was redeemed.

10. *Make him a liar;* since he has in so many ways declared that the conduct and characters of all men are entirely inconsistent with the requirements of his law.

CHAPTER II.

1. *My little children.* This is a term of endearment; it was

things write I unto you, that ye may not sin. And if any man sin, we have an [1] Advocate with the Father, Jesus Christ 2 the righteous: and he is the propitiation for our sins; and not for ours only, but also for the 3 whole world. And hereby know we that we know him, if we keep 4 his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him: 5 but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby know we that we are in him: 6 he that saith he abideth in him ought himself also to walk even as he walked.

7 Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye heard. 8 Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth. 9 He that saith he is in the light, and hateth his brother, is in the darkness even until now. 10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 11 But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

12 I write unto you, *my*

1 Or, *Comforter* Or, *Helper* Gr. *Paraclete.*

rendered appropriate in this case by the venerable age of the apostle.

2. *He is the propitiation for our sins;* having made atonement for them by his death.

5. *Perfected;* exemplified and fulfilled.

6. *To walk;* to live and act.

7. *No new commandment write I;* that is, in the principle which he had been inculcating above, namely, that a conformity to the will of God in heart and life is the only test of the honesty of religious professions.

8. *A new commandment;* the precept enjoining brotherly love, enforced in the following verses. John designates it as a new commandment, in imitation of the language used by the Saviour in John 13:34.—*Is true in him;* is exemplified in him.

12. Many conjectures have been offered in regard to the distinctions intended by the writer in the several classes of persons addressed in this passage, (12–14,) and in the nature and appropriateness of the reasons assigned in each case. But it is not certain that any accurate logical distinctions were intended. We are probably to regard the changes in the forms of ex-

little children, because your sins are forgiven you for his name's sake.
13 I write unto you, fathers, because ye know him which is from the beginning. I write unto you, young men, because ye have overcome the evil one. [1] I have written unto you, little children, because ye know
14 the Father. [1] I have written unto you, fathers, because ye know him which is from the beginning. [1] I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil
15 one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is 16 in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world 17 passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

Little children, it is the 18 last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour. They 19 went out from us, but they were not of us; for if they had been of us, they would have continued with us: but *they went out*, that they might be made manifest [2] how that they all are not of us. And ye have an anointing 20

1 Or, *I wrote*

2 Or, *that not all are of us*

pression as only designed to give variety to the mode of presenting the considerations by which the various classes of Christians should feel impelled to give most serious and earnest attention to the instructions which they received.

13. *Him which is from the beginning;* the Redeemer. (ch. 1: 1.)

18. *Antichrists;* false teachers, whose doctrines and characters are more particularly described in verses which follow.— *Whereby we know*, &c. The Saviour had predicted the appearance of false Christs and false prophets, as a sign of the approach of great changes, the nature of which was only obscurely intimated. (Mark 13: 22–30.) It is probable that John here refers to that prediction. In precisely what sense, however, he uses the expression *the last time*, is somewhat uncertain.

20. *An anointing;* considered as the ceremony of induction to office. The idea is, that they had been admitted to the station and privileges of the children of God by the Holy One himself, and would not prove apostate, like those mentioned in the preceding verse.

from the Holy One, [1] and
21 ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and [2] because no
22 lie is of the truth. Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, *even* he that denieth the Father and the
23 Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath
24 the Father also. As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son,
25 and in the Father. And this is the promise which he promised [3] us, *even* the
26 life eternal. These things have I written unto you concerning them that would lead you astray.
27 And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, [4] and is true, and is no lie, and even as it taught you, [5] ye abide in
28 him. And now, *my* little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed [6] before him at his [7] coming.
29 If ye know that he is righteous, [8] ye know that every one also that doeth righteousness is begotten of him.

3 Behold what manner of love the Father hath bestowed upon us, that we

1 Some very ancient authorities read *and ye all know.*
2 Or, *that*
3 Some ancient authorities read *you.*
4 Or, *so it is true, and is no lie; and even as &c.*
5 Or, *abide ye*
6 Gr. *from him.*
7 Gr. *presence.*
8 Or, *know ye*

21. *No lie is of the truth;* no false doctrine can come from true piety.

22. *Antichrist, even he that denieth,* &c.; that is, by denying that Jesus is the Christ, he denies both the Father and the Son, as is shown in the next verse.

23. *He that confesseth the Son hath the Father also.* There is some doubt respecting the authority for the first of this verse, and it was printed ordinarily in italics in the Old Version, but the best manuscripts contain it, and it is now generally regarded as authentic.

24. *Let that abide;* that belief.

26. *Them that would lead you astray;* the false teachers.

27. *The anointing;* the unction referred to in v. 20.

CHAPTER III.

1. *And such we are;* these words are added on the authority of several ancient manuscripts. They give emphasis by repetition to the apostle's statement.

should be called children of God: and *such* we are. For this cause the world knoweth us not, because 2 it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if [1] he shall be manifested, we shall be like him; for we shall see him 3 even as he is. And every one that hath this hope *set* on him purifieth himself, even as he is pure. 4 Every one that doeth sin doeth also lawlessness: and sin is lawlessness. 5 And ye know that he was manifested to [2] take away sins; and in him is no 6 sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither [3] knoweth him. 7 *My* little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is right- 8 eous: he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil. 9 Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God. 10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 11 For this is the message which ye heard from the beginning, that we should love one another: 12 not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.

13 Marvel not, brethren, if the world hateth you. 14 We know that we have passed out of death into

1 Or, *it*
2 Or, *bear sins*
3 Or, *hath known*

2. *And it is not yet made manifest what we shall be;* i. e., to what condition and character this sonship of God will eventually bring us.

3. *Purifieth himself;* that is, his hope of being hereafter joined to Christ in happiness and glory, leads him to seek now to resemble him in character.

5. *He was manifested;* Christ was manifested, that is, appeared upon this earth.

6. *Whosoever sinneth;* that is, willingly and habitually.

14. *He that loveth not.* The Old Version added here, *his brother.* The best manuscript authority is against the addition. The real meaning of the apostle is, he that does not possess the

life, because we love the brethren. He that loveth not abideth in death.
15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life
16 abiding in him. Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren.
17 But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God
18 abide in him? *My* little children, let us not love in word, neither with the tongue; but in deed and
19 truth. Hereby shall we know that we are of the truth, and shall [1]assure our heart before him,
20 whereinsoever our heart condemn us; because God is greater than our heart, and knoweth all things.
21 Beloved, if our heart condemn us not, we have boldness toward God;
22 and whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing
23 in his sight. And this is his commandment, that we should [2]believe in the name of his Son Jesus Christ, and love one another, even as he gave us
24 commandment. And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

4 Beloved, believe not every spirit, but prove the spirits, whether they are
2 of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit which confesseth that

1 Gr. *persuade.*

2 Gr. *believe the name.*

spirit of love has no spiritual life, no matter what professions he may make, or seeming experiences of piety he may possess.

15. *Is a murderer;* in the spirit and temper of his mind.

16. *To lay down our lives;* to be willing to lay them down.

18. *Not—in word, neither with the tongue;* not with empty professions.

19. *Hereby;* that is, by the habitual temper and spirit of our minds.

20. *Our heart;* our conscience.

CHAPTER IV.

1. *Every spirit;* every pretended spiritual influence by which men may claim to be influenced.—*Prove the spirits;* examine them by the tests given above, that is, by their obedience and brotherly love, and also by those mentioned below.

2. *Is of God;* is true; teaches the truth.

Jesus Christ is come in
3 the flesh is of God: and
every spirit which [1]confesseth not Jesus is not
of God: and this is the
spirit of the antichrist,
whereof ye have heard
that it cometh; and now
it is in the world already.
4 Ye are of God, *my* little
children, and have overcome them: because greater is he that is in you
than he that is in the
5 world. They are of the
world: therefore speak
they *as* of the world, and
the world heareth them.
6 We are of God: he that
knoweth God heareth us;
he who is not of God
heareth us not. By this
we know the spirit of
truth, and the spirit of
error.
7 Beloved, let us love one
another: for love is of
God; and every one that
loveth is begotten of God,
8 and knoweth God. He
that loveth not knoweth
not God; for God is love.
9 Herein was the love of
God manifested [2]in us,
that God hath sent his
only begotten Son into the
world, that we might live
through him. Herein is 10
love, not that we loved
God, but that he loved us,
and sent his Son *to be* the
propitiation for our sins.
Beloved, if God so loved 11
us, we also ought to love
one another. No man 12
hath beheld God at any
time: if we love one another, God abideth in us,
and his love is perfected
in us: hereby know we 13
that we abide in him, and
he in us, because he hath
given us of his Spirit.
And we have beheld and 14
bear witness that the Father hath sent the Son *to be* the Saviour of the
world. Whosoever shall 15
confess that Jesus is the
Son of God, God abideth
in him, and he in God.
And we know and have 16
believed the love which
God hath [2]in us. God is
love; and he that abideth
in love abideth in God,
and God abideth in him.
Herein is love made per- 17
fect with us, that we may
have boldness in the day
of judgement; because as
he is, even so are we in

1 Some ancient authorities read *annulleth Jesus.*

2 Or, *in our case*

4. *Have overcome them;* have successfully resisted them,—that is, the false spirits.

7. *Is begotten of God;* is formed anew by the power of God, and become his child.

17. *Herein is love made perfect;* not, as in the Old Version, *our* love is made perfect, but, by God's dwelling in us, his love is perfected in us, and so we are made bold in the day of judgment, having perfect trust in God's redeeming love toward us.

18 this world. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in
19 love. We love, because
20 he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, [1]cannot love God whom he hath not
21 seen. And this commandment have we from him, that he who loveth God love his brother also.

5 Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him. Here- 2
by we know that we love the children of God, when we love God, and do his commandments. For this 3
is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is begot- 4
ten of God overcometh the world: and this is the victory that hath overcome the world, *even* our faith. And who is 5
he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he 6
that came by water and blood, *even* Jesus Christ; not [2]with the water only, but [2]with the water and

1 Many ancient authorities read *how can he love God whom he hath not seen?*

2 Gr. *in.*

18. *Perfect love;* love when it has perfectly accomplished all that God desires to do by means of it.

19. *We love;* not, as in the Old Version, *we love him*, which is true, but only a part of the truth. All human love is declared to be born of God and produced by the fact that God first loved us and so bestowed upon us the power of love.

20. *Hateth;* does not love.

CHAPTER V.

1. *The Christ;* the promised Messiah. Compare Matt. 1:16, and note. The meaning is, Whosoever truly and from his heart receives Jesus as his Redeemer, and obeys him as such, is born of God; that is, this new spirit of mind is formed in him by divine power.—*Him that begat;* the Father.—*Him also that is begotten;* every child of God, including, of course, first of all, Christ, who is the only well beloved Son of God.

3. *Grievous;* oppressive and impracticable.

4. *Overcometh the world.* By being born of God, he is endued with a spirit which enables him to rise above the world, and resist its allurements to sin.

6. *Not with the water only,* &c. Water is the symbol of purification,—blood, that of an atonement. The meaning thereof, is, that this is he who came not only to imbue the heart with future purity and holiness, but to atone for its sins.

7 [1]with the blood. And it is the Spirit that beareth witness, because the
8 Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in
9 one. If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his
10 Son. He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar: because he hath not believed in the witness that God hath borne concern-
11 ing his Son. And the witness is this, that God gave unto us eternal life, and this life is in his Son.
12 He that hath the Son hath the life; he that hath not the Son of God hath not the life.

13 These things have I written unto you, that ye may know that ye have eternal life, *even* unto you that believe on the name of the Son of God. And
14 this is the boldness which we have toward him, that, if we ask any thing according to his will, he heareth us: and if we
15 know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him. If any
16

1 Gr. *in.*

8. *For there are three who bear witness.* [In the Old Version there was added here the following passage: "For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one." There is no question among Biblical scholars that these words are no part of the original New Testament as written by John. In the original notes of my father and uncle, it was frankly stated that it was very doubtful whether this was genuine, and that "the preponderating statement among Biblical scholars is against its genuineness." None of the most ancient manuscripts or versions contain the passage, nor is it quoted by any of the fathers when arguing on the subject of the Trinity. The passage was probably added no earlier than the thirteenth or fourteenth century, by some copyists, for the purpose of producing an effect in the controversies raging in the church respecting the Trinity.—L. A.] — *Agree in one;* agree in bearing witness to one —that is, to Christ.

9. *That he hath borne witness.* Both by the audible voice at the time of Christ's baptism (Matt. 3: 17,) and by the miracles which he wrought.

10. *In him;* in his heart,—in the moral and spiritual change which has been effected in him.

13. A decided gain in simplicity is made by the New Version in this verse, the change being due to a difference of reading, sustained by unquestionable manuscript authority.

16. *There is a sin unto death;*

man see his brother sinning a sin not unto death, [1]he shall ask, and *God* will give him life for them that sin not unto death. There is [2]a sin unto death: not concerning this do I say that he should make
17 request. All unrighteousness is sin: and there is [2]a sin not unto death.
18 We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth [3]him, and the evil one toucheth him not. We know that we
19 are of God, and the whole world lieth in the evil one. And we know that
20 the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.
21 *My* little children, guard yourselves from idols.

1 Or, *he shall ask and shall give him life*, even *to them &c.*

2 Or, *sin*

3 Or, *himself*

that is, there is an extreme of inveterate and outrageous hostility to God, which transcends all bounds and leaves no hope of reformation and pardon. This most solemn declaration of the apostle corresponds with what the Saviour expressly taught, and what his terrible denunciations against hardened and determined offenders often implied. (Compare Matt. 12: 31, 32. Mark 3: 28–30. Matt. 23: 29–36, and note.)

THE SECOND EPISTLE OF

JOHN.

Of the person to whom this Epistle is addressed, and the occasion on which it was written, nothing is known. Many conjectures have been offered in respect to the elect lady, to whom it is inscribed, some having supposed that a church might have been metaphorically intended by that expression. The more general opinion is, that the letter was addressed to a Christian female of distinction, being intended, perhaps, to reach, through her, some circle of readers not otherwise easily accessible. The sentiments, and even the diction, are very strikingly similar to those of the First Epistle which bears this author's name.

1 The elder unto the elect lady and her children, whom I love in truth; and not I only, but also all they that
2 know the truth; for the truth's sake which abideth in us, and it shall be with us for ever:
3 Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.
4 I rejoice greatly that I have found *certain* of thy children walking in truth, even as we received commandment
5 from the Father. And now I beseech thee, lady, not as though I wrote to thee a new commandment, but that which we had from the beginning, that we love one another. And this is
6 love, that we should walk after his commandments. This is the commandment, even as ye heard from the beginning, that ye should walk in it.
7 For many deceivers are gone forth into the world, *even* they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist.
8 Look to yourselves, that ye lose

1 Or, *destroy*

8. *That ye lose not;* not as in the Old Version, *that we lose not.*

The apostle admonishes the person to whom he writes to be

not the things which [1] we have wrought, but that ye receive a full reward.
9 Whosoever [2] goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the
10 Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into *your* house, and give him no greeting: for he that giveth 11 him greeting partaketh in his evil works.

Having many things to 12 write unto you, I would not *write them* with paper and ink: but I hope to come unto you, and to speak face to face, that your joy may be fulfilled.
The children of thine 13 elect sister salute thee.

1 Many ancient authorities read *ye*.

2 Or, *taketh the lead*

careful not to lose that which has been wrought in her by John's teaching.

9. *In the teaching of Christ;* in the belief and obedience of Christ.

10. This command has been often made a subject of criticism; but the Jewish greeting was the expression of a wish for God's blessing on the individual in his work, and no such greeting could be honestly given by a Christian to one who was working against the Gospel of Christ.

THE THIRD EPISTLE OF

JOHN.

It will appear, on a perusal of this Epistle, that it relates to some particular occurrences, the nature of which can only be inferred from the allusions which the Epistle itself contains. It is addressed to a disciple named Gaius, and is in behalf of certain brethren and strangers, whom the writer wished to commend to his hospitality and aid. Demetrius (v. 12) seems to be mentioned as one of these brethren or strangers; and a certain ambitious and aspiring member of the church, Diotrephes, (v. 9,) is censured for being unwilling that the church, with which he was connected, should receive and aid the persons referred to. Some of these names occur in the Acts, and in the other Epistles; but the persons here intended cannot be positively identified with any of the individuals mentioned in the other sacred writings; and there seems to be no allusion elsewhere to the circumstances which furnished the occasion for this Epistle.

1 The elder unto Gaius the beloved, whom I love in truth.

2 Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth.

3 For I [1]rejoiced greatly, when brethren came and bare witness unto thy truth, even as thou walkest in truth.

4 Greater [2] joy have I none than [3] this, to hear of my children walking in the truth.

5 Beloved, thou doest a faithful work in what-

1 Or, *rejoice greatly, when brethren come and bear witness*

2 Some ancient authorities read *grace.*
3 Or, *these* things, *that I may hear*

1. *Gaius.* Several persons of the name of Gaius are mentioned —one of Macedonia, (Acts 19: 29,) one of Derbe, (20:4,) and one of Corinth, (1 Cor. 1: 14,) which last is the same, probably, with the one whom Paul mentions as his host at Corinth. (Rom. 16: 23.) There is no evidence in respect to the identity of either of these with the one to whom this Epistle is addressed.

soever thou doest toward them that are brethren and strangers withal;
6 who bare witness to thy love before the church: whom thou wilt do well to set forward on their journey worthily of God:
7 because that for the sake of the Name they went forth, taking nothing of
8 the Gentiles. We therefore ought to welcome such, that we may be fellow-workers with the truth.
9 I wrote somewhat unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth
10 us not. Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth, and casteth *them* out of the church. Beloved, imitate 11
not that which is evil, but that which is good. He that doeth good is of God: he that doeth evil hath not seen God. De- 12
metrius hath the witness of all *men*, and of the truth itself: yea, we also bear witness; and thou knowest that our witness is true.

I had many things to 13
write unto thee, but I am unwilling to write *them* to thee with ink and pen: but I hope shortly to see 14
thee, and we shall speak face to face. Peace *be* unto thee. The friends salute thee. Salute the friends by name.

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6. *Before the church;* that is, as it would seem, before the church over which John presided, which is generally supposed to have been the church at Ephesus.

7. *Taking nothing of the Gentiles.* This expression indicates that the persons referred to were preachers of the gospel, who went forth to the Gentiles, but who wished to depend for support upon their Christian brethren.

9. *Unto the church;* to the church where Gaius resided.—*Receiveth us not;* did not regard the instructions which John had given, perhaps intercepted and suppressed the letter.

10. *Casteth them out of the church;* excludes them from the friendly aid and hospitality of the church.

12. *Demetrius;* named, apparently, as one of the brethren above referred to.—*Thou knowest;* it was a very palpable error in the Old Version which rendered this phrase, *ye know*, for the apostle is writing to a single correspondent, Gaius.

THE EPISTLE OF

JUDE.

THE author of this Epistle is generally supposed to be the apostle called "Judas, the brother of James," in Luke 6:16, and "Lebbeus, whose surname was Thaddeus," in Matt. 10:3. The design of the Epistle is, like that of the Second Epistle of Peter, to expose and condemn certain false and corrupt religious teachers, who had, even in those early times, found their way into the church, and whose influence threatened to be of the most dangerous character. A very striking characteristic of the Epistle is its similarity, not only in sentiment, but in imagery and diction, to the Epistle of Peter, above referred to —a similarity so close, as necessarily seems to imply some sort of connection or community of origin between the Epistles.

1 JUDAS, a [1]servant of Jesus Christ, and brother of James, [2]to them that are called, beloved in God the Father, and kept for
2 Jesus Christ: Mercy unto you and peace and love be multiplied.
3 Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints. For there are
4 certain men crept in privily, *even* they who were of old set forth unto this condemnation, ungodly men, turning the grace of our God into

1 Gr. *bondservant.*
2 Or, *to them that are beloved in God the Father, and kept for Jesus Christ,* being *called*

3. *Once for all;* meaning that the revelation thus made is permanent,—not to be changed for any new system yet to come.

4. *Of old set forth unto this condemnation.* Nothing in the Scriptures of the New Testament is more remarkable than the readiness with which the minds of the inspired founders of Christianity, when speaking of the most extreme and aggravated of human sins, or of the deepest injuries inflicted upon the cause of Christ, by human instrumentality, at once recur to

lasciviousness, and denying [1] our only Master and Lord, Jesus Christ.

5 Now I desire to put you in remembrance, though ye know all things once for all, how that [2]the Lord, having saved a people out of the land of Egypt, [3]afterward destroyed them that be-
6 lieved not. And angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgement
7 of the great day. Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication, and gone after strange flesh, are set forth [4]as an example, suffering the punishment of eternal fire. Yet in 8
like manner these also in their dreamings defile the flesh, and set at nought dominion, and rail at [5]dignities. But 9
Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgement,

1 Or, *the only Master, and our Lord Jesus Christ*
2 Many very ancient authorities read *Jesus*.
3 Gr. *the second time.*
4 Or, *as an example of eternal fire, suffering punishment*
5 Gr. *glories.*

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the thought of the all-controlling superintendence of God, which they represent as including and covering all human events and transactions whatsoever. Jesus, speaking of his betrayal by Judas, (Mark 14: 21,) the disciples describing the crucifixion of the Saviour, (Acts 4: 28,) and now Jude, called to testify against the most alarming indications of an internal corruption in the church, are very striking instances. While they fully appreciated the enormity of these sins, they never admitted the idea that any human guilt could be an unlooked-for contingency, interfering with and thwarting unexpectedly the divine designs,—or that any sinner, in his greatest excesses of crime, could really have broken away from the control of that hand by which they regarded the whole moral world as invariably and everywhere governed.

6. Compare 2 Pet. 2: 4.

7. *And the cities about them;* Admah and Zeboim are named in Deut. 29: 23.—*Gone after strange flesh;* abandoning themselves to unnatural and enormous sins.

8. *These also,* &c.; the corrupt teachers who are referred to v. 4.

9. As there are no accounts in the books of the Old Testament to which the allusions in this verse can be supposed to relate, it is thought by many that the writer refers in them to traditional accounts which came down to his times; or else to writings which then existed, but have since been lost. In respect to the body of Moses, see Deut. 34: 6.

but said, The Lord re-
10 buke thee. But these
rail at whatsoever things
they know not: and
what they understand
naturally, like the crea-
tures without reason, in
these things are they [1]de-
11 stroyed. Woe unto them!
for they went in the way
of Cain, and [2]ran riotous-
ly in the error of Balaam
for hire, and perished in
the gainsaying of Korah.
12 These are they who are
[3]hidden rocks in your
love-feasts when they
feast with you, shepherds
that without fear feed
themselves; clouds with-
out water, carried along
by winds; autumn trees
without fruit, twice dead,
plucked up by the roots;
13 wild waves of the sea,
foaming out their own
[4]shame; wandering stars,
for whom the blackness
of darkness hath been
14 reserved for ever. And
to these also Enoch, the
seventh from Adam, pro-
phesied, saying, Behold,
the Lord came with [5]ten
thousands of his holy
ones, to execute judge- 15
ment upon all, and to
convict all the ungodly
of all their works of un-
godliness which they
have ungodly wrought,
and of all the hard things
which ungodly sinners
have spoken against him.
These are murmurers, 16
complainers, walking
after their lusts (and their
mouth speaketh great
swelling *words*), shewing
respect of persons for the
sake of advantage.

But ye, beloved, re- 17
member ye the words
which have been spoken
before by the apostles of
our Lord Jesus Christ;
how that they said to 18
you, In the last time there
shall be mockers, walk-
ing after [6]their own un-

1 Or, *corrupted*
2 Or, *cast themselves away through*
3 Or, *spots*

4 Gr. *shames.*
5 Gr. *his holy myriads.*
6 Gr. *their own lusts of ungodlinesses.*

10. *Like the creatures without reason;* the term in the Old Version *brute beasts*, possesses a harsh and bitter sound not characteristic of the original. The meaning here, as in Second Peter, 2: 13, is that those who rail at spiritual things simply show themselves to be lacking in that spiritual faculty which is the distinguishing characteristic of man, made in God's image.

11–13. This eloquent and pictorial passage is in several particulars more graphically rendered in the New Version than in the Old.

14. *Enoch.* There is no prophecy of Enoch extant in the Old Testament,—nor is any thing certain known of the writing here referred to. There is a book purporting to be the Book of Enoch, but it is generally considered spurious.

19 godly lusts. These are
they who make separations, [1]sensual, having
20 not the Spirit. But ye,
beloved, building up
yourselves on your most
holy faith, praying in the
21 Holy Spirit, keep yourselves in the love of God,
looking for the mercy of
our Lord Jesus Christ
22 unto eternal life. [2]And
on some have mercy,
23 [2]who are in doubt; and
some save, snatching
them out of the fire; and
on some have mercy with
fear; hating even the
garment spotted by the
flesh.

24 Now unto him that is
able to guard you from
stumbling, and to set you
before the presence of
his glory without blemish
25 in exceeding joy, to the
only God our Saviour,
through Jesus Christ our
Lord, *be* glory, majesty,
dominion and power, before all time, and now,
and [4]for evermore. Amen.

1 Or, *natural* Or, *animal*
2 The Greek text in this passage (*And ... fire*) is somewhat uncertain.
3 Or, *while they dispute* with you
4 Gr. *unto all the ages.*

22. *Have mercy;* treat them gently and tenderly.

23. *With fear:* with the utmost urgency. — *The garment spotted by the flesh;* the least touch or contamination of evil.

THE REVELATION OF

ST. JOHN THE DIVINE.

As is the case with almost every point connected with the origin and history of the sacred writings, the authorship of the Apocalypse, and the time and place at which it was written, have been the subjects of repeated and protracted discussions. It has, however, been the generally-received opinion, from very early times, that this book was written by the evangelist John, upon the Island of Patmos, whither he had been sent in exile, in the latter part of his life, after he had attained to a great age. With this supposition, various allusions contained in the book itself, particularly 1:1, 4, 9, correspond.

The book narrates a series of visions which have been almost universally supposed to prefigure events which were to take place in the then future history of the church, and of the world. There is, perhaps, no book in the New Testament which is more clear and intelligible, and on which commentators are better agreed, in respect to its direct and immediate meaning; but the attempts which have been made to determine the historical events, which are to be considered as represented by its various symbols, have resulted in a vast variety of conflicting opinions. The commentators of each successive age have compared the symbolical visions with that portion of the series of historical events which had taken place before their own day, and they have generally allowed the imagination to assist the judgment in tracing the resemblances. They have also, probably, erred in attempting to find too much prophetical meaning in the book; by giving sometimes a prophetic interpretation to details in the description of the various symbols, which were, in fact, only intended, like many of the circumstances in our Saviour's parables, as incidents to give completeness and expression to the narrative or description, and not to convey, by themselves, any special spiritual or prophetic meaning. The consequence is, that a great number of systems have been advanced for connecting these prophecies with the subsequent events of history. In these labors a vast amount of learned research and ingenuity has been expended, and, as it would seem,

much of it expended in vain; for they have produced, on the whole, no very satisfactory results; and, indeed, we may safely suppose that when divine predictions, given for the express purpose of authenticating revelation, shall be fulfilled, the correspondence of the event with the prediction will not be one which it will require minute and labored ingenuity to show.

Under these circumstances, it would seem to be most judicious, in reading this portion of the sacred volume, to content ourselves with seeking to understand the immediate signification of the language, and the general nature of the events prefigured by the several symbolical images, without being too solicitous to identify the historical events to which they respectively refer; and, above all, not to attempt predictions of our own, based upon any calculation which we may make by the use of elements deduced from these symbols. We must be content to leave it with Jehovah to develop the events of futurity in his own way.

In the mean time, while the prophetic meaning of this book remains involved in great obscurity, it has exerted, and will still continue to exert, a great spiritual influence upon mankind. There is a certain moral expression in its symbolical descriptions, difficult, perhaps, to analyze, but evident and very decided in its effects. The solemn grandeur of its imagery and diction; its obscure delineations of the future, mysterious, but sublime; its repeated assurances of almighty protection for those who accept the redemption purchased by the Son of God, and its dread denunciations of judgment against those who reject it; its alluring promises on the one hand, and its calm but awful warnings and threatenings on the other,—all conspire to give this book an influence on the human soul second perhaps to that of no other portion of the word of God. It comes most appropriately at the close of the sacred volume, to seal, with its obscure and mysterious, but yet expressive, sanctions, the great truths which revelation announces to mankind.

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1 THE Revelation of Jesus Christ, which God [1]gave him to shew unto his [2]servants, *even* the things which must shortly come to pass: and he sent

1 Or, *gave unto him, to shew unto his servants the things &c.*

2 Gr. *bondservants* · and so throughout this book.

CHAPTER I.

1. *Revelation.* The word in Greek is *Apocalypse.* Hence this book is often called the *Apoca-*

and signified [1]*it* by his angel unto his servant
2 John; who bare witness of the word of God, and of the testimony of Jesus Christ, *even* of all things
3 that he saw. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand.

1 Or, them

JOHN to the seven 4
churches which are in Asia: Grace to you and peace, from him which is and which was and [2]which is to come; and from the seven Spirits which are before his throne; and from Jesus 5
Christ, *who is* the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth.

2 Or, *which cometh*

lypse.—And he sent; that is, Christ sent.

3. *He that readeth, and they that hear.* In ancient times, very few could read, and of those who could read, very few could have direct access to such a book as this. Comparatively few copies of such a work could be made, and of course the multitude must depend for their knowledge of its contents upon hearing it read in public assemblies.—*And keep;* keep in mind.

4. *John.* The frequency with which this writer uses his name, (see v. 1, 4, 9,) contrasted with the circumlocutory manner in which the evangelist John speaks of himself in the Gospel which was unquestionably written by him, (see John 21: 20–25,) has been considered as an argument that the two books were written by different authors. The difference, however, in the character of the two works, is amply sufficient to account for this diversity.—*In Asia;* Asia Minor.—*The seven Spirits;* spiritual influences. They are represented, in 4: 5, as lamps of fire, that is, as radiations of divine and heavenly light. The plurality expressed by this imagery would seem to refer to the various modes and forms in which the enlightening influences of the divine Spirit diffuse themselves over the moral world.

5. *The first-born of the dead.* Those persons who had been raised from the dead before the resurrection of the Saviour, were only restored to mortal life; they were to die again. Jesus was the first who rose to immortality. Hence such expressions as this, and others similar to it, as in 1 Cor. 15: 20, are applied to him.—*Unto him that loveth;* the reading of the Old Version was, *Unto him that loved us and washed us from our sins, and hath made us kings,* &c. That of the New is supported by the best of the ancient manuscripts. The careful student will observe a real difference in the meaning. God's love is always in the present tense, and he makes his people into a kingdom over which he is the king. The same change is to be noticed in the song of the redeemed, in ch. 5: 10.

Unto him that loveth us, and [1]loosed us from our
6 sins [2]by his blood; and he made us *to be* a kingdom, *to be* priests unto his God and Father; to him *be* the glory and the dominion [3]for ever and ever.
7 Amen. Behold, he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.
8 I am the Alpha and the Omega, saith [4]the Lord God, [5]which is and which was and [6]which is to come, the Almighty.
9 I John, your brother and partaker with you in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus.
10 I was in the Spirit on the Lord's day, and I heard behind me a great voice,
11 as of a trumpet saying, What thou seest, write in a book, and send *it* to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.
12 And I turned to see the voice which spake with me. And having turned I saw seven

1 Many authorities, some ancient, read *washed.*
2 Gr. *in.*
3 Gr. *unto the ages of the ages.* Many ancient authorities omit *of the ages.*
4 Or, *the Lord, the God*
5 Or, *he which*
6 Or, *which cometh*

6. *To him be the glory and the dominion.* This ascription of glory and dominion is plainly applied to Christ, the words *to him* being a resumption of the words *unto him*, in v. 5.

7. *With the clouds;* that is, in majesty and power. The dark cloud, bringing thunder, lightning, and tempest, in its train, is an appropriate symbol of terrible majesty.

8. *The Alpha and the Omega.* These are the names of the first and last letters of the Greek alphabet, and so are used metaphorically in the sense here indicated.

9. *Patmos.* Exile to the small islands of the Egean Sea was a common mode of punishment in those times. Patmos was not very far from the coast of Asia Minor, nearly opposite to Miletus.

10. *On the Lord's day;* the first day of the week, being the Christian Sabbath. It is called the *Lord's day* on account of its being the day on which our Lord rose from the dead.

11. The words *I am Alpha and Omega, the first and the last,* are found in the Old Version, but have very little manuscript authority to support them. They are borrowed probably from ver. 8 and 17. The seven churches referred to in this verse were all in Asia Minor, but the explanatory words *which are in Asia,* found in the Old Version, are not found in the oldest and best manuscripts.

13 golden [1]candlesticks; and
in the midst of the [1]candlesticks one like unto
[2]a son of man, clothed
with a garment down to
the foot, and girt about
at the breasts with a
14 golden girdle. And his
head and his hair were
white as white wool,
white as snow; and his
eyes were as a flame of
15 fire; and his feet like
unto burnished brass, as
if it had been refined in a
furnace; and his voice as
the voice of many waters.
16 And he had in his right
hand seven stars: and out
of his mouth proceeded a
sharp two-edged sword:
and his countenance was
as the sun shineth in his
17 strength. And when I
saw him, I fell at his feet
as one dead. And he
laid his right hand upon
me, saying, Fear not; I
am the first and the last,
and the Living one; and 18
I [3]was dead, and behold,
I am alive [4]for evermore,
and I have the keys of
death and of Hades.
Write therefore the things 19
which thou sawest, and
the things which are, and
the things which shall
come to pass hereafter;
the mystery of the seven 20
stars which thou sawest
[5]in my right hand, and
the seven golden [1]candle-
sticks. The seven stars
are the angels of the seven
churches: and the seven
[1]candlesticks are seven
churches.

To the angel of the 2
church in Ephesus write;

1 Gr. *lampstands.*
2 Or, *the Son of man*
3 Gr. *became*
4 Gr. *unto the ages of the ages.*
5 Gr. *upon.*

13. *Clothed with a garment*, &c. This was a dress denoting, according to the usages of those times, very high rank and station.

15. *As the voice of many waters;* that is, as the roaring or thundering of the waves of the sea.

16. *A sharp two-edged sword.* The image here used, as a *symbol*, to denote the word or doctrine of Jesus Christ, is employed for the same purpose, *metaphorically*, in Heb 4:12.

CHAPTER II.

1. *To the angel of the church.* This expression, which is used in reference to each of the seven churches, has been generally understood to refer to the several presiding officers, upon whom would devolve the duty of receiving and communicating such epistles. It is, however, perhaps not certain that any actual officer is intended. The term may be used, in accordance with the general style and manner of this book, symbolically, that is, as a personification of the spirit and influence by which the several churches were characterized; for it does not appear to be elsewhere used to signify presiding officers over the church; and besides, from other allusions to these churches, it would seem that there was no one officer who had them par-

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden
2 [1]candlesticks: I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false;
3 and thou hast patience and didst bear for my name's sake, and hast not
4 grown weary. But I have *this* against thee, that thou didst leave thy first
5 love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy [2]candlestick out of its place, except thou repent. But
6 this thou hast, that thou hatest the works of the Nicolaitans, which I also hate. He that hath an
7 ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the [3]Paradise of God.

8 And to the angel of the church in Smyrna write;

These things saith the first and the last, which
9 [4]was dead, and lived *again:* I know thy tribu-

1 Gr. *lampstands.*
2 Gr. *lampstand.*

3 Or, *garden:* as in Gen. ii. 8.
4 Gr. *became.*

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ticularly in charge. (Acts 14: 23. 20: 17. James 5: 14. Tit. 1: 5.) However this may be, it is plain that the instructions and warnings contained in these epistles, thus addressed in form to the angels of the churches, are plainly intended for the members in general. See 10, 11, and other similar modes of expression.

4. *Thy first love.* The passage (Eph. 1: 15, 16) addressed to the same church at an earlier day, by the apostle Paul, contains a striking allusion to the strength of their early love for the Saviour and his cause. As is very often the case with Christians, it would seem that their zeal (v. 2, 3) had somewhat outlasted their love.

5. *And will move thy candlestick,* &c.; that is, take away from them the religious privileges which they would not rightly improve.

6. *The Nicolaitans.* There is another allusion to this class in v. 15. Various traditions and conjectures have come down to us in respect to this sect, whose deeds and whose doctrines, it seems, were alike hateful to God. All that is important, however, for our purpose, is clear, namely, that God is pleased when the church is decided and firm in withstanding every corruption in sentiment and practice within her pale.

7. *The paradise of God;* the garden of God,—heaven.

9. *I know,* &c. The Old Version inserts *thy works,* both here and in verse 13, and there is some manuscript authority for the insertion. The revisers,

lation, and thy poverty (but thou art rich), and the [1]blasphemy of them which say they are Jews, and they are not, but are a synagogue of Satan.
10 Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; [2]and ye shall have [3]tribulation ten days. Be thou faithful unto death, and I will give thee the
11 crown of life. He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.
12 And to the angel of the church in Pergamum write;

These things saith he that hath the sharp two-edged sword: I know 13
where thou dwellest, *even* where Satan's throne is: and thou holdest fast my name, and didst not deny my faith, even in the days [4]of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth. But I have a few 14
things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things

1 Or, *reviling*
2 Some ancient authorities read *and may have.*
3 Gr. *a tribulation of ten days.*
4 The Greek text here is somewhat uncertain.

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however, have apparently concluded that the words were added subsequently, in order to conform the message to the churches in Smyrna and Pergamum, to the messages to the other churches.—*But thou art rich;* rich in faith and in good works.

10. *The devil;* that is, wicked men under the influence of the devil.—*Some of you.* This and similar expressions show clearly that it was the members of these churches, and not the several presiding officers, who were really addressed in these epistles.—*That ye may be tried;* that your faith and patience may be tried.—*Ten days;* for a short time.

12. *The sharp two-edged sword;* spoken of particularly 1: 16.

13. *Where Satan's throne is.* This expression implies that idolatry or corruption, or the spirit of persecution, held unusual sway at Pergamum. The allusion at the close of the verse seems to refer to the latter of these sins.—*Who was killed among you,* &c. No information in respect to this case, excepting what is contained in this allusion to it, has been preserved.

14. The account of Balak's enticing the children of Israel to sin, is contained in Num. 25: allusions to Balaam's influence in the instigation of this design are found in other places. (2 Pet. 2: 15. Jude 11.)—*A stumbling-block;* an enticement to sin.

sacrificed to idols, and to
15 commit fornication. So
hast thou also some that
hold the teaching of the
Nicolaitans in like man-
16 ner. Repent therefore;
or else I come to thee
quickly, and I will make
war against them with
the sword of my mouth.
17 He that hath an ear, let
him hear what the Spirit
saith to the churches. To
him that overcometh, to
him will I give of the
hidden manna, and I will
give him a white stone,
and upon the stone a new
name written, which no
one knoweth but he that
receiveth it.
18 And to the angel of
the church in Thyatira
write;

These things saith the
Son of God, who hath his
eyes like a flame of fire,
and his feet are like un-
19 to burnished brass: I
know thy works, and thy
love and faith and
ministry and patience,
and that thy last works
are more than the first.
But I have *this* against
20 thee, that thou sufferest
[1] the woman Jezebel,
which calleth herself a
prophetess; and she
teacheth and seduceth
my servants to commit
fornication, and to eat
things sacrificed to idols.
And I gave her time that
21 she should repent; and
she willeth not to repent
of her fornication. Be-
22 hold, I do cast her into a
bed, and them that com-
mit adultery with her
into great tribulation,
except they repent of
[2] her works. And I will
23 kill her children with
[3] death; and all the
churches shall know that
I am he which searcheth
the reins and hearts: and
I will give unto each one
of you according to your
works. But to you I
24 say, to the rest that are
in Thyatira, as many as
have not this teaching,

1 Many authorities, some ancient, read *thy wife*.

2 Many ancient authorities read *their*.
3 Or, *pestilence*

17. *The hidden manna;* the spiritual life and sustenance which God bestows.—*A white stone.* Precious stones, upon which figures and inscriptions were cut, were often used, by ancient princes, as gifts and badges of honor.

20. *Sufferest the woman Jezebel;* that is, the spirit of Jezebel (1 Kings 18: 4) to prevail.

22. *Into a bed;* a bed of sickness and sufferings.

23. *Her children;* her votaries.

24. *The rest that are in Thyatira;* that is, those who had not fallen before the temptations spoken of above.—*As they say;* that is, those referred to in the preceding verses.

which know not the deep
things of Satan, as they
say; I cast upon you
25 none other burden. How-
beit that which ye have,
hold fast till I come.
26 And he that overcometh,
and he that keepeth my
works unto the end, to
him will I give authority
27 over the nations: and he
shall rule them with a
rod of [1]iron, as the vessels
of the potter are broken
to shivers; as I also have
received of my Father:
28 and I will give him the
29 morning star. He that
hath an ear, let him hear
what the Spirit saith to
the churches.

3 And to the angel of the
church in Sardis write;

These things saith he
that hath the seven
Spirits of God, and the
seven stars: I know thy
works, that thou hast a
name that thou livest,
2 and thou art dead. Be
thou watchful, and
stablish the things that
remain, which were ready
to die: for I have [2]found
no works of thine fulfilled
before my God. 3 Re-
member therefore how
thou hast received and
didst hear; and keep *it*,
and repent. If therefore
thou shalt not watch, I
will come as a thief, and
thou shalt not know
what hour I will come
upon thee. 4 But thou
hast a few names in Sardis
which did not defile their
garments: and they shall
walk with me in white;
for they are worthy. 5 He
that overcometh shall
thus be arrayed in white
garments; and I will in
no wise blot his name out
of the book of life, and I
will confess his name be-
fore my Father, and be-
fore his angels. 6 He that
hath an ear, let him hear
what the Spirit saith to
the churches.

7 And to the angel of the

1 Or, *iron; as vessels of the potter, are they broken*

2 Many ancient authorities read *not found thy works.*

27. This language closely corresponds with the passage, Ps. 2: 8, 9. Considered in its connection here, it seems to imply that the tried and faithful servants of God were to become, in some sense, the instruments of executing judgment upon his enemies.

28. *The morning-star.* The morning-star is the symbol of approaching light, life, and joy.

CHAPTER III.

1. *Thy works;* thy doings,—thy character.—*Dead;* that is, in respect to ardor and interest in the cause of Christ.

3. *As a thief;* suddenly and unexpectedly.

5. *Arrayed in white garments;* the symbol, in ancient times, of official honor.

7. *The key of David.* A key is a symbol of trust and power. The key of David is the key of the house of David, as expressed, Isa. 22: 22. It would represent, therefore, trust and power

church in Philadelphia write;

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth,
8 and none openeth: I know thy works (behold, I have [1] set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst
9 not deny my name. Behold, I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved
10 thee. Because thou didst keep the word of my patience, I also will keep thee from the hour of [2] trial, that *hour* which is to come upon the whole [3] world, to [4] try them that dwell upon the earth. I
11 come quickly: hold fast that which thou hast, that no one take thy crown. He that over-
12 cometh, I will make him a pillar in the [5] temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name.
13 He that hath an ear, let him hear what the Spirit saith to the churches.

14 And to the angel of the church in Laodicea write;

1 Gr. *given.*
2 Or, *temptation*
3 Gr. *inhabited earth.*
4 Or, *tempt*
5 Or, *sanctuary:* and so throughout this book.

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of the highest character over the people of God.

8. *A door opened;* opportunities for promoting the cause of Christ. The image is in continuation of the metaphor expressed in the latter part of the preceding verse.

9. *I give of the synagogue of Satan;* deliver them up to the companionship and power of Satan.—*Which say they are Jews, and they are not;* that is, whose professions of reverence for God are insincere. They say they are Jews, and not Christians, but by refusing to receive Jesus as the Messiah, they show that they are not honest believers in the Scriptures, and have not really the spirit of Abraham. "He is not a Jew that is one outwardly," &c. (Rom. 2: 28, 29.)—*Worship before thy feet;* join themselves humbly and reverently to the church of Christ.

10. *The word of my patience;* that is, my word enjoining patience.—*To try them;* to put their fidelity to test.

11. *Hold fast,* &c.; be firm and decided in your Christian course.

14. *The Amen,* &c. The expressions by which Jesus desig-

These things saith the Amen, the faithful and true witness, the beginning of the creation of
15 God: I know thy works, that thou art neither cold nor hot: I would thou
16 wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of
17 my mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: I coun- 18
sel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and *that* the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see. As many as I love, I re- 19

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nates himself are varied in the addresses to the several churches. Most of them are based on portions of the general description given of the appearance of the Son of man, as he manifested himself to John. (1: 13–20.) The Amen is the one who confirms and establishes his word.

15. *Hot.* The word must not be understood as referring to excitement, but rather to energy and decision. It is calm and steady fidelity, resulting from settled principle, and not a short-lived ardor, which exhibits the true character of Christian devotion.

16. This mode of expression is only intended to express in a striking manner the displeasure of God against lukewarmness in his friends. We are by no means to understand from it that it is literally better to be open enemies. Joseph of Arimathea and Nicodemus appear to have been timid and hesitating friends of Jesus; but their sin in not being more decided, was not as great as that of open enemies; and so Felix and Agrippa were not as guilty as Caiaphas and Herod. And, in modern times, we find that those who regard the institutions and truths of religion with the most friendly and respectful feelings, constitute the class from which, ordinarily, the greatest number of conversions to true Christianity take place. We are, therefore, clearly to understand this passage only as a pointed and antithetical manner of conveying the general idea that lukewarmness and indifference in the cause of Christ are very sinful, and highly displeasing to God.

17. *I am rich;* rich in piety and good works. They whose religious attainments are really the least, take generally the greatest pride in them.

19. This and similar passages, often occurring in the Scriptures, justly afford great comfort to the afflicted and the sorrowful. The view which they present is abundantly confirmed by daily experience, since the almost magic effect of trial and suffering in softening the heart and opening it to the access of spiritual enjoyments, is very obvious to all who have experienced them.

prove and chasten: be zealous therefore, and re-
20 pent. Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he
21 with me. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne.
22 He that hath an ear, let him hear what the Spirit saith to the churches.

4 After these things I saw, and behold, a door opened in heaven, and the first voice which I heard, *a voice* as of a trumpet speaking with me, one saying, Come up hither, and I will shew thee the things which must [1]come to pass hereafter. Straightway I was in the 2
Spirit: and behold, there was a throne set in heaven, and one sitting upon the throne; and he that sat 3
was to look upon like a jasper stone and a sardius; and *there was* a rainbow round about the throne, like an emerald to look upon. And round about 4

1 Or, *come to pass. After these things straightway &c.*

22. Here end the epistles to the seven churches of Asia. These churches were situated on the main land, near to the Island of Patmos, where John was then residing; and they are named in geographical order, as they would naturally present themselves to the mind of the writer, as he passed in imagination from one to the other, over the region in which they were situated. The nature of the instructions which they contain,—the fact that a mystical number, seven, was the number of churches addressed,—the incorporation of the epistles into this mysterious book,—and, still more, the general address to Christians with which the several epistles are closed,—all conspire to indicate that these warnings and instructions were intended, even in a higher sense than the other Epistles of the New Testament, for the church at large in all ages. They have, accordingly, exerted an influence in respect to the standard of piety, and to the aims and obligations of the Christian life, fully equal to that of any other writings of the apostles. These letters constitute the first division of the book of Revelation. The reader will now enter upon a portion of the book, entirely different from what has preceded it, both in structure and design.

CHAPTER IV.

3. *A rainbow—like an emerald;* that is, a splendid appearance of irised colors, in which green, the color of the emerald, was predominant. These, and all the remaining images in this chapter, are intended, apparently, to present an imposing picture of a magnificent regal palace, according to the ideas of the time. We are not, probably, to attempt, as some commentators have done in vain, to give to the several parts a distinct and special significance.

4. *About the throne,* &c.—In

the throne *were* four and twenty thrones; and upon the thrones *I saw* four and twenty elders sitting, arrayed in white garments; and on their heads crowns
5 of gold. And out of the throne proceed lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God;
6 and before the throne, as it were a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind.
7 And the first creature *was* like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature *was* like a flying eagle.
8 And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, *is* the Lord God, the Almighty, which was and which is and

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the Old Version a distinction was made between the *throne* of God and the *seats* of the elders, but the Greek word is the same, and has, therefore, been rendered by the same word in the New Version. The difference is not merely verbal, for the picture, as portrayed by the inspired writer, represents the elders as sharing in the glory of their Father and their God. Comp. John 17:22. —*Elders;* a name given in the Jewish church to officers whose rank and authority were partly dependent on their age and experience.—*Crowns of gold;* indicating very exalted rank and station.

5. *Lightnings and voices and thunderings;* symbols of mighty power.

6. *A glassy sea;* not, as in the Old Version, a *sea of glass.* The meaning is not that the sea was composed of glass, but was clear like crystal, and calm. Some commentators suppose a reference to the great brazen laver in the temple of Solomon.—*Living creatures;* here and elsewhere in the book of Revelation the revisers have wisely substituted the phrase *living creatures* for the unfortunate translation of the Old Version, *beasts.* See ch. 4:8. ch. 5:6, 8, 14. ch. 6:1, 6. ch. 7:11. ch. 14:3. ch. 15:7. ch. 19:4. The description of these living creatures suggests very distinctly the cherubim of the Old Testament. See especially Ez., ch. 1:5–10. ch. 10:20.

7. These forms seem to be taken as marked and prominent specimens representing the whole living creation of God. The homage of the four and twenty elders denotes that the throne of Jehovah is surrounded by servants of exalted powers and lofty station, who are always ready to do his will; and the adoration of these four representatives of animal life is intended, apparently, to express the dependence of the whole sentient creation upon him for existence and protection.

9 [1]which is to come. And when the living creatures shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth [2]for
10 ever and ever, the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth [2]for ever and ever, and shall cast their crowns before the throne, saying,
11 Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created.

5 And I saw [3]in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven
2 seals. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof? And no one in 3
the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon. And I wept much, be- 4
cause no one was found worthy to open the book, or to look thereon: and 5
one of the elders saith unto me, Weep not: behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof. And I saw in the 6
midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the [4]seven Spirits of God, sent forth into all the earth. And he came, and 7
he [5]taketh *it* out of the

1 Or, *which cometh*
2 Gr. *unto the ages of the ages.*
3 Gr. *on.*
4 Some ancient authorities omit *seven.*
5 Gr. *hath taken.*

CHAPTER V.

1. *A book;* in the form of a roll.—*Sealed with seven seals;* in such a manner that, by breaking the seals in succession, the several portions of the manuscript were successively unfolded. It is of no consequence that we cannot easily form an idea of the manner in which seals could be arranged so as to fulfil this condition, and yet all be visible before any of them were broken; for many of the images presented in these visions are, like those of a dream, indistinct and incongruous, as will appear in the sequel.

3. *To look thereon;* that is, upon the writing contained in it.

6. *Seven horns, and seven eyes;* the symbols of intelligence and power.

7. *And he taketh it,* &c. The image of a lamb taking a book and successively opening the seals, is an example of the incongruity alluded to above. For other cases, see 8:10. 9:1. 10:9. 19:12. 22:1.

right hand of him that
8 sat on the throne. And
when he had taken the
book, the four living
creatures and the four and
twenty elders fell down
before the Lamb, having
each one a harp, and
golden bowls full of in-
cense, which are the
prayers of the saints.
9 And they sing a new
song, saying, Worthy art
thou to take the book,
and to open the seals
thereof: for thou wast
slain, and didst purchase
unto God with thy blood
men of every tribe, and
tongue, and people, and
10 nation, and madest them
to be unto our God a
kingdom and priests; and
they reign upon the earth.
11 And I saw, and I heard
a voice of many angels
round about the throne
and the living creatures
and the elders; and the
number of them was ten
thousand times ten thou-
sand, and thousands of
thousands; saying with 12
a great voice, Worthy is
the Lamb that hath been
slain to receive the power,
and riches, and wisdom,
and might, and honour,
and glory, and blessing.
And every created thing 13
which is in the heaven,
and on the earth, and
under the earth, and on
the sea, and all things
that are in them, heard I
saying, Unto him that
sitteth on the throne, and
unto the Lamb, *be* the
blessing, and the honour,
and the glory, and the
dominion, [1]for ever and
ever. And the four living 14
creatures said, Amen.
And the elders fell down
and worshipped.

And I saw when the **6**

1 Gr. *unto the ages of the ages.*

8. *Bowls;* vessels of a peculiar form, used in the sacred ceremonies of the Jews, for incense and for libations.

9, 10. According to the best reading, though there is some uncertainty upon the subject, the song of verse 9 is a general one, the original Greek giving no object to the verb, "Thou hast slain and didst purchase unto God with thy blood out of every tribe and tongue, &c." The Old Version supplied as the object *us*, thus making the Psalm one of joy, in personal redemption. In the New Version, the sense of personal salvation is lost in the greater sense of adoration at the glory of God for his great work of redemption, whereby he has purchased unto himself a peculiar people out of all classes of the human race.—The phrase *a kingdom and priests*, instead of *kings and priests*, is substituted on the authority of several ancient manuscripts. See ch. 1: 5, 6, note.

14. The Old Version added the words *him that liveth forever and ever*, but there is no manuscript authority of any value for this addition.

CHAPTER VI.

1. The Old Version had the words, added here in the mar-

Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come[1].
2 And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.
3 And when he opened the second seal, I heard the second living creature
4 saying, Come[1]. And another *horse* came forth, a red horse: and to him that sat thereon it was given to take [2]peace from the earth, and that they should slay one another: and there was given unto him a great sword.

And when he opened the third seal, I heard the third living creature saying, Come[1]. And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand. And I heard
6 as it were a voice in the midst of the four living creatures saying, A [3]measure of wheat for a [4]penny, and three measures of barley for a [4]penny; and the oil and the wine hurt thou not.
7 And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come[1]. And I saw, and
8 behold, a pale horse: and he that sat upon him, his name was Death; and

1 Some ancient authorities add *and see*.
2 Some ancient authorities read *the peace of the earth*.
3 Gr. *chœnix*, a small measure.
4 See marginal note on Matt. xviii. 26.

gin, *and see!* so also in verses 3, 5, 7. The best manuscript authorities sustain the shorter form.

2. This symbol denotes plainly the onset of a victorious army.

4. A symbol of war and slaughter.

5, 6. Famine. The carrying of a pair of balances denotes the exactness of measurement attendant on scarcity. A measure of wheat was a very small quantity, and the penny was of much greater value than the English word indicates, (see Matt. 20: 2. Luke 10: 35;) so that these are famine prices for the necessaries of life; while the luxuries are represented as protected from injury.

8. The symbol of ruin and destruction. That these visions of the four horses accompanying the opening of the first four seals are intended, severally, to denote invasion, slaughter, famine, and destruction, as above explained, is clear; and it is probable that they are designed to prefigure the onset of these calamities in a general sense. Various attempts have been made by different commentators to give to each one an application to some particular event in history, but without much success; for, during several centuries after these predictions were

Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with [1]death, and by the wild beasts of the earth.

9 And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony
10 which they held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And there was
11 given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should [2] be fulfilled.

1 Or, *pestilence*

2 Some ancient authorities read *have fulfilled* their course.

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recorded, perpetual storms of war, pestilence, and famine, ravaged the world; and there seems to be nothing to limit the application of the visions to any specific cases. Hence every independent commentator, who has attempted a limitation, has varied from the others in the selection of events to which he supposes the symbols to refer.— The word Hades is substituted for the word *Hell*, in the Old Version. The connection as well as the original Greek clearly indicates that the place of the dead, not the place of punishment, is intended.

9. *Underneath the altar;* no altar is mentioned before. Emblematical visions like these are not to be expected to be coherent and consistent in their details. — *The souls;* the disembodied spirits.

10. *And they cried*, &c. This voice, and also the earthquake mentioned as taking place upon the opening of the sixth seal, (v. 12,) and the silence in heaven which marked the opening of the seventh, (8: 1,) show that these visions were not representations delineated in the book, as its several portions were successively unfolded, but that they were visions exhibited to the mind of John, in action; the opening of the seals being, as it were, only the signals for their appearance. — *O Master.* It is God who is here addressed; but the New Version substituted *Master* for *Lord*, because the Greek word is a different one from that ordinarily translated Lord.—*Dost thou not judge and avenge*, &c. This is not to be understood as expressing their personal desire for the punishment of their enemies, but as the voice of their blood crying for vengeance; just as, in the case of Cain, the voice of his brother's blood was said to cry to God from the ground. The meaning of the whole plainly is, that, though the servants of Christ must suffer trial and persecution for a long period, they should not be forgotten, but that their blood should be avenged in due time.

12 And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood:
13 and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs, when she is shaken of a great wind.
14 And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places.
15 And the kings of the earth, and the princes, and the [1]chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the
16 mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for
17 the great day of their wrath is come; and who is able to stand?

7 After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another
2 angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the
3 earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads.
4 And I heard the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel.
5 Of the tribe of Judah

1 Or, *military tribunes* Gr. *chiliarchs.*

17. *The great day of their wrath.* This and other expressions indicate strongly that the vision arising under this seal was meant to prefigure the great final retribution, when the enemies of God should be overwhelmed with a most awful destruction, from which his friends, as particularly indicated in the next chapter, should be protected and saved, in the most marked and solemn manner. Many commentators have, however, applied this description to judgments and retributions of a minor character.

CHAPTER VII.

1. *Holding the four winds;* holding them back; restraining them, as the symbols of retribution, until the servants of God could be made safe, as is more distinctly expressed in v. 3.

5. This formal enumeration

were sealed twelve thousand:
Of the tribe of Reuben twelve thousand:
Of the tribe of Gad twelve thousand:
6 Of the tribe of Asher twelve thousand:
Of the tribe of Naphtali twelve thousand:
Of the tribe of Manasseh twelve thousand:
7 Of the tribe of Simeon twelve thousand:
Of the tribe of Levi twelve thousand:
Of the tribe of Issachar twelve thousand:
8 Of the tribe of Zebulun twelve thousand:
Of the tribe of Joseph twelve thousand:
Of the tribe of Benjamin *were* sealed twelve thousand.

9 After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with 10 a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb. And all the angels 11 were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, 12 Amen: [1]Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God [2]for ever and ever. Amen. And one of the elders 13 answered, saying unto me, These which are arrayed in the white robes, who are they, and whence came they? And I [3]say 14 unto him, My lord, thou knowest. And he said to me, These are they which come out of the

1 Gr. *The blessing, and the glory, &c.*

2 Gr. *unto the ages of the ages.*
3 Gr. *have said.*

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seems to be intended only to make more distinct and emphatical the divine determination to shield his servants most carefully from danger, when the great day of his wrath shall come,—the Jew first, (4–8,) and also the Gentile. (9.)

9. *White robes, and palms;* the emblems of victory and honor.

13. This dialogue is simply to be understood as a solemn and emphatic mode of introducing the great declaration made by the angel in his reply.

14. *The great tribulation.* The definite article, omitted in the Old Version, is important. The meaning is that whole discipline of tribulation which God has appointed to his children on the earth as a means of their purification.

great tribulation, and they washed their robes, and made them white in the blood of the Lamb.
15 Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them.
16 They shall hunger no more, neiher thirst any more; neither shall the sun strike upon them, nor any heat;
17 for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

8 And when he opened the seventh seal, there followed a silence in heaven about the space of

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15. *Shall spread his tabernacle over them;* not merely, *dwell among them.* The idea is the same as that expressed in Psalm 91: 1, "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty," and is probably borrowed from that Psalm. It involves both the dwelling of God among his people, and his ample protection over them.

CHAPTER VIII.

1. *Silence in heaven;* usually considered as a pause indicative of the solemnity and importance of the events which were to follow; for commentators have generally supposed that the seventh seal extends over and includes all that follows. For what reason, however, this opinion has been so generally entertained, does not appear, as there is no allusion to the seals beyond this passage, but, on the other hand, an entirely new succession of images occurs. The fact that the account of the opening of the seventh seal is placed at the commencement of a new chapter, is by no means sufficient to show that it has any connection with what follows, since it is well understood that the divisions of chapters and verses, having been made in comparatively modern times, afford no criterion of the natural divisions of the composition. We may, perhaps, therefore consider the silence in heaven as closing this series of prophetical annunciations. And though there is great uncertainty and much diversity of views in regard to the proper interpretation of them, we may, perhaps, regard them as intended to convey to our minds a general outline of God's intended dealings with the church and the world; the first four seals representing the onset of terrible temporal calamities upon the earth,—war, slaughter, famine, and destruction; the fifth, the faith and patience of the saints, enduring sufferings and sorrows from the ungodly, which would, however, be avenged in due time; the sixth, the great day of retribution, bringing destruction upon the enemies of God, while his friends are protected and preserved; and the seventh, the period of quiescence and repose, following the final consummation of the divine designs.

2 half an hour. And I saw the seven angels which stand before God; and there were given unto them seven trumpets.

3 And another angel came and stood [1] over the altar, having a golden censer; and there was given unto him much incense, that he should [2] add it unto the prayers of all the saints upon the golden altar which was before the

4 throne. And the smoke of the incense, [3] with the prayers of the saints, went up before God out

5 of the angel's hand. And the angel [4] taketh the censer; and he filled it with the fire of the altar, and cast it [5] upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 And the first sounded, and there followed hail and fire, mingled with blood, and they were cast [5] upon the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 and there died the third part of the creatures which were in the sea, *even* they that had life; and the third part of the ships was destroyed.

10 And the third angel sounded, and there fell from heaven a great star,

1 Or, *at*
2 Gr. *give.*
3 Or, *for*

4 Gr. *hath taken.*
5 Or, *into*

2. *Trumpets.* The trumpet, being used chiefly to excite and animate bodies of soldiery going into action, is the proper symbol of alarm; and the visions introduced by the sounds of these seven trumpets, plainly denote destructive wars, and great public calamities.

3. *Censer;* a vessel used for burning incense. These images are drawn from the forms of worship at the temple in Jerusalem, where the priest burned incense while the people were offering their prayers. (Luke 1:

10.)—*That he should add it unto the prayers of all the saints,* &c. This was the marginal reading in the Old Version, and is much to be preferred to that given in the Old Version, *that he should offer it with the prayers,* &c. The incense is itself a type or symbol of prayer, and the meaning appears to be that the prayers of the angels mingled with the prayers of the saints upon the earth before God.

7. The phrase, *the third part of the earth was burnt up,* is added here on overwhelming manuscript authority.

burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the wa-
11 ters; and the name of the star is called Wormwood: and the third part of the waters became wormwood and many men died of the waters, because they were made bitter.
12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.
13 And I saw, and I heard [1]an eagle, flying in mid heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

9 And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key of
2 the pit of the abyss. And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.
3 And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth have power.
4 And it was said unto them that they should not hurt the grass

1 Gr. *one eagle.*

12. *And the night in like manner;* that is, the nocturnal light, given by the moon and stars, as well as that of the day, was dimmed.

13. *An eagle flying in mid-heaven.* The Old Version read *an angel flying.* The change is made on overwhelming manuscript authority. The eagle is here probably a symbol of divine judgment. Comp. Deut. 28: 49. Hosea 8: 1. Habakkuk 1: 8. Matt. 24: 28.—*Woe, woe, woe,* &c.; implying that the trumpets of the three remaining angels portended still heavier calamities than those which had been announced. There is great difference of opinion in regard to the interpretation which is to be put upon the visions of the four first trumpets,—some commentators applying each specifically to some particular calamity recorded in history, while others regard them as intended to express only the general idea of disaster and suffering, by different images and varied forms of expression.

CHAPTER IX.

1. *Fallen;* descended. The star represents an angel of God, as is evident from the language which follows.

3. *Locusts;* representing ravaging armies.

of the earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their foreheads.
5 And it was given them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion when it
6 striketh a man. And in those days men shall seek death, and shall in no wise find it; and they shall desire to die, and death fleeth from them.
7 And the [1]shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were
8 as men's faces. And they had hair as the hair of women, and their teeth were as *the teeth* of lions.
9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of many horses rushing to war. And they have 10
tails like unto scorpions, and stings; and in their tails is their power to hurt men five months. They have over them as 11
king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek *tongue* he hath the name [2]Apollyon.

The first Woe is past: 12
behold, there come yet two Woes hereafter.

And the sixth angel 13
sounded, and I heard [3]a voice from the horns of the golden altar which is before God, one saying to 14
the sixth angel, which had the trumpet, Loose the four angels which are bound at the great river Euphrates. And the four 15
angels were loosed, which had been prepared for the hour and day and month and year, that they should kill the third part of men. And the number 16

1 Gr. *likenesses.*
2 That is, *Destroyer.*
3 Gr. *one voice.*

5. *That they should not kill them;* that they should not utterly destroy the nations which they conquered.—*Five months;* that is, for a moderate season, represented by five months, in allusion to the period during which the activity of the locust continues.

11. *Abaddon;* the Destroyer. There is a greater degree of unanimity than usual among those commentators who consider particular events prefigured by these several symbols, in applying this vision, called up by the sounding of the fifth trumpet, to the conquests of the Saracens. The description of the locusts is considered as peculiarly adapted to represent the character, appearance, and habits, of the Arabian troops, by which those conquests were achieved.

of the armies of the horsemen was twice ten thousand times ten thousand: I heard the num-
17 ber of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates *as* of fire and of hyacinth and of brimstone: and the heads of the horses are as the heads of lions; and out of their mouths proceedeth fire and smoke
18 and brimstone. By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceeded out of their
19 mouths. For the power of the horses is in their mouth, and in their tails: for their tails are like unto serpents, and have heads; and with them
20 they do hurt. And the rest of mankind, which were not killed with these plagues, repented not of the works of their hands, that they should not worship [1]devils, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk: and
21 they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

10 And I saw another strong angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as
2 pillars of fire; and he had in his hand a little book open: and he set his right foot upon the sea, and his left upon the
3 earth; and he cried with a great voice, as a lion roareth: and when he cried, the seven thunders uttered their voices. And
4 when the seven thunders uttered *their voices*, I was about to write: and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered, and write them not. And the angel
5 which I saw standing upon the sea and upon the earth lifted up his
6 right hand to heaven, and sware by him that liveth [2]for ever and ever, who created the heaven and

1 Gr. *demons.*

2 Gr. *unto the ages of the ages.*

CHAPTER X.

1. These images are simply emblems of greatness and majesty.

2. *His right foot*, &c.; indicating a gigantic form, the symbol of majesty and power.

4. *To write;* that is, to record what they had uttered.

the things that are therein, and the earth and the things that are therein, [1]and the sea and the things that are therein, that there shall be [2]time
7 no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants
8 the prophets. And the voice which I heard from heaven, *I heard it* again speaking with me, and saying, Go, take the book which is open in the hand of the angel that standeth upon the sea
9 and upon the earth. And I went unto the angel, saying unto him that he should give me the little book. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey. And I 10
took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly was made bitter. And they 11
say unto me, Thou must prophesy again [3]over many peoples and nations and tongues and kings.

And there was given 11
me a reed like unto a rod: [4]and one said, Rise, and measure the temple of God, and the altar, and them that worship therein. And the court 2
which is without the temple [5]leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread

1 Some ancient authorities omit *and the sea and the things that are therein.*
2 Or, *delay*
3 Or, *concerning*
4 Gr. *saying.*
5 Gr. *cast without.*

7. *The mystery of God;* the designs of God,—thus designated because they are mysteries veiled from the view of men.

9. *Eat it up.* A similar image is presented in Ezek. 3: 1–3.

10. *In my mouth sweet,* &c.; denoting that the contents of the book, which at first view seemed pleasant or consoling, afterwards awakened feelings of pain and distress. None but conjectural applications of the symbols of this chapter have been made.

11. *Thou must prophesy again over many peoples;* not, as in the Old Version, *before* many peoples. The true meaning is given in the margin; many peoples and nations were to be the subject of the inspired writer's prophecies.

CHAPTER XI.

2. *Forty and two months;* equal to three years and a half—a period not unfrequently occurring in the Scriptures, and supposed by some commentators to be used here for an indefinite period. The mention of the same period in days occurs in v.

under foot forty and two
3 months. And I will give
unto my two witnesses,
and they shall prophesy
a thousand two hundred
and threescore days,
clothed in sackcloth.
4 These are the two olive
trees and the two [1]candle-
sticks, standing before
the Lord of the earth.
5 And if any man desireth
to hurt them, fire pro-
ceedeth out of their
mouth, and devoureth
their enemies: and if any
man shall desire to hurt
them, in this manner must
6 he be killed. These have
the power to shut the
heaven, that it rain not
during the days of their
prophecy: and they have
power over the waters to
turn them into blood, and
to smite the earth with
every plague, as often as
they shall desire. And 7
when they shall have
finished their testimony,
the beast that cometh up
out of the abyss shall
make war with them, and
overcome them, and kill
them. And their [2]dead 8
bodies *lie* in the street of
the great city, which
spiritually is called So-
dom and Egypt, where
also their Lord was cruci-
fied. And from among 9
the peoples and tribes and
tongues and nations do
men look upon their
[2]dead bodies three days
and a half, and suffer not
their dead bodies to be
laid in a tomb. And they 10
that dwell on the earth
rejoice over them, and
make merry; and they
shall send gifts one to
another: because these
two prophets tormented

1 Gr. *lampstands.*

2 Gr. *carcase.*

3, and appears to indicate that a specific time is intended.

3. *Two.* This number seems intended simply to represent plurality. The witnesses are the advocates and defenders of Christianity. — *Prophesy;* promulgate the gospel. — *Clothed in sackcloth;* exposed to sorrow and suffering.

5. The meaning is, that those who injure them shall suffer a terrible retribution. The image of fire from their mouth—that is, fire coming at their call—may have been suggested by the case of Elijah, (2 Kings 1:10–14,) a supposition which is confirmed by the language of the next verse, which also corresponds with events in the history of Elijah. (1 Kings 17:18.)

6. These expressions seem intended to denote the power and prevailing efficacy of the Christian's prayer.

8. *Their Lord;* not, as in the Old Version, *our* Lord. In the very city where their Lord was put to death, they should suffer divine judgment for their crimes. In a symbolical and wholly figurative manner, the same truth is stated which Christ in plainer language stated in Luke 19:41–44.

them that dwell on the
11 earth. And after the
three days and a half the
breath of life from God
entered into them, and
they stood upon their
feet; and great fear fell
upon them which beheld
12 them. And they heard
a great voice from heaven
saying unto them, Come
up hither. And they
went up into heaven in
the cloud; and their ene-
13 mies beheld them. And
in that hour there was a
great earthquake, and the
tenth part of the city fell;
and there were killed in
the earthquake [1]seven
thousand persons: and
the rest were affrighted,
and gave glory to the
God of heaven.

14 The second Woe is
past: behold, the third
Woe cometh quickly.

15 And the seventh angel
sounded; and there fol-
lowed great voices in
heaven, and they said,
The kingdom of the world
is become *the kingdom*
of our Lord, and of his
Christ: and he shall
reign [2]for ever and
16 ever. And the four and
twenty elders, which sit
before God on their
thrones, fell upon their
faces, and worshipped
17 God, saying, We give
thee thanks, O Lord God,
the Almighty, which art

1 Gr. *names of men, seven thousand.*

2 Gr. *unto the ages of the ages.*

14. *The second woe;* that is, the second of the three woes referred to, 9: 12, and represented by the sounding of the three last trumpets. The account of the first is contained 9: 1–11, and of the second from 9: 13 to 11: 13. Some commentators refer the announcements made under the three *woe trumpets*, as they are called, viz., the last three of the seven, to events connected with the destruction of Jerusalem; while, on the other hand, most Protestant writers consider them as referring to the history of the Roman church. On this latter supposition, the witnesses represent the succession of the true servants of God, supposed to have continued in an unbroken line through the ages of superstition, preserving the image of true piety in the world; and that the slaying of the witnesses denotes some temporary triumph of the Roman power over the interests of true Christianity, which is yet to come. The time when it is to be expected, they infer from v. 2, 3, will be in twelve hundred and sixty years from the time when the Roman church fairly entered upon its career, which epoch they place variously between A. D. 600 and 750. This would bring the events denoted by the slaying of the witnesses, between A. D. 1860 and 2010.

15. *The kingdom of the world;* not the *kingdoms*. The whole world is treated as one kingdom, transformed from the dominion of sin and Satan to that of the Messiah.

and which wast; because thou hast taken thy great power, and didst reign.
18 And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and *the time* to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.
19 And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his [1]covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

12 And a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;
2 and she was with child: and she crieth out, travailing in birth, and in pain to be delivered.
3 And there was seen another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and upon his head seven diadems.
4 And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was about to be delivered, that when she was delivered, he might devour her child.
5 And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne.
6 And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.
7 And there was war in heaven: Michael and his

1. Or, *testament*

CHAPTER XII.

On an examination of the predictions contained in the two or three succeeding chapters, which are those connected with the sounding of the seventh trumpet, it will be evident that they prefigure contests between the cause of Christ and the hostile influences to which it is exposed; the woman and the child representing the church, and the dragon her enemies. Some commentators consider these contests as the struggles of the early church against Jewish and pagan hostility; while others consider the dragon as the emblem of Popery, and of course they extend the period of this conflict down to much later times.

7. *And there was;* that is, there had been previously; for

angels *going forth* to war
with the dragon; and the
dragon warred and his
8 angels; and they pre-
vailed not, neither was
their place found any
9 more in heaven. And
the great dragon was cast
down, the old serpent,
he that is called the Devil
and Satan, the deceiver
of the whole [1] world; he
was cast down to the
earth, and his angels
were cast down with him.
10 And I heard a great voice
in heaven, saying, [2] Now
is come the salvation, and
the power, and the king-
dom of our God, and the
authority of his Christ:
for the accuser of our
brethren is cast down,
which accuseth them be-
fore our God day and
11 night. And they over-
came him because of the
blood of the Lamb, and
because of the word of
their testimony; and they
loved not their life even
12 unto death. Therefore
rejoice, O heavens, and
ye that [3] dwell in them.
Woe for the earth and
for the sea: because the
devil is gone down unto
you, having great wrath,
knowing that he hath
but a short time.

13 And when the dragon
saw that he was cast
down to the earth, he
persecuted the woman
which brought forth the
14 man *child*. And there
were given to the woman
the two wings of the
great eagle, that she
might fly into the wilder-
ness unto her place, where
she is nourished for a
time, and times, and
half a time, from the
face of the serpent. And
15 the serpent cast out of
his mouth after the
woman water as a river,
that he might cause her
to be carried away by the
stream. And the earth
16 helped the woman, and
the earth opened her
mouth, and swallowed
up the river which the
dragon cast out of his

1 Gr. *inhabited earth.*
2 Or, *Now is the salvation, and the power, and the kingdom, become our God's, and the authority* is become *his Christ's*
3 Gr. *tabernacle.*

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the passage 7–13, seems introduced as a narrative of the origin of the hostility manifested by the dragon against the woman and her son.

14. The narrative of the persecutions of the woman, which had been left at v. 7, to explain the preceding circumstances in the history of the dragon, is now resumed.—*A time, times, and half a time;* a year, two years, and a half; that is, three years and a half,—still another mode of varying the expression of the period already repeatedly designated in different forms. (11: 2, 3. 12: 6.)

17 mouth. And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, which keep the commandments of God, and hold the
13 testimony of Jesus: and he stood upon the sand of the sea.

And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of
2 blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne,
3 and great authority. And *I saw* one of his heads as though it had been [1]smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast; and they worshipped the 4
dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him? and there 5
was given to him a mouth speaking great things and blasphemies; and there was given to him authority [2]to continue forty and two months. And he 6
opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, *even* them that [3]dwell in the heaven. [4]And it was 7
given unto him to make

1 Gr. *slain.*
2 Or, *to do* his works *during* See Dan. xi. 28.
3 Gr. *tabernacle.*
4 Some ancient authorities omit *And it was given...overcome them.*

CHAPTER XIII.

1. The reading of the Old Version was, *I stood upon the sand of the sea*, John being the subject of the verb; the New Version gives, *he stood upon the sand*, the dragon being the subject, and the verse belonging to the preceding chapter. The manuscript authority is in favor of the reading of the New Version, though some scholars, including Tischendorf and Alford, regard the reading of the Old Version as more probably correct.

2. This description seems intended simply to denote that in the form of the monster were combined all the marks and characteristics of savage ferocity.—*The dragon;* Satan.

3. *Wondered after the beast;* worshipped and honored him.

4. *They worshipped the dragon;* that is, in effect, they worshipped Satan, by serving and honoring the power which Satan had raised.

5. *Forty and two months;* the same mystical period of three years and a half again recurring.

7. *And it was given unto him;* he was permitted. The beast described in this and the pre-

war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue
8 and nation. And all that dwell on the earth shall worship him, *every one* whose name hath not been [1]written in the book of life of the Lamb that hath been slain from the foundation of the world.
9 If any man hath an ear,
10 let him hear. [2]If any man [3]*is* for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.
11 And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon.
12 And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was
13 healed. And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And he 14 deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, who hath the stroke of the sword, and lived. And it was given *unto* 15 *him* to give breath to it, *even* to the image of the beast, [4]that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed. And he causeth all, the 16 small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; and that no man 17 should be able to buy or to sell, save he that hath

1 Or, *written from the foundation of the world, in the book... slain.*
2 The Greek text in this verse is somewhat uncertain.
3 Or, leadeth *into captivity*
4 Some ancient authorities read *that even the image of the beast should speak, and he shall cause &c.*

ceding verses, has been considered by some commentators as a personification of enmity to the cause of Christ in general; and by others as representing particularly the power of pagan Rome.

14. *And he deceiveth them*, &c. As the first beast (1–10) represents plainly open and violent hostility to the Christian name, the second as clearly indicates a secret and doubtful enmity, accomplishing its purposes by cunning and imposture.

the mark, *even* the name of the beast or the number of his name. Here is
18 wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is [1]Six hundred and sixty and six.

14 And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads.

And I heard a voice from 2
heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard *was* as *the voice* of harpers harping with their harps: and they 3
sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, *even* they that had been purchased out of the earth. These are 4

1 Some ancient authorities read *Six hundred and sixteen.*

18. *His number is Six hundred and sixty and six.* This mystical number, 666, intended, apparently, to designate, in some way or other, the name of the power described under the similitude of the two-horned beast, has come down through the whole succession of commentators on the sacred volume, a standing enigma on which their research and ingenuity have been exercised in vain. The clew which they have attempted to follow is this: The Greeks, having no separate characters to represent numbers, usually expressed them by the letters of their alphabet, each letter receiving, for this purpose, the assignment of a certain determinate value. Now, by adding together the values expressed by the several letters of a name, a number is obtained which is called the number of that name. Accordingly, it has been generally supposed that the name of the government, or church, or person, or influence, whichever it may have been that was intended to be prefigured by this beast, thus reduced to a number, would be 666. A great variety of names have consequently been proposed which answer this condition. Protestant commentators generally, who consider the beast as denoting the Papal power, refer this number to the word *Lateinos*, the supposed Greek form for the expression *The Latin;*—meaning the Latin church, by which expression the Roman church was originally designated.

CHAPTER XIV.

1. The words *his name and*, are added in the New Version on the authority of almost all the ancient manuscripts.

3. *No man could learn that song;* could experience the joy which that song expressed.

4. *Not defiled with women;* with idolatry, a sin often characterized in the Scriptures by

they which were not defiled with women; for they are virgins. These *are* they which follow the Lamb whithersoever he goeth. These were purchased from among men, *to be* the firstfruits unto God and unto the Lamb.
5 And in their mouth was found no lie; they are without blemish.
6 And I saw another angel flying in mid heaven, having an eternal gospel to proclaim unto them that [1]dwell on the earth, and unto every nation and tribe and tongue and peo-
7 ple; and he saith with a great voice, Fear God, and give him glory; for the hour of his judgement is come: and worship him that made the heaven and the earth and sea and fountains of waters.
8 And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.
9 And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink 10 of the wine of the wrath of God, which is [2]prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their 11 torment goeth up [3]for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name. Here 12 is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.

And I heard a voice 13 from heaven saying, Write, Blessed are the dead which die [4]in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; for their works follow with them.

And I saw, and behold, 14 a white cloud; and on

1 Gr. *sit.*
2 Gr. *mingled.*
3 Gr. *unto ages of ages.*

4 Or, *in the Lord. From henceforth, yea, saith the Spirit*

the metaphor here employed.—*Virgins;* pure in their fidelity to the worship of Jehovah.

5. In the Old Version in this verse, the words are added, *before the throne of God*, but there is very little manuscript authority for the addition.

13. *Their works;* the memory and reward of their works.

the cloud *I saw* one sitting like unto [1]a son of man, having on his head a golden crown, and in his hand a sharp sickle.
15 And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is
16 [2]over-ripe. And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.
17 And another angel came out from the temple which is in heaven, he also hav-
18 ing a sharp sickle. And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the an- 19
gel cast his sickle into the earth, and gathered the [3]vintage of the earth, and cast it into the winepress, the great *winepress*, of the wrath of God. And the 20
winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

And I saw another sign 15
in heaven, great and marvellous, seven angels having seven plagues, *which are* the last, for in them is finished the wrath of God.

And I saw as it were 2
a glassy sea mingled with

1 Or, *the Son* 2 Gr. *dried up.* 3 Gr. *vine.*

16. *And the earth was reaped.* This reaping by the Lamb represents, perhaps, the gathering of the good, as the second reaping (17–19) plainly denotes the general summoning of the wicked to judgment and retribution.

20. *Unto the bridles of the horses;* that is, in depth. The bridle of the horse dipping into the surface of water through which the rider is passing, indicates to him the depth of the flood.—*A thousand and six hundred furlongs;* over a vast extent of ground. These expressions are designed to indicate the greatness and the extent of the destruction with which the enemies of God will finally be overwhelmed.

CHAPTER XV.

1. *Is finished;* fulfilled, consummated.

2. *A glassy sea;* not *a sea of glass.* The appearance, not the material, of the sea is indicated in the original. The other changes in this verse, mainly verbal, are made on the authority of ancient manuscripts. The picture of the redeemed standing by the glassy sea, is drawn from the history of the time when Israel, led by God, passed through the Red Sea, and sang

fire; and them that come victorious from the beast, and from his image, and from the number of his name, standing [1]by the glassy sea, having harps
3 of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the [2]ages.
4 Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

5 And after these things I saw, and the temple of the tabernacle of the testimony in heaven was
6 opened: and there came out from the temple the seven angels that had the seven plagues, arrayed [3]with *precious* stone, pure *and* bright, and girt about their breasts with golden
7 girdles. And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth [4]for ever and ever.
8 And the temple was filled with smoke from the

1 Or, *upon*
2 Many ancient authorities read *nations*.
3 Many ancient authorities read *in linen*.
4 Gr. *unto the ages of the ages*.

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the song of Moses after their deliverance from Egypt.—*The beast;* the one described 13: 11–18.

3. *The song of Moses;* a song expressive of the same sentiments with those of the song which Moses sung after his deliverance from the Egyptians. (Ex. 15: 1–19.)—*King of the ages.* This was the marginal reading of the Old Version, in which the text gave *King of saints.*

5. The tent under which the ark was sheltered during the journeyings of the children of Israel was called *the tabernacle of the testimony*, or *the tabernacle of witness*, as it contained, in the manifestation of the divine glory which appeared between the cherubim, a testimony or evidence of the divine presence and protection. The *temple* of this tabernacle is the inner or most sacred part of it.

6. *Arrayed with precious stone.* The Greek for stone is "lithon," and for linen is "linon." The Old Version gave linen, which certainly furnished a simpler and more intelligible reading. On the change here made, Dr. Crosby, one of the revisers, says, "certainly, lithon, i. e., stone, is the harder reading, but I doubt whether in these days it is the best."

7. *Golden bowls;* not vials. The original indicates a shallow bowl or cup, usually without a stand or foot. The substitution of bowl for vial, is made throughout the book of Revelations. See Rev. 5: 8. 16: 1, &c.

glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.

16 And I heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth.

2 And the first went, and poured out his bowl into the earth; and [1]it became a noisome and grievous sore upon the men which had the mark of the beast, and which worshipped his image.

3 And the second poured out his bowl into the sea; and [1]it became blood as of a dead man; and every [2]living soul died, *even* the things that were in the sea.

4 And the third poured out his bowl into the rivers and the fountains of the waters; [3]and [1]it 5 became blood. And I heard the angel of the waters saying, Righteous art thou, which art and which wast, thou Holy One, because thou didst thus [4]judge: for they 6 poured out the blood of saints and prophets, and blood hast thou given them to drink: they are worthy. And I heard the 7 altar saying, Yea, O Lord God, the Almighty, true and righteous are thy judgements.

And the fourth poured 8 out his bowl upon the sun; and it was given unto [5]it to scorch men with fire. And men were 9 scorched with great heat: and they blasphemed the name of the God which hath the power over these plagues; and they repented not to give him glory.

And the fifth poured 10 out his bowl upon the throne of the beast; and his kingdom was darkened; and they

1 Or, *there came*
2 Gr. *soul of life.*
3 Some ancient authorities read *and they became.*

4 Or, *judge. Because they...prophets thou hast given them blood also to drink*
5 Or, *him*

CHAPTER XVI.

5. *Thou Holy One;* this phrase is substituted for the words, *and shall be*, &c., in the Old Version, for which there is no adequate authority.

6. *They are worthy;* they deserve this retribution.

7. *I heard the altar saying;* a rhetorical form of speech in which the altar is personified and given by the imagination of the seer a voice. In the Old Version the fulness of this metaphor was lost by the substitution of a somewhat tame expression, "I heard another out of the altar say," as though one were concealed beneath or behind it.

gnawed their tongues for
11 pain, and they blas-
phemed the God of
heaven because of their
pains and their sores;
and they repented not of
their works.
12 And the sixth poured
out his bowl upon the
great river, the *river* Eu-
phrates; and the water
thereof was dried up,
that the way might
be made ready for
the kings that *come*
13 from the sunrising. And
I saw *coming* out of
the mouth of the dragon,
and out of the mouth
of the beast, and out
of the mouth of the
14 false prophet, three un-
clean spirits, as it were
frogs: for they are spirits
of [1]devils, working signs;
which go forth [2] unto the
kings of the whole
[3]world, to gather them
together unto the war of
the great day of God, the
Almighty. (Behold, I 15
come as a thief. Blessed
is he that watcheth, and
keepeth his garments,
lest he walk naked, and
they see his shame.) And 16
they gathered them to-
gether into the place
which is called in Hebrew
Har-Magedon.
And the seventh poured 17
out his bowl upon the
air; and there came forth
a great voice out of the
temple, from the throne,
saying, It is done: and 18
there were lightnings, and
voices, and thunders;
and there was a great
earthquake, such as was
not since [4]there were men
upon the earth, so great
an earthquake, so mighty.
And the great city was 19
divided into three parts,
and the cities of the

1 Gr. *demons.*
2 Or, *upon*
3 Gr. *inhabited earth.*

4 Some ancient authorities read *there was a man.*

11. *And they repented not of their works.* Experiencing the bitter fruits and consequences of sin has little tendency to bring men to repentance and salvation in this life; and we have no reason to expect any different result in the life to come. Ruin brought by transgression induces, not sorrow and repentance, but a certain insane resentment and despair.

15. The words of this verse seem to be intended as those of Christ; but their connection with the context is not obvious.

16. *Har-Magedon.* The meaning of this name is not understood, although various conjectural explanations of it have been attempted.

17. *Out of the temple.* The Old Version adds the explanatory phrase *of heaven.* The explanation is correct, but there is no necessity for it, and it is only found in one of the ancient manuscripts.

19. *Divided into three parts;* that is, perhaps, broken up by the earthquake, and destroyed.

nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness
20 of his wrath. And every island fled away, and the mountains were not
21 found. And great hail, *every stone* about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.

17 And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will shew thee the judgement of the great harlot that sitteth upon many waters; with 2 whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication. And he 3 carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-coloured beast, [1]full of names of blasphemy, having seven

1 Or, *names full of blasphemy*

21. That the outpouring of the seven vials is intended to represent a series of judgments and calamities brought upon the enemies of God, is very plain; but in applying the several symbols to specific events in history which have since occurred, commentators have been extremely divided in opinion.

CHAPTER XVII.

From the commencement of this chapter to the end of the book there extends a connected train of prophetical annunciation, the general import of which seems clear. Under the figure of a woman seated upon a beast, though the symbol is afterwards changed to that of a city designated by the name *Babylon*, some great foe to the cause of Christ and of piety is represented, at first in a state of great activity and power, and afterwards overwhelmed with a very sudden and complete destruction. The terrible severity of this overthrow is enforced by a variety of images and representations in ch. 18, which are followed by an account of rejoicings among the people of God at the great deliverance.

1. *Many waters.* The meaning of this expression is explained in v. 15.

2. *Fornication;* representing the sin of idolatry.

3. *A scarlet-colored beast.* The description of this beast is very similar to that of the one mentioned 13: 1–7. The seven heads here named are afterwards explained as the seven mountains on which the woman sitteth, (v. 9;) and the woman is, in v. 8, said to represent a great city. Now, as it has been one of the most characteristic distinctions of Rome, in all ages, that it was built upon seven hills, commentators have generally been agreed that Rome is intended by this symbol. Some, however, suppose that Pagan Rome, and

heads and ten horns.
4 And the woman was arrayed in purple and scarlet, and [1]decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, [2]even the unclean things of her for-
5 nication, and upon her forehead a name written, [3]MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE
6 EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the [4]martyrs of Jesus. And when I saw her, I wondered with a great won-
7 der. And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. The beast 8
that thou sawest was, and is not; and is about to come up out of the abyss, [5]and to go into perdition. And they that dwell on the earth shall wonder, *they* whose name hath not been written [6]in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and [7]shall come. Here is the [8]mind 9
which hath wisdom. The seven heads are seven mountains, on which the woman sitteth: and [9]they 10
are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. And the beast 11

1 Gr. *gilded.*
2 Or, *and of the unclean things*
3 Or, *a mystery, BABYLON THE GREAT*
4 Or, *witnesses*
5 Some ancient authorities read *and he goeth.*
6 Gr. *on.*
7 Gr. *shall be present.*
8 Or, *meaning*
9 Or, *there are*

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others that Papal Rome, is meant. Protestant writers generally give it the latter interpretation.

5. Names and designations of rank and office were often attached to the forehead in ancient times.

6. *With a great wonder;* not admiration. Admiration is no longer used in the simple sense of wonder or astonishment.

8. *Was, and is not.* Similar phraseology occurs at the close of v. 8. It expresses great fluctuation and change in the condition and power of the beast.—*And shall come.* There is no good authority for the reading of the Old Version, *and yet is.*

9. *The mind;* the meaning.

10. *Seven kings;* seven of the Roman emperors, according to the first of the two systems of interpretation referred to in the note upon v. 3, and the seven successive forms of the Roman government, according to the second.

11. *And is of the seven;* that is,

that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition.
12 And the ten horns that thou sawest are ten kings, which have received no kingdom as yet; but they receive authority as kings, with the beast, for
13 one hour. These have one mind, and they give their power and authority
14 unto the beast. These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they *also shall overcome* that are with him, called and
15 chosen and faithful. And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. And the ten 16
horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. For 17
God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished. And the 18
woman whom thou sawest is the great city, which [1]reigneth over the kings of the earth.

After these things I 18
saw another angel coming down out of heaven, having great authority; and

1 Gr. *hath a kingdom.*

perhaps, of the same spirit and character with the seven. See John 8: 44, for a similar form of expression—"Ye are *of* your father," &c.

12. *One hour;* for a brief season. The ten kings are regarded as denoting the various kingdoms into which Rome was divided after the dissolution of the empire, on the hypothesis that Papal Rome is included in the aim and design of this chapter. It is said below that these powers, though conspiring for a time to sustain the beast, (v. 13,) afterwards accomplished the destruction of the woman who sat upon it.

16. *The ten horns;* kings, as is explained v. 12. — *And the beast;* not, as in the Old Version, *upon* the beast. The kings and the kingdom, whatever it may be that is typified by the beast, should both hate the harlot. Those who regard the beast as Rome, and the harlot as the Papacy, see in the contest between the religious and the civil power in Italy, a measurable fulfilment of this prophecy.

CHAPTER XVIII.

1. *After these things,* &c. The visions described in this and in the following chapter are evidently intended to represent, by vivid images, the certain and terrible destruction of the great anti-Christian power represented by Babylon.

the earth was lightened
2 with his glory. And he
cried with a mighty voice,
saying, Fallen, fallen is
Babylon the great, and is
become a habitation of
[1]devils, and a [2]hold of
every unclean spirit, and
a [2]hold of every unclean
3 and hateful bird. For
[3]by [4]the wine of the
wrath of her fornication
all the nations are fallen;
and the kings of the earth
committed fornication
with her, and the mer-
chants of the earth waxed
rich by the power of her
[5]wantonness.
4 And I heard another
voice from heaven, say-
ing, Come forth, my peo-
ple, out of her, that ye
have no fellowship with
her sins, and that ye re-
ceive not of her plagues:
5 for her sins [6]have reached
even unto heaven, and
God hath remembered her
iniquities. Render unto 6
her even as she rendered,
and double *unto her* the
double according to her
works: in the cup which
she mingled, mingle unto
her double. How much 7
soever she glorified her-
self, and waxed [7]wanton,
so much give her of tor-
ment and mourning: for
she saith in her heart, I
sit a queen, and am no
widow, and shall in no
wise see mourning.
Therefore in one day shall 8
her plagues come, death,
and mourning, and fam-
ine; and she shall be ut-
terly burned with fire;
for strong is [8]the Lord
God which judged her.
And the kings of the 9
earth, who committed for-
nication and lived [9]wan-
tonly with her, shall weep
and wail over her, when

1 Gr. *demons.*
2 Or, *prison*
3 Some authorities read *of the wine... have drunk.*
4 Some ancient authorities omit *the wine of.*
5 Or, *luxury*
6 Or, *clave together*
7 Or, *luxurious*
8 Some ancient authorities omit *the Lord.*
9 Or, *luxuriously*

2. *A habitation of devils;* of demons, which are often spoken of as dwelling in desert and desolate places. This and the subsequent clauses express desolation and abandonment, not mere moral corruption.

3. The Old Version read, *all nations have drunk of the wine,* &c. One reading thus represents her influence as corrupting, the other, as destroying the nations. There is some authority for both readings.

8. *In one day;* suddenly. This and similar expressions, in verses 10, 17, and 21, indicate, in the opinion of some commentators, that Jerusalem was the city intended; as the destruction of that city was sudden and overwhelming.

9. *Shall weep and wail over her.* The kings are represented in 17: 16, as conspiring to effect the ruin of the woman, who seems to be the same as Babylon. (17: 5.) We may suppose that some

they look upon the smoke
10 of her burning, standing
afar off for the fear of her
torment, saying, Woe,
woe, the great city,
Babylon, the strong city!
for in one hour is thy
11 judgement come. And
the merchants of the
earth weep and mourn
over her, for no man buy-
eth their [1] merchandise
any more; [1] merchandise
12 of gold, and silver, and
precious stone, and
pearls, and fine linen,
and purple, and silk,
and scarlet; and all
thyine wood, and every
vessel of ivory, and every
vessel made of most pre-
cious wood, and of brass,
and iron, and marble;
13 and cinnamon, and [2]spice,
and incense, and oint-
ment, and frankincense,
and wine, and oil, and fine
flour, and wheat, and
cattle, and sheep; and
merchandise of horses
and chariots and [3] slaves;
14 and [4] souls of men. And
the fruits which thy soul
lusted after are gone from
thee, and all things that
were dainty and sump-
tuous are perished from
thee, and *men* shall find
them no more at all.
15 The merchants of these
things, who were made
rich by her, shall stand
afar off for the fear of her
torment, weeping and
16 mourning; saying, Woe,
woe, the great city, she
that was arrayed in fine
linen and purple and
scarlet, and [5]decked with
gold and precious stone
17 and pearl! for in one
hour so great riches is
made desolate. And
every shipmaster, and
every one that saileth
any whither, and mari-
ners, and as many as
[6]gain their living by sea,
18 stood afar off, and cried
out as they looked upon
the smoke of her burning,
saying, What *city* is like
19 the great city? And they
cast dust on their heads,
and cried, weeping and
mourning, saying, Woe,
woe, the great city,
wherein were made rich
all that had their ships
in the sea by reason of

1 Gr. *cargo.*
2 Gr. *amomum.*
3 Gr. *bodies.*
4 Or, *lives*
5 Gr. *gilded.*
6 Gr. *work the sea.*

of them had turned against her, while others lamented her downfall,—or we may consider it as a change in the imagery,—both representations denoting, in different ways, the certainty of her overthrow.

12. *Thyine;* a fragrant wood.
13. *And souls of men;* men having souls.
16. Here the writer returns to the image of the woman, by which the city was represented in the preceding chapter.

her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgement on her.

21 And [1]a strong angel took up a stone as it were a great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all. And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, [2]of whatsoever craft, shall be found any more at all in thee; and the voice of a millstone shall be heard no more at all in thee; and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived. And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.

19 After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God: for true and righteous are his judgements; for he hath judged the great harlot, which did corrupt the earth with her fornication, and he hath avenged the blood of his servants at her hand. And a second time they [3]say, Hallelujah. And her smoke goeth up [4]for ever and ever. And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah. And a voice came forth from the throne, saying,

1 Gr. *one.*
2 Some ancient authorities omit *of whatsoever craft*
3 Gr. *have said.*
4 Gr. *unto the ages of the ages.*

20. *Ye saints, and ye apostles, and ye prophets;* all the people of God are called on to join in this rejoicing over the divine judgments. This reading is more comprehensive than that of the Old Version, which was, *ye holy apostles and prophets.*

21. *A strong angel;* that is, another angel, who comes forward to present, in still different language, a view of the greatness and the certainty of the impending destruction.

24. *Was found the blood of prophets;* that is, the guilt of shedding that blood.

THE RIVER OF THE WATER OF LIFE.

JOHN WRITING TO THE CHURCHES.

Give praise to our God, all ye his servants, ye that fear him, the small
6 and the great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Al-
7 mighty, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready.
8 And it was given unto her that she should array herself in fine linen, bright *and* pure: for the fine linen is the righteous acts
9 of the saints. And he saith unto me, Write, Blessed are they which are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of
10 God. And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw the heaven opened; and behold, a white horse, and he that sat thereon, [1]called Faithful and True; and in righteousness he doth judge and make war.
12 And his eyes *are* a flame of fire, and upon his head *are* many diadems; and he hath a name written, which no one knoweth but he himself. And he
13

1 Some ancient authorities omit *called*

CHAPTER XIX.

9. *Bidden to the marriage supper;* called to share in the rejoicing.

10. *Is the spirit of prophecy;* is the same in its origin and spiritual value.

11. For similar images and expressions denoting Christ, see 3: 14.

12. *Knoweth;* understands, in respect to its import and meaning. What the name itself was, is stated in the next verse. (See John 1: 1.) This declaration should make us very distrustful of any ideas which we may attempt to form of the nature of the divine Word, and of his relation to the Father, beyond the simple declarations of the Scriptures. Even the attempt to combine these declarations, for the purpose of giving to the result a general and systematic expression, is a very uncertain undertaking.

13. *A garment sprinkled with blood;* a common emblem of war. It is to denote, in this instance, the terrible destruction with which he should visit his enemies,—as is expressed distinctly below. The reading of the Old Version was that of the margin. There are ancient manuscript authorities for both readings.

is arrayed in a garment [1]sprinkled with blood: and his name is called
14 The Word of God. And the armies which are in heaven followed him upon white horses, clothed in fine linen, white *and*
15 pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the [2]wine-press of the fierceness of the wrath of Almighty
16 God. And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.
17 And I saw [3]an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come *and* be gathered together unto the great supper of God;
18 that ye may eat the flesh of kings, and the flesh of [4]captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army.
20 And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image: they twain were cast alive into the lake of fire that burneth with brimstone:
21 and the rest were killed with the sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh.

20 And I saw an angel coming down out of heaven, having the key of the abyss and a great chain [5]in his hand. And he
2 laid hold on the dragon,

1 Some ancient authorities read *dipped in.*
2 Gr. *winepress of the wine of the fierceness.*
3 Gr. *one.*
4 Or, *military tribunes* Gr. *chiliarchs.*
5 Gr. *upon.*

16. *On his thigh;* at his thigh; that is, upon the hilt of his sword.

21. *The rest;* that is, of those that had worshipped the beast.

CHAPTER XX.

1. *A great chain;* such as was used for the confinement of prisoners.

2. *The dragon;* described as such 12: 3–9.

the old serpent, which is the Devil and Satan, and bound him for a thousand
3 years, and cast him into the abyss, and shut *it*, and sealed *it* over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.
4 And I saw thrones, and they sat upon them, and judgement was given unto them: and *I saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The 5 rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he 6 that hath part in the first resurrection: over these the second death hath no [1]power; but they shall be priests of God and of Christ, and shall reign with him [2]a thousand years.

And when the thousand 7

1 Or, *authority*

2 Some ancient authorities read *the*.

3. *And sealed it over him;* that is, upon the door of the pit; according to a custom particularly alluded to in Dan. 6: 17, and in Matt. 27: 66.

4. *Beheaded for the testimony of Jesus;* for the witness which they bore.—*And they lived;* were restored to life. This language has been commonly understood to mean that the martyrs thus raised were to appear upon the earth again; but the place which was to be the scene of their new existence, does not seem to be indicated.

6. *Priests of God.* The word *priest* is used in such a connection as this, simply to denote, in accordance with Jewish ideas, very honorable rank and station. It does not appear to be intended to convey to us any idea in respect to the nature of the duties of that station.

7. *And when the thousand years are finished.* The period of the thousand years designated in the preceding passage, is the origin of the idea of the millennium,—an idea which, under various modifications, has prevailed very extensively in the Christian church. The word *millennium* means simply a period of one thousand years, as the word *century* expresses a period of one hundred. Some have supposed that the language here used teaches the resurrection from the dead of individual martyrs of former times, and their reign upon the earth with Christ, who will then return in person to this world again; and that the time when this period shall commence is to be pretty accurately determined by means of calculations based on the various predictions of this book. Others, on the other hand, going to the opposite extreme,

years are finished, Satan shall be loosed out of his
8 prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea.
9 And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down [1]out of heaven, and devoured them. And 10
the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night [2]for ever and ever.

And I saw a great 11
white throne, and him that sat upon it, from whose face the earth and the heaven fled away;

1 Some ancient authorities insert *from God.*

2 Gr. *unto the ages of the ages.*

suppose that only some indefinite period of ordinary prosperity is intended;—such, for example, as that which occurred in the time of Constantine, when persecution ceased, and the civil power of the Roman empire was, for a time, the friend and protector of Christianity; and between these two extremes there is scarcely any conceivable hypothesis which has not been framed and defended. On sober reflection, however, two points would seem to be clear, in reference to this prediction; first, that it is intended to convey to us the idea that a period of great and long-continued prosperity awaits the cause of Christ, before the great final consummation,—a period during which this world shall be the abode of piety, peace, and happiness; and, secondly, that the language in which the prediction is clothed is such as purposely to withhold from us a knowledge of the time in which God designs that it shall be fulfilled, and of the circumstances which will attend and characterize the fulfilment.

8. *Gog and Magog;* words taken from the prophecies of the Old Testament, (Ezek. ch. 38: and 39:) where they are used to denote heathen and idolatrous enemies. The words seem to be here employed figuratively to express ferocious hostility to the cause of God.

9. *And compassed the camp of the saints about;* were preparing to assault and destroy the people of God.—*And fire came down,* &c.; that is, God interposed in a remarkable manner to save his people and to destroy their foes.

10. *Where are also the beast,* &c.; as stated in 19: 20.—*They shall be tormented.* The verb is in the plural, and does not refer merely to the devil. The devil, the beast, and the false prophet, are all included in the same doom.

11. *From whose face the earth and the heaven fled away;* a sublime image of power and majesty.

and there was found no
12 place for them. And I saw
the dead, the great and
the small, standing before
the throne; and books
were opened: and an-
other book was opened,
which is *the book* of life:
and the dead were judged
out of the things which
were written in the books,
according to their works.
13 And the sea gave up the
dead which were in it;
and death and Hades
gave up the dead which
were in them: and they
were judged every man
according to their works.
14 And death and Hades
were cast into the lake of
fire. This is the second
death, *even* the lake of
15 fire. And if any was not
found written in the book
of life, he was cast into
the lake of fire.

1 Or, *the holy city Jerusalem coming down new out of heaven*
2 Gr. *tabernacle.*

21 And I saw a new hea-
ven and a new earth: for
the first heaven and the
first earth are passed
away; and the sea is no
more. And I saw [1]the 2
holy city, new Jerusalem,
coming down out of hea-
ven from God, made
ready as a bride adorned
for her husband. And I 3
heard a great voice out of
the throne saying, Be-
hold, the tabernacle of
God is with men, and he
shall [2]dwell with them,
and they shall be his peo-
ples, and God himself
shall be with them, [3]*and*
be their God; and he 4
shall wipe away every
tear from their eyes;
and death shall be
no more; neither shall
there be mourning, nor
crying, nor pain, any
more: the first things are

3 Some ancient authorities omit, and be *their God.*

---

12. *Standing before the throne;* the Old Version read, before *God.* All the best authorities give the reading of the New Version, though the substantial meaning is of course not changed.—*And books were opened;* the books containing the record of their sins.

14. *And death and Hades;* not *Hell*, the place of punishment, but *Hades*, the place of the dead. Death is vanquished, and its prison-house is destroyed.—*Even the lake of fire;* this is added in the New Version on the authority of many ancient manuscripts.

CHAPTER XXI.

1. *A new heaven and a new earth;* that is, an entirely new state and constitution of things.

2. All the ideas of earthly greatness and magnificence entertained by the Jews were centred in the city of Jerusalem. A *new* Jerusalem was therefore an appropriate symbol under which to convey a high conception of the splendors of the heavenly state.

5 passed away. And he
that sitteth on the throne
said, Behold, I make all
things new. And he
saith, [1]Write: for these
words are faithful and
6 true. And he said unto
me, They are come to
pass. I am the Alpha
and the Omega, the be
ginning and the end. I
will give unto him that
is athirst of the fountain
of the water of life freely.
7 He that overcometh shall
inherit these things; and
I will be his God, and he
8 shall be my son. But for
the fearful, and unbeliev-
ing, and abominable, and
murderers, and fornica-
tors, and sorcerers, and
idolaters, and all liars,
their part *shall be* in the
lake that burneth with
fire and brimstone; which
is the second death.
9 And there came one of
the seven angels who had
the seven bowls, who
were laden with the seven
last plagues; and he
spake with me, saying,
Come hither, I will shew
thee the bride, the wife of
the Lamb. And he car- 10
ried me away in the
Spirit to a mountain great
and high, and shewed me
the holy city Jerusa-
lem, coming down out of
heaven from God, having 11
the glory of God: her
[2]light was like unto a
stone most precious, as it
were a jasper stone, clear
as crystal: having a wall 12
great and high; having
twelve [3]gates, and at the
[3]gates twelve angels; and
names written thereon,
which are *the names* of
the twelve tribes of the
children of Israel: on the 13
east were three [3]gates;
and on the north three
[3]gates; and on the south
three [3]gates; and on the
west three [3]gates. And 14
the wall of the city had
twelve foundations, and
on them twelve names of
the twelve apostles of the
Lamb. And he that spake 15

1 Or, *Write, These words are faithful and true.*

2 Gr. *luminary.*
3 Gr. *portals.*

5. *And he that sitteth on the throne;* Jehovah. This seems to be in allusion to the vision described 4: 2, 3.

8. *The fearful;* those who are afraid to encounter the dangers involved in the service of God.

10. *And shewed me the holy city,* &c. He represents himself as having previously seen the city descend; but now the scene is suddenly changed, and the same image appears to his view under another aspect. These cases of incoherence in the train of images, which are very common in this book, add to the rhetorical beauty of the work, considered as a composition,—such incoherence being essentially characteristic of visions and dreams.

with me had for a measure a golden reed to measure the city, and the [1]gates thereof, and the
16 wall thereof. And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal.
17 And he measured the wall thereof, a hundred and forty and four cubits, *according to* the measure of a man, that is, of an
18 angel. And the building of the wall thereof was jasper: and the city was pure gold, like unto pure
19 glass. The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, [2]sapphire; the third, chalcedony; the fourth, emerald; the fifth, sar- 20 donyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, [3]jacinth; the twelfth, amethyst. And the twelve 21 [1]gates were twelve pearls; each one of the several [1]gates was of one pearl: and the street of the city was pure gold, [4]as it were transparent glass. And 22 I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no 23 need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, [5] and the lamp thereof *is* the Lamb. And the na- 24 tions shall walk [6]amidst

1 Gr. *portals.*
2 Or, *lapis lazuli*
3 Or, *sapphire*
4 Or, *transparent as glass*
5 Or, *and the Lamb, the lamp thereof*
6 Or, *by*

16. *Are equal;* that is, of equally magnificent dimensions: the height in proportion. The absolute height of the walls is mentioned in the next verse.

18. *Gold, like unto pure glass;* the richness and value of gold combined with the brilliancy and splendor of glass.

21. The foregoing description seems to be simply intended to combine these elements which are regarded among men as expressive of magnificence and splendor. We are probably not to look for any mystical meaning in the several details of the description.

23. *And the lamp thereof;* a more literal rendering of the original than that of the Old Version, *the light thereof*, nor is this change a bit of insignificant literalism. Jesus Christ is the lamp which illumines both this world and the next, because the glory of God is the light which shines in and through him.

24. *And the nations shall walk,* &c. The word *nations* here, as generally elsewhere in the New Testament, signifies the Gentile

the light thereof: and the kings of the earth do bring their glory into it.
25 And the [1]gates thereof shall in no wise be shut by day (for there shall
26 be no night there): and they shall bring the glory and the honour of the
27 nations into it: and there shall in no wise enter into it any thing [2]unclean, or he that [3]maketh an abomination and a lie: but only they which are written in the Lamb's book of life.

22 And he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of [4]the Lamb, in the midst of the
2 street thereof. And on this side of the river and on that was [5]the tree of life, bearing twelve [6]*manner of* fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations.
3 And there shall be [7]no curse any more:

1 Gr. *portals.*
2 Gr. *common.*
3 Or, *doeth*
4 Or, *the Lamb. In the midst of the street thereof, and on either side of the river, was the tree of life*
5 Or, *a tree*
6 Or, *crops of fruit*
7 Or, *no more any thing accursed*

or Pagan nations, and the qualifying clause, *the nations of them which are saved*, was added in the Old Version without authority, probably by some copyist who thought that otherwise the declaration of the admission of Pagan nations into heaven was altogether too broad. What John saw in his vision was the realization of Christ's prophecy, "Many shall come from the East and West and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven."

25. *By day;* meaning the whole day of twenty-four hours.

CHAPTER XXII.

1, 2. *A river of water.* The word *pure*, for which there is no authority is omitted. The change of punctuation also changes the picture contained in these verses. The river flows through the midst of the street which is on either side of it upon the bank.—*Proceeding out of the throne*, &c.; so described in order to represent the happiness of heaven, here prefigured under the symbol of a river, as derived from the presence and influences of God and the Lamb.—*The tree of life;* that tree of which man had been deprived when he first entered upon his career of transgression. (Gen. 3: 22.)

3. *No curse any more;* the curse shall be no more; that is, the terrible curses originally denounced against human sin in the days of Adam's transgression (Gen. 3: 14–19) shall now be removed forever. Thus the volume of the word of God, having opened with a history of that terrible malediction pronounced upon the human race, which has made this world such a scene of sorrow, now sublimely closes with a prophetic announcement of its perpetual removal. This link, connecting the beginning with the end, binds together the whole word of God, and gives a lofty unity to the long succession of vastly varied materials which the sacred volume comprises.—

and the throne of God and of the Lamb shall be therein: and his servants shall do him service; and they shall see his face; and his name *shall be* on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign [1]for ever and ever.

And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things which must shortly come to pass. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these things. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God.

And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand. He that is unrighteous, let him do unrighteousness [2]still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness [2]still: and he that is holy, let him be made holy [2]still. Behold, I come quickly; and my [3]reward is with me, to render to each man according as his work is. I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are they that wash their

1 Gr. *unto the ages of the ages.*

2 Or, *yet more*

3 Or, *wages*

And his servants shall do him service; shall be employed, actively, in the pursuit and accomplishment of his plans.

4. *Shall see his face;* shall be admitted to intimate communion with him.—*His name,* &c. This was a mark of ownership. The meaning is, that they shall be entirely his.

10. *And he saith unto me;* that is, Jesus saith, as is evident from what follows, especially v. 16.

11. The meaning is, Let men continue in these various characters, if they will. I come quickly with the rewards that they will respectively deserve. A similar mode of expression is adopted in Eccl. 11:9.

14. The reading of the Old Version was, *blessed are they that*

robes, that they may have [1]the right *to come* to the tree of life, and may enter in by the [2]gates
15 into the city. Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and [3]maketh a lie.
16 I Jesus have sent mine angel to testify unto you these things [4]for the churches. I am the root and the offspring of David, the bright, the morning star.
17 [5]And the Spirit and the bride say Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

I testify unto every 18
man that heareth the words of the prophecy of this book, If any man shall add [6]unto them, God shall add [6]unto him the plagues which are written in this book: and 19
if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, [7]which are written in this book.

He which testifieth 20
these things saith, Yea: I come quickly. Amen: come, Lord Jesus.

The grace of the Lord 21
Jesus [8] be [9]with the saints. Amen.

1 Or, *the authority over*
2 Gr. *portals.*
3 Or, *doeth*
4 Gr. *over.*
5 Or, *But*
6 Gr. *upon.*
7 Or, even from *the things which are written*
8 Some ancient authorities add *Christ.*
9 Two ancient authorities read *with all.*

do his commandments, and this reading is sustained by the authority of one of the ancient manuscripts, the Vatican. That of the New Version is sustained by both the Siniatic and the Alexandrian. In the Greek the two sentences might easily be mistaken for one another. The doctrinal difference is not so great as it might at first appear, for only those do Christ's commandments who accept his atoning sacrifice as the means of their cleansing, and all those who with sincere penitence and faith accept him as their sacrifice and their Saviour, enter upon a life of obedience to his commandments.

15. *Dogs;* reprobates. (See Matt. 7:6.)

17. *The bride;* the church.

19. *From the tree of life;* the reading of the Old Version was, *out of the book of life*, but it gave in the margin the reading accepted by the revisers, which has the authority of nearly all the ancient manuscripts in its favor.

21. *The grace of the Lord Jesus.* The manner in which the Redeemer is spoken of throughout this book, and especially in this farewell benedic-

tion, joined as he is constantly with God as the united object of celestial adoration, and represented repeatedly as clothing himself with the names and attributes of supreme divinity,—and yet, on the other hand, steadily separated from God by a marked and clearly-expressed distinction,—leaves us where indeed we ought to expect to be left, entirely in the dark in respect to the nature and modes of existence which pertain to the mysterious principle of divinity. The human mind is uneasy in this darkness and difficulty, and vainly attempts their removal. Some endeavor to cut the knot, by making Jesus a mere human prophet, and changing to metaphors all those declarations of the word of God which assign to him a position apparently divine. This is a very simple view of the subject, and easily understood. But the question, in this, as in all other researches after knowledge, is not what is simple, but what is true. Others, on the other hand, connecting and combining the various declarations of Scripture, and deducing inferences from them, make out what may be called a theory of the Godhead, distinct, defined, systematic, and drawn out into its details. But, on mature reflection, it will appear that he occupies the most truly philosophical ground, who allows, with the most undisturbed and quiet mind, the mystery of the Godhead to rest in the profound concealment in which it has pleased the Holy Spirit to leave it involved,—who draws no inferences; frames no theory or system, but simply reads what is written, and leaves it as it stands, without attempting to throw human light upon what divine revelation has left obscure. He waits for knowledge to come. And in the meantime he adores the Redeemer so unequivocally described as divine. He sees in him a Lamb slain as an atoning sacrifice for sin. In that atonement he finds relief from remorse, and comfort and peace come from it to displace gloomy recollections of sin, and dark forebodings of retribution; and he closes the sacred volume invoking the grace of the Lord Jesus Christ, as his only hope of salvation.

APPENDIX.

List of readings and renderings preferred by the American Committee, recorded at their desire. See Preface, page xii.

CLASSES OF PASSAGES.

I. Strike out "S." (i. e. Saint) from the title of the Gospels and from the heading of the pages.

II. Strike out "the Apostle" from the title of the Pauline Epistles, and "of Paul the Apostle" from the title of the Epistle to the Hebrews; strike out the word "General" from the title of the Epistles of James, Peter, 1 John, and Jude; and let the title of the Revelation run "The Revelation of John."

III. For "Holy Ghost" adopt uniformly the rendering "Holy Spirit."

IV. At the word "worship" in Matt. ii. 2, etc., add the marginal note "The Greek word denotes an act of reverence, whether paid to man (see chap. xviii. 26) or to God (see chap. iv. 10)."

V. Put into the text uniformly the marginal rendering "through" in place of "by" when it relates to prophecy, viz. in Matt. ii. 5, 17, 23; iii. 3; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxiv. 15; xxvii. 9; Luke xviii. 31; Acts ii. 16; xxviii. 25.

VI. For "tempt" ("temptation") substitute "try" or "make trial of" ("trial") wherever enticement to what is wrong is not evidently spoken of; viz. in the following instances: Matt. iv. 7; xvi. 1; xix. 3; xxii. 18, 35; Mark viii. 11; x. 2; xii. 15; Luke iv. 12; x. 25; xi. 16; xxii. 28; John viii. 6; Acts v. 9; xv. 10; 1 Cor. x. 9; Heb. iii. 8, 9; 1 Pet. i. 6.

VII. Substitute modern forms of speech for the following archaisms, viz. "who" or "that" for "which" when used of persons; "are" for "be" in the present indicative; "know" "knew" for "wot" "wist"; "drag" or "drag away" for "hale."

VIII. Substitute for "devil" ("devils") the word "demon" ("demons") wherever the latter word is given in the margin

(or represents the Greek words *δαίμων, δαιμόνιον*); and for "possessed with a devil" (or "devils") substitute either "demoniac" or "possessed with a demon" (or "demons").

IX. After "baptize" let the marg. "Or, *in*" and the text "with" exchange places.

X. Let the word "testament" be everywhere changed to "covenant" (without an alternate in the margin), except in Heb. ix. 15—17.

XI. Wherever "patience" occurs as the rendering of *ὑπομονή* add "stedfastness" as an alternate in the margin, except in 2 Cor. i. 6; James v. 11; Luke viii. 15; Heb. xii. 1.

XII. Let *ἀσσάριον* (Matt. x. 29; Luke xii. 6) be translated "penny," and *δηνάριον* "shilling," except in Matt. xxii. 19; Mark xii. 15; Luke xx. 24, where the name of the coin, "a denarius," should be given.

XIII. Against the expression "the God and Father of our Lord Jesus Christ" add the marginal rendering "Or, *God and the Father*" etc.; viz. in Rom. xv. 6; 2 Cor. i. 3; xi. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3. And against the expression "our God and Father" add the marg. "Or, *God and our Father*"; viz. in Gal. i. 4; Phil. iv. 20; 1 Thess. i. 3; iii. 11, 13; Jas. i. 27. And against the expression "his God and Father" add the marg. "Or, *God and his Father*", viz. in Rev. i. 6.

XIV. Let the use of "fulfil" be confined to those cases in which it denotes "accomplish," "bring to pass," or the like.

MATTHEW.

III. 7 Against "to his baptism" add marg. Or, *for baptism.*

10 For "is the axe laid unto" read "the axe lieth at" So in Luke iii. 9.

VI. 11 Let the marg. read Gr. *our bread for the coming day*, or *our needful bread.* So in Luke xi. 3.

27 For "his stature" read "the measure of his life" (with marg. Or, *his stature*) So in Luke xii. 25.

VIII. 4 Here and in Matt. xxvii. 65; Mark i. 44, for "go thy [your] way" read simply "go"

IX. 6,8 For "power" read "authority" (see marg. [3]) So in Mark ii. 10; Luke v. 24.

X. 39 "life" strike out the marg. So in xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 33; John xii. 25.

XII. 23 For "Is this the son of David?" read "Can this be the son of David?" [Comp. John iv. 29.]

31 "unto men" strike out the marg.

XIX. 14 For "of such is" read "to such belongeth" with marg. Or, *of such is.* So in Mark x. 14; Luke xviii. 16.

XX. 1 For "that is" read "that was"

XXII. 23 For marg.[3] read "Many ancient authorities read *saying.*"

XXIII. 9 For "Father, which is in heaven" read "Father, *even* he who is in heaven."

XXIII. 23 For "judgement" read "justice" So in Luke xi. 42.
XXVI. 29 For "I will not drink" read "I shall not drink" Similarly in Mark xiv. 25; Luke xxii. 16, 18.
XXVII. 27 For "palace" read "Prætorium" with marg. Or, *palace* [as in Mark xv. 16] So in John xviii. 28, 33; xix. 9.

MARK.

II. 4, 9, 11, 12 "bed" add marg. Or, *pallet* So in vi. 55; John v. 8, 9, 10, 11, 12; Acts v. 15; ix. 33.
VII. 4 For "wash" read "bathe" [Comp. Luke xi. 38.]
X. 13 For "brought" read "were bringing" So in Luke xviii. 15.
32 "and they that followed" etc. omit the marg.
45 For "For verily" etc. read "For the Son of man also" etc.
XI. 24 For "have received" read "receive" with marg. Gr. *received.*
XIV. 3 For "spikenard" read "pure nard" (with marg. Or, *liquid nard*), and omit marg.[3] So in John xii. 3.

LUKE.

I. 35 Let the text run "wherefore also the holy thing which is begotten shall be called the Son of God" with the present text in the margin.
70 For "since the world began" read "of old" Similarly Acts iii. 21; xv. 18.
II. 34 For "and rising up" read "and the rising"
37 For "even for" read "even unto"
III. 14 For "Do violence to no man" etc. read "Extort from no man by violence, neither accuse *any one* wrongfully" and omit marg.[5]
20 For "added yet this above all" read "added this also to them all"
IV. 1 For "by the Spirit" read "in the Spirit" and omit the marg.
VI. 16 For "was the traitor" read "became a traitor"
VIII. 3 For "Chuza" read "Chuzas"
29 For "commanded" read "was commanding"
33 For "were choked" read "were drowned"
IX. 12 For "victuals" read "provisions"
18 For "alone" read "apart"
46 For "should be greatest" read "was the greatest"
XI. 38 For "washed" read "bathed himself" [Comp. Mark vii. 4.]
XII. 49 For "what will I" etc. read "what do I desire" (with the marg. Or, *how I would that it were already kindled!*)
XIII. 32 "I am perfected" add marg. Or, *I end my course*

XV. 16 For "have been filled" read "have filled his belly" (with the marg. Many ancient authorities read *have been filled.*)

XVII. 6 Read "if ye had faith" etc. and "it would obey you."

11 For "through the midst of" read "along the borders of" and substitute the present text for marg.[2]

XVIII. 5 "lest she wear me" etc. add marg. Or, *lest at last by her coming she wear me out.*

7 For "and he" etc. read "and *yet* he" etc. with the marg. Or, *and is he slow to punish on their behalf?*

XIX. 29 For "*the mount* of Olives" read "Olivet" So in xxi. 37; see Acts i. 12.

42 "day" add marg. Some ancient authorities read *thy day.*

"peace" add marg. Some ancient authorities read *thy peace.*

XX. 20 "rule" add marg. Or, *ruling power*

XXII. 24 For "is accounted" read "was accounted"

70 For "Ye say that I am" read "Ye say *it*, for I am" and substitute the text for the marg.

XXIII. 2 "Christ a king" omit the marg.

15 "he sent him" etc. add marg. Many ancient authorities read *I sent you to him.*

23 For "instant" read "urgent"

46 Let margin and text exchange places.

XXIV. 30 Read "he took the bread and blessed; and breaking *it* he gave to them"

38 For "reasonings" read "questionings"

JOHN.

I. 3, 10, 17 Substitute the marginal rendering for the text.

II. 17 For "The zeal of thine house" read "Zeal for thy house"

III. 20 For "ill" read "evil" So in v. 29.

29 For "fulfilled" read "made full" [and so xv. 11; xvi. 24; xvii. 13. See "Classes of Passages," xiv.]

V. 27 Substitute the marginal rendering for the text.

VII. 8 For "I go not up yet" read "I go not up" and change the marg. to Many ancient authorities add *yet.*

21, 22 For "marvel. For this cause hath Moses" etc. read "marvel because thereof. Moses hath" etc. and omit the marg.

23 "a man every whit whole" add marg. Gr. *a whole man sound.*

38 For "out of his belly" read "from within him" (with marg. Gr. *out of his belly.*)

VIII. 24, 28 "I am *he*" omit marg. [1] (and the corresponding portion of marg. [2]) So in xiii. 19.

25 Substitute for the present marg. [2] Or, *Altogether that which I also speak unto you.*

26 "unto the world" omit marg. [1] "Gr. *into.*"

VIII. 44 For "stood" read "standeth" and omit marg.[4]

52, 53 For "is dead" and "are dead" read "died" [Compare vi. 49, 58.]

58 For "was" read "was born" and omit marg.[2]

X. 8 "before me" add marg. Some ancient authorities omit *before me.*

XII. 43 For "the glory of men . . . the glory of God" read "the glory *that is* of men . . . the glory *that is* of God."

XIV. 1 Let marg. [3] and the text exchange places.

14 For "shall ask me any thing" read "shall ask any thing" and let marg. [4] read Many ancient authorities add *me.*

XVI. 25, 29 For "proverbs" read "dark sayings"

XVII. 24 For "I will" read "I desire"

XVIII. 37 For "Thou sayest that" etc. read "Thou sayest *it*, for I am a king" and substitute the present text for the marg. [Comp. Luke xxii. 70.]

XXI. 7 "was naked" add marg. Or, *had on his under garment only.*

ACTS OF THE APOSTLES.

II. 47 For "those that were being saved" read "those that were saved" with the text in the marg.

III. 21 For "since the world began" read "from of old"

VIII. 16 For "he was fallen" read "it was fallen"

XIII. 18 For "suffered he their manners" read "as a nursing-father bare he them", and in the marg. read "Many ancient authorities read *suffered he their manners.*"

XIV. 9 "made whole" omit marg. [1]

XV. 18 For "from the beginning of the world" read "from of old"

23 For "The apostles and the elder brethren" read "The apostles and the elders, brethren," and put the present text into the marg.

XVII. 22 For "somewhat superstitious" read "very religious" and put the present text in the marg.

XIX. 31 For "chief officers of Asia" read "Asiarchs" (with marg. i.e. officers having charge of festivals in the Roman province of Asia.)

XX. 28 For "God" read "the Lord" (with marg. Some ancient authorities, including the two oldest MSS., read *God.*)

XXI. 10 For "many days" read "some days"

XXIII. 30 "against the man" etc. add marg. Many ancient authorities read *against the man on their part, I sent him to thee, charging* etc.

35 For "hear thy cause" read "hear thee fully"

XXIV. 17 For "many years" read "some years"

XXV. 3 For "laying wait" read "laying a plot"

XXVI. 28 "With but" etc. add marg. Or, *In a little* time

29 "whether with little" etc. add marg. Or, *both in little and in great*, i.e. in all respects

XXVII. 37 Omit marg.[2]

ROMANS.

I. 17 For "by faith" read "from faith" and omit the marg.

18 For "hold down" read "hinder"

II. 12 "have sinned" add marg. Gr. *sinned.*

13 For "a law" read "the law"

14 For "which have no" read "that have not the"

For "having no" read "not having the"

14, 15 Enclose in a parenthesis.

15 "their thoughts" etc. add marg. Or, *their thoughts accusing or else excusing* them *one with another*

18 In marg. [6] for "*provest*" read "*dost distinguish*"

22 Omit the marg.

III. 9 For "in worse case" read "better" and omit the marg.

21 Begin a paragraph.

23 "have sinned" add marg. Gr. *sinned.*

25 "set forth" omit marg. [4] ("*purposed*")

For "by his blood" read "in his blood" (retaining the comma after "faith") and omit marg.[1]

31 Make a paragraph of verse 31.

IV. 1 For "according to the flesh, hath found" read "hath found according to the flesh" and put the present text into the margin.

V. 1 For "let us have" read "we have" and in marg. [4] read Many ancient authorities read *let us have.* So in verses 2, 3 for "let us" read "we" (twice).

7 Omit marg. [1] ("*that which is good*")

VI. 7 "justified" add marg. Or, *released*

VII. 25 For "I myself with the mind serve" read "I of myself with the mind, indeed, serve"

VIII. 3 Let marg. [3] ("*and for sin*") and the text exchange places.

5, 6, 9, 13 For "spirit" read "Spirit"

13 For "mortify" read "put to death" and omit marg. [2]

24 For "by" read "in" (with marg. Or, *by*)

26 For "himself" read "itself"

34 For "shall condemn" read "condemneth"

IX. 5 For marg. [1] read Or, *flesh: he who is over all, God,* be *blessed for ever*

22 "willing" add. marg. Or, *although willing*

XI. 11 Begin the paragraph here instead of at ver. 13.

XII. 1 For "reasonable" read "spiritual" with marg. Gr. *belonging to the reason.*

XII. 6 Omit marg. [3] (“*the faith*”)

19 Let marg. [1] (“*the wrath* of God”) and the text exchange places.

1 CORINTHIANS.

I. 18 For “are perishing...are being saved” read “perish... are saved” and put the present text into the marg.

19 For “And...reject” read “And the discernment of the discerning will I bring to nought”

26 Omit marg. [2] (“Or, have part therein”)

II. 6 For “the perfect” read “them that are fullgrown”

8 For “knoweth” read “hath known”

12 For “is of God” read “is from God”

For “are freely given to us by God” read “were freely given to us of God”

13 For “comparing spiritual things with spiritual” read “combining spiritual things with spiritual *words*” and omit marg. [1]

14 “natural” add marg. Or, *unspiritual* Gr. *psychical.*

IV. 8 For “have reigned” read “have come to reign”

9 For “and to angels” read “both to angels” and substitute the present text for the marg.

21 For “meekness” read “gentleness”

V. 10, 11 Let marg. [2] and [3] and the text exchange places.

VII. 6 For “permission” read “concession”

21 Let marg. [2] (“*nay, even if*”) and the text exchange places.

25 For “faithful” read “trustworthy”

26 For “the present distress” read “the distress that is upon us”

31 For “abusing it” read “using it to the full” and omit the margin.

VIII. 3 For “of him” read “by him”

8 “commend” add marg. Gr. *present.*

IX. 10 “altogether” let “assuredly” be the rendering in the text, and substitute “*altogether*” for the marg.

27 “have preached” add marg. Or, *have been a herald*

XI. 10 Omit marg. [1] (“*have authority over*”)

19 For “heresies” read “factions” (with marg. Gr. *heresies.*)

27 For “unworthily” read “in an unworthy manner”

XII. 31 Read “And moreover a most excellent way” etc.

XIII. 12 Read “then shall I know fully even as also I was fully known” and omit marg. [1] and [2]

13 Omit marg. [5] (“*but greater than these*”)

XIV. 3 For “comfort” read “exhortation”

33, 34 For "of peace; as" etc. read "of peace. As in all the churches of the saints, let" etc. [and begin the paragraph with "As" etc.]

XV. 2 Adopt marg. [3] for the text (substituting "*the word which*" for "*what*")

8 For "as unto...time" read "as to the *child* untimely born"

19 Let marg. [4] and the text exchange places.

33 For "Evil company doth corrupt good manners" read "Evil companionships corrupt good morals"

34 For "Awake up" read "Awake to soberness" and omit marg. [2]

44, 46 "natural" add marg. Gr. *psychical.*

51 For "We shall not all" read "We all shall not" and put the present text into the marg.

2 CORINTHIANS.

I. 9 For "answer" read "sentence" (with marg. Gr. *answer.*)

15 For "before" read "first"

24 Read in the text "for in faith ye stand fast"

II. 14 Begin a new paragraph with this verse.

15 For "are being saved...are perishing" read "are saved... perish" and put the present text into the marg.

III. 9 For "is glory" read "hath glory" and let marg. [1] run Many etc. *For if the ministration of condemnation is glory.*

18 Let marg. [1] and the text exchange places.
Omit marg. [2] ("*the Spirit* which is *the Lord*")

IV. 3 For "are perishing" read "perish" and put the present text into the marg.

VII. 8, 9 For "I do not regret it, though" etc. read "I do not regret it: though I did regret *it* (for I see that that epistle made you sorry, though but for a season), I now rejoice" etc.

XII. 7 Strike out "—wherefore" and add marg. Some ancient authorities read —*wherefore.*

GALATIANS.

I. 7 "which is not another *gospel:* only" etc. add the marg. Or, *which is nothing else save that* etc.

10 Read "For am I now seeking the favour of men or of God" and for 'seeking to please" read "striving to please"

II. 1 Strike out marg. [3] ("*in the course of*")

16 For "save" read "but" and omit marg. [2]

20 For "yet I live; *and yet* no longer I" read "and it is no longer I that live" and omit marg. [2]

III. 22 For "hath shut up" read "shut up"

23 Omit marg. [1] ("*the faith*")

24 For "hath been" read "is become"

IV. 12 For "be" read "become"
For "I *am* as" read "I also *am become* as"
16 For "because I tell you" read "by telling you"
19 Substitute a dash for the comma after "you"
V. 1 Substitute marg. [3] ("*For freedom*") for the text.
12 For "cut themselves off" read "go beyond circumcision"
20 Substitute marg. [2] ("*parties*") for the text.
VI. 1 "in any trespass" add marg. Or, *by*
10 "as" add marg. Or, *since*
11 Let the marg. ("*write*") and the text exchange places.

EPHESIANS.

I. 15 For "and which *ye shew*" read "and the love which *ye shew*" and in marg. [6] for "insert" read "omit"
II. 2 For "power" read "powers" (with marg. Gr. *power*.)
III. 13 For "ye faint not" read "I may not faint" (with marg. Or, *ye*)
VI. 9 For "both" read "he who is both"

PHILIPPIANS.

I. 16 To "the one" etc. add marg. Or, *they that are moved by love do it*
17 To "but the other" etc. add the marg. Or, *but they that are factious proclaim Christ*
22 Read in the text "*if* this shall bring fruit from my work" with marg. Gr. *this is for me fruit of work.*
Omit marg. [1] ("*I do not make known*")
II. 1 For "comfort" read "exhortation"
6 For "being" read "existing" and omit marg.[2]
Let the text run "counted not being on an equality with God a thing to be grasped" and omit marg.[3]
14 For "disputings" read "questionings"
15 For "may be" read "may become"
III. 8 Substitute marg. [4] ("*refuse*") for the text.
9 For "of God" read "from God"
12 For "apprehend . . . apprehended" read "lay hold on . . . laid hold on", and in marg.[10] for "*apprehend . . . apprehended*" read "*lay hold . . . laid hold on*"
13 For "apprehended" read "laid hold"
IV. 4 Omit marg. [1] ("*Farewell*")
19 For "fulfil" read "supply" [Comp. "Classes of Passages," xiv.]

COLOSSIANS.

I. 26 For "from all" read "for"
II. 15 For "having put off from himself" read "having despoiled" and substitute the text for marg.[2]
III. 5 For "Mortify" read "Put to death" and omit marg.[1]
16 For "richly" read "richly;" and omit the semicolon after "wisdom" putting the present text into the marg.

1 THESSALONIANS.

II. 6 Let marg. [1] run *claimed authority*, and then let the marg. and the text exchange places.
IV. 12 For "honestly" read "becomingly"
V. 22 Omit marg. [4] ("*appearance*")

2 THESSALONIANS.

II. 2 For "is *now* present" read "is just at hand"
10 For "are perishing" read "perish" with the text in the marg.
III. 2 Omit marg. [1] ("*the faith*")

1 TIMOTHY.

I. 16 For "hereafter" read "thereafter"
18 Substitute marg. [2] ("*led the way to thee*") for the text.
II. 4 Read "who would have all men to be saved"
15 Let marg. [3] and the text exchange places.
V. 12 For "faith" read "pledge" (with marg. Gr. *faith.*)
VI. 9 For "desire" read "are minded"

2 TIMOTHY.

I. 10 For "incorruption" read "immortality" with marg. Gr. *incorruption.*
II. 26 Read "having been taken captive by him unto his will"; and let marg. [5] run Or, *by him, unto the will of God* Gr. *by him* etc.

TITUS.

I. 2 "before times eternal" add marg. Or, *long ages ago*
II. 13 Let the text and marg. [2] exchange places.
III. 10 For "A man...heretical" read "a factious man"

HEBREWS.

I. 7 Omit marg. [4] ("*spirits*")
9 To the first "God" add marg. Or, *O God*

II. 16 Let the text run "For verily not to angels doth he give help, but he giveth help to" etc. (with marg. Gr. *For verily not of angels doth he take hold, but he taketh hold of* etc.)

17 For "might be" read "might become"

III. 9 Let marg. [4] ("*Where*") and the text exchange places.

11 "As" add marg. Or, *So* So in iv. 3.

IV. 2 Let the text and marg. [2] exchange places, reading in marg. "Many ancient authorities" etc.

7 Read "a certain day, To-day, saying in David, so long a time afterward (even as hath been said before), To-day if ye" etc.

VI. 1 For "let us cease" etc. read "leaving the doctrine of the first principles of Christ, let us" with marg. [4] Gr. *the word of the beginning of Christ.*

9 In marg. [1] for "*are near to*" read "*belong to*"

VIII. 8 "finding fault" etc. add marg. Some ancient authorities read *finding fault* with it *he saith unto them.*

IX. 4 Let marg. [3] and the text exchange places.

9 For "parable" read "figure" So in xi. 19.
Omit "*now*"

14 "the eternal Spirit" add marg. Or, his *eternal spirit*

17 Let marg. [6] and the text exchange places.

X. 1 For "they can" read "can" (and for marg. [1] read Many ancient authorities read *they can.*)

22, 23 Let the text and marg. [6] exchange places.

25 For "the assembling of ourselves together" read "our own assembling together"

34 For "[4]ye yourselves have" read "[3]ye have for yourselves" (and omit marg. [4], letting marg. [3] read Many ancient authorities read *that ye have your own selves for a* etc.)

XI. 1 Read "faith is assurance of things hoped for, a conviction" etc.

5 Read in the text "for he hath had witness borne to him that before his translation he had been" etc. with the present text in the marg.

XII. 3 For "themselves" read "himself" (and let marg. [5] run Many ancient authorities read *themselves.*)

17 For "rejected (for ..of repentance)" read "rejected; for he found no place for a change of mind *in his father*" with marg. Or, *rejected* (*for he found no place of repentance*), etc. Or, *rejected; for...of repentance* etc.

XIII. 18 For "honestly" read "honourably"

20 For "the eternal" read "an eternal"

24 "They of" add marg. Or, *The* brethren *from*

JAMES.

I. 3 For "proof" read "proving"
17 For "boon" read "gift"
III. 1 For "many" read "many *of you*"
IV. 4 "adulteresses" add marg. That is, *who break your marriage vow to God.*

1 PETER.

II. 2 In marg. [5] for "*reasonable*" read "*belonging to the reason.*"
V. 2 For "according unto God" read "according to *the will of* God" (and so in marg.[3]). Comp. Rom. viii. 27.

2 PETER.

I. 1 Let marg. [4] and the text exchange places.
7 For "love of the brethren" read "brotherly kindness" (twice) with marg. Gr. *love of the brethren.*
17 For "came such a voice to him from the excellent glory" read "was borne such a voice to him by the Majestic Glory" and omit marg. [4]
18 For "come" read "borne" and omit marg. [5]
II. 13 For "love-feasts" read "deceivings" and in marg. [4] read Some ancient authorities read *love-feasts.*

1 JOHN.

III. 19, 20 For "him, whereinsoever...because God" etc. read "him: because if our heart condemn us, God" etc. (with the present text in the marg.)
V. 18 Substitute marg. [3] for the text, and add marg. [3] Some ancient manuscripts read *him.*

2 JOHN.

1 (and 5) "lady" add marg. Or, *Cyria*

3 JOHN.

4 dele marg. [2]
8 For "with the truth" read "for the truth"

JUDE.

1 For "Judas" read "Jude" and add marg. Gr. *Judas.*
4 For "set forth" read "written of beforehand" putting the present text into the marg.
22 Against "And on some" etc. add the marg. Some ancient authorities read *And some refute while they dispute with you.*

REVELATION.

I. 8 Omit marg. [4] (“*the Lord, the God*”)
13 Omit marg. [2] (“*the Son of man*”)
III. 2 For “fulfilled” read “perfected”
IV. 6 “of the throne” add marg. Or, *before* [Comp. v. 6; vii. 17.]
V. 6 “in the midst of the throne” etc. add marg. Or, *between the throne with the four living creatures, and the elders*
VI. 6 “A measure” etc. add marg. [instead of marg. [3] and [4]] Or, *A chœnix* (i. e. about a quart) *of wheat for a shilling*—implying great scarcity.
11 For “be fulfilled” read “be fulfilled *in number*” and then let the marg. and the text exchange places.
VII. 17 “of the throne” add marg. Or, *before* (See iv. 6.)
X. 6 Substitute marg. [2] (“*delay*”) for the text.
XII. 4 For “stood...was. .was .might” read “standeth.. is ...is...may”
XIII. 1 “he stood” add marg. Some ancient authorities read *I stood* etc. connecting the clause with what follows.
8 Let marg. [1] and the text exchange places. [Comp. xvii. 8.]
XIV. 6 For “an eternal gospel” read “eternal good tidings”
15 For “over-ripe” read “ripe” with marg. Gr. *become dry*.
XV. 2 For “that come” read “that come off”
XVI. 9 For “the God” read “God”
16 “Har-Magedon” add marg. Or, *Ar-Magedon*
XIX. 15 For “of Almighty God” read “of God, the Almighty”
XXII. 8 For “do him service” read “serve him”

A HISTORY OF THE REVISION,

EMBRACING THE

ORIGIN, CONSTITUTION, RULES OF PROCEDURE, AND PRINCIPLES OF THE REVISION COMMITTEE.

ALSO, A

COMPLETE HISTORY OF ALL THE ENGLISH TRANSLATIONS,

INCLUDING ESPECIALLY

TYNDALE'S AND KING JAMES'S AUTHORIZED VERSION.

THE object of the new version is two fold—to secure a pure text and to secure a more perfect translation.

1. *The Text.* The original copies both of the Old and New Testament have long since disappeared, the oldest extant manuscript being of the fourth century after Christ ; that is, written more than three centuries after the death of the original authors. Biblical scholars have expended a great deal of time and study in the endeavor to ascertain what manuscript most closely corresponds to the originals. There are over two thousand manuscripts which bear date prior to the sixteenth century. The verbal variations in these are very numerous ; they are variously estimated at from four hundred to eight hundred thousand in the whole Bible. Most of them, however, are mere differences in orthography, or in the order of words, and all that in any manner affect the fundamental teachings of the Bible could probably be counted on the fingers of one hand.* The translation of the Bible made in the seventeenth century was based on what is known as the *textus receptus* or received text. Modern scholarship has done much work in collating and comparing manuscripts since that time ; some ancient manuscripts not then known have been since discovered ; and

* "It may be safely said," says Dr. Ezra Abbott, of Harvard College, "that no Christian doctrine or duty rests in those portions of the text which are affected by differences in the manuscripts; still less is anything essential in Christianity touched by the various readings."

the new version is based upon a careful comparison of the best of these ancient manuscripts, compared and digested with immense care and industry, by the most erudite and careful scholars of modern times, such as Lachmann, Tischendorf, Tregelles, Westcott and Hort. Where these variations from the text of the former translation are of any importance, they are indicated in the notes which accompany this edition of the new version of the New Testament.

2. *Translation.* A more important work was that of providing a more accurate translation of the notes. Some attempts were made from a very early period to furnish portions of the Bible in the English tongue. In 680 Caedmon, a pious monk, prepared a paraphrase of a part of the New Testament. A little later the Venerable Bede made an Anglo-Saxon translation of the Gospel of John. King Alfred based his legislation on four chapters of Exodus (chapters 20–23), and desired to bring about the study of an English translation of the Scriptures in the schools of his time. In the twelfth and thirteenth centuries further translations and paraphrases were made of portions of the Scripture, and Annie of Bohemia, wife of Richard Second, is said to have habitually read the Gospels in the English tongue. The first serious attempt, however, to translate the whole Bible into the language of the common people, was made by John Wickliffe, a secular priest, a graduate of Oxford, a man of austere life and manners, whose teaching in denial of many points of Roman Catholic theology approached very nearly that of Luther and the other Protestant reformers, whom he preceded a century and a half. Although before the days of printing, his translation appears to have been extensively circulated, and it was so highly valued that sometimes a load of hay was exchanged for a few chapters of his work. His translation, however, was made, not from the original Greek, but from the Latin translation in common use in the Roman Catholic Church, known as the Vulgate, made by Jerome in the fourth century. A century and a half later, William Tyndall undertook a new translation of the New Testament, and his was the first complete translation of it made from the Greek originals. Compelled by persecution to flee from England, he continued his labors abroad. His first edition was bought up and publicly burned by the Bishop of London ; the destruction was so com-

plete that only two copies of this version are now known to exist; but the money from the purchase found its way into Tyndall's hands, who was thus able to prepare a new and more perfect edition. He was at length betrayed and put to death, but his work not only survived him, but has become the basis of all subsequent translations. With that inconsistency which marked the character of the unscrupulous Henry the Eighth, he who had sought by every means in his power to extirpate Tyndall's version and compass his death, demanded of the English clergy that they should furnish the people with an English Bible, and on their refusal gave a license to Miles Coverdale to prepare a translation which was little else than a revision of Tyndall's work, and which was publicly sold in England, and by royal decree ordered to lie open in every church accessible to all the people before Tyndall's death. Other versions followed in rapid succession, all of them modifications of Tyndall's; Rogers' Bible, 1537, Cranmer's Bible, 1539, the Geneva Bible, 1557–1560, the Bishops' Bible, 1568. The two latter were in some sense rival editions, the Geneva Bible being the product of the continental reformers, the Bishops' Bible being prepared, as the title indicates, under the special sanction of the Church of England. To these should be added also mention of the Douay Bible, a translation of the Scripture from the Vulgate prepared at Rheims and Douay with the sanction of the Roman Catholic Church, which still retains the name of the Douay version.

These prepared the way for what is now known as the Authorized or King James version. There seems to be little reason for giving King James the credit of this great work. The original idea did not emanate from him, he took no part in the work, and paid nothing of its expenses, but the fifty-four scholars who were assigned to the task were appointed by him. Death or resignation reduced their number to forty-seven. They were divided into six parties, two meeting at Westminster, two at Cambridge, and two at Oxford, and divided the books of the Bible between them. Careful regulations were prescribed for their work, which occupied seven years, A. D. 1604–1611—three in individual investigations, three in united work. The text of the whole Bible, when prepared by their common labor, was submitted for final revision to six delegates

with six consulting assistants, and the manuscript, when it had passed through their hands, was placed in the hands of Dr. Miles Smith, a distinguished linguist, who was charged with the duty of seeing it through the press. In this work, not only the former English versions, but the Hebrew, Chaldaic, Greek, Syrian, Latin, Spanish, French, Italian and Dutch versions were all consulted, and the product of the labors of this body of eminent scholars well deserves the honor which has been accorded to it, of being for two hundred and fifty years the sacred book of the Anglo-Saxon race, the inspiration of thousands of pulpits and churches, and the comfort and guidance of an innumerable host of individual Christians.

Nevertheless, there is no pretense that these translators were inspired, or that their work possesses any exceptional divine authority. Since their time, the English language itself has undergone some material changes, and biblical scholarship has made very great advances. Various attempts have been made from time to time by individual scholars, with greater or less success, to prepare an amended version or translation of parts of the Bible. At last, in 1870, a resolution was presented to the House of Convocation of Canterbury, in England,—a body which may be described as one of the church parliaments of Great Britain,—for a revision of the Authorized Version, and it was resolved, after careful consideration, and some considerable debate, to undertake the work. Almost at the same time in the Congregational Union of England, Scotland and Wales, the necessity for such a revision was urged by leading clergymen of the Congregational order. The honor of initiating the work belongs, however, to the Established Church. The Convocation resolved that a revision of the Authorized Version be undertaken; that no new translation is contemplated nor any unnecessary alteration of the language; and that the language of the existing version be as closely followed as possible. A committee consisting of eight bishops and eight presbyters was appointed to take the necessary steps for securing such a revision; they were authorized to invite the cooperation of any persons eminent for scholarship, to whatever nation or religious body they might belong. The committee thus constituted separated itself into two companies—one for the Old Testament the other for the New Testament—and invited scholars and divines,

who represented not only all schools and parties of the Church of England, but also Presbyterians, Independents, Baptists, Wesleyans, and representatives of other Christian denominations. The committee also adopted the following general principles to govern it in its work, namely, to introduce as few alterations as possible in the King James version ; to go twice over every portion to be revised, once provisionally, the second time finally ; to select the best text and indicate changes from the received text in the margin ; to make no final changes in the Authorized Version, except by a vote of two-thirds of those present ; and to postpone voting in all doubtful cases whenever postponement was called for by one-third of those present. In August of the same year, one of the British revisers arrived in New York with a letter from Bishop Ellicott, chairman of the New Testament company, and sought the cooperation of American clergymen in this work of revision. As a consequence, two American committees—one for the Old Testament and one for the New Testament—were constituted, the names of the New Testament company as finally selected being as follows :

Rev. Theo. D. Woolsey, D. D., LL. D.
Prof. Ezra Abbot, D. D., LL. D.
Rev. J. K. Burr, D. D.
Pres't Thomas Chase, LL. D.
Rev. Howard Crosby, D. D., LL. D.
Prof. Timothy Dwight, D. D.
Rev. G. R. Crooks, D. D. (Resigned.)
Prof. H. B. Hackett, D. D., LL. D. (Died.)
Prof. James Hadley, LL. D. (Died.)
Prof. Charles Hodge, D. D., LL. D. (Died.)
Prof. A. C. Kendrick, D. D., LL. D.
Right Rev. Alfred Lee, D. D.
Prof. Matthew B. Riddle, D. D.
Prof. Charles Short, LL. D.
Prof. Henry B. Smith, D. D., LL. D. (Resigned.)
Prof. J. Henry Thayer, D. D.
Prof. W. F. Warren, D. D.
Rev. Edward A. Washburn, D. D. (Died.)
Prof. Philip Schaff, D. D., LL. D.

From that time the work has gone steadily forward, not without differences of opinion, but without a single controversy to mar Christian harmony, and without a single serious break. The two English companies have held their sessions monthly in in the venerable deanery of Westminster, one company occupying the historic chamber where the famous Westminister Assembly met to frame its historic creed. The American New Testament company has held its sessions monthly in the city of New York. In accordance with the original understanding between these two cooperative bodies the British companies have submitted to the American companies from time to time, such portions of their work as have passed the first revision; the American companies have transmitted their criticisms and suggestions to the British companies before the second revision. In some instances, alterations suggested by the American revisers have not been adopted by the English committee; American scholarship is perhaps less conservative, less afraid of changes, than the English. Some of these changes proposed by the American scholars, but not adopted by the English, have been placed in the appendix at the end of the New Revision. The two universities of Oxford and Cambridge have undertaken to pay the cost of the English commission in consideration of a license to print the Revision, which gives them practically a copyright in England. In this country there is no copyright. This edition has been printed from the Oxford edition and carefully and scrupulously compared with it to secure perfect typographical accuracy. It must be counted a cause for gratitude that the original committees have been permitted to finish the labors which they began. "The same persons," says the Rev. Timothy Dwight, D. D.,* "who began the work together in our country, have, with a single exception, been permitted to carry it through to the end. The whole has thus been considered and reviewed and considered again in successive examinations by one unchanged and almost unbroken company." The only exceptions to this general statement, are in the case of Dr. Hackett, who labored for four or five years efficiently and died before the end was reached, Prof. Hadley, whose death occurred almost immediately after the first meet-

* See *Christian Union*, March 16, 1881.

ing for Revision work, Dr. Washburn whose death did not occur till the revision was completed, and one or two other prominent men who have practically taken no active part in the Revision, and whose death, therefore, has not been an impediment to or caused a break in the work.

The objects aimed at in the Revision thus projected and carried through to its completion, may be briefly stated as follows : *—securing by the most careful comparison and critical study of the manuscript a pure text ; correcting acknowledged errors, whether of typography, grammar or translation ; rectifying erroneous and imperfect renderings ; introducing, as far as possible, consistency and uniformity in the translations of words and phrases ; removing obsolete and substituting therefor intelligible expressions ; introducing uniformity in the spelling of proper names ; revising the orthography, the punctuation, use of capitals and the like ; and finally, combining with the received divisions into chapters and verses an arrangement of the prose into paragraphs, and in the Old Testament a metrical arrangement of poetry according to the recognized Hebrew forms.

This is not the place to enter into any critical consideration of the value of this work, though of its value I have no doubt. The history of this Revision, and the character of the men who have engaged in it, warrant our entire confidence in the thoroughness of their work, and our assured faith that in this new version, the Bible will be more than ever "profitable for doctrine, for reproof, for correction, and for instruction in righteousness."

LYMAN ABBOTT.

Cornwall on Hudson, N. Y.
May 17, 1881.

* See the Revision of the New Testament (Harper & Brothers), Introductory by Philip Schaff.

AN ANALYSIS

OF

THE FOUR GOSPELS.

SHOWING THEIR MUTUAL RELATIONS.

"THE WORD, the artificer of all things, who sits upon the [four] Cherubim, holding together all things, being manifested to men, gave to us the FOUR-*formed* Gospel, actuated by one spirit," So said Irenæus in the middle of century second, reckoning from the Lord's ascension. Earlier than he, Tatian had formed a Harmony, titled the DIATESSARON, or *Through-the Four*. And still earlier than he, Justin Martyr Tatian's own teacher, tells us what "the apostles, in the *memoirs* by them which are called GOSPELS," said. And those Gospels, he tells us, were in his day publicly read as of sole and unique authority in the churches, as the Old Testament was in the synagogues. So that it is beyond rational question, from these and other proofs, that between the death of St. John and the time that Justin wrote, the FOUR GOSPELS had, by silent and spontaneous consent of the holy martyr Church, arisen to a universal, unquestioned, unrivalled authority. It was not by decrees of councils or any arbitrary authority, but by unanimous catholic concurrence, that the evangelical Canon was adopted.

But there was a Gospel, that is, a gospel-matter, a gospel-history, before there were the four written Gospel-books. Our Savior's deeds, words, death, and resurrection, being the very essence and substance of the Gospels, existed in the minds and memory, in the heart and soul of the living Church with great fulness and completeness before the four evangelists wrote. The twelve apostles had been by Jesus chosen as his *eye* and ear *witnesses;* and after his death they were the official rehearsers of the narratives. "Beginning at Jerusalem," where the works and words of Jesus were well known, endued with power from on high, they repeated the story of Jesus and him crucified. This oral gospel the Church accepted from these first eye-witnesses: and it formed the complete body of the Christian faith. Hearers and spectators would sometimes commit to parchment memoranda of particular sayings, discourses, or doings of Jesus. And these would be of various authenticity, arrangement, and extent. In time, more extended and completer, yet imperfect narratives, would be composed, and come into the possession of many private Christians, and most of the Churches. Thus there existed an oral and documentary gospel-matter before the four Gospel-books.

This living oral Gospel had a peculiar power to it during the time when its utterances came from the original inspired apostolic lips, and, though in a less degree, from the reports of those who had heard the apostles. Even after the written Gospels had come into existence, and until late toward the close of the second century, a feeling of interest in behalf of the oral tradition over the recorded letter pervaded many hearts. "I do not think," says Papias, soon after the close of the first century, "that I derived so much benefit from books as from the living voice of those who are still surviving." His preference was this: "If I met with any one who has been a follower of the elders," (the apostles and their contemporaries,) "I made it a point to inquire what were the declarations of the elders; what was said by Andrew, Peter, or Philip; what by Thomas, James, John, Matthew, or any other of the disciples of our Lord; what Aristion (Luke?) and the presbyter John, disciples of our Lord, relate." In an age where reading and writing little prevail, such oral traditions are conveyed by memory with great accuracy of form. The Jewish succession of Rabbis claimed to transmit, by tradition, an entire unwritten law, without addition or subtraction. Repetition of the same narratives by the same apostolic narrators, often in each other's hearing, would result in a great sameness of expression; and the narrative would finally assume something of a stereotype form. The wonderful deeds and holy words of Jesus, had no writing existed, might have been mentally preserved with great accuracy for more than one generation.

But as the authoritative written letter alone could preserve above suspicion a gospel intended for ages, so the great Head of the Church took providential care that the record should come from responsible hands. Two books from original apostles, and two from apostolic contemporaries under apostolic sanction, and with general sanction of the apostolic church, have come down to these and future ages. Of these the three first (which, from their strong likeness, are commonly called the Synoptic Gospels) contain the authentic transcript of the oral gospel, as it existed in varied stereotype forms in the apostles' preaching; while the fourth contains the independent *personal* narration of the apostle who was nearest and deepest in the heart of Jesus. As these gospels took their place in the archives of the Churches of the widespread Christendom already existing in different quarters of the

globe, Asia, Africa, and Europe, and were read to the congregation (as the *oral* had been delivered) from Sabbath to Sabbath, the oral gospel was gradually superseded, until scarce a trace of it remains to our day. Of the nature of the verbal identities and variations between the three Synoptic Gospels, the following comparative passages, as specimens, will convey some idea.

THE BAPTISM OF JESUS.

Matthew iii. 13–17.	Mark i. 9–11.	Luke iii. 21–23.
13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? 15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 16 And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.	9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. 10 And straightway coming out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. 11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.	21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, 22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

THE HEALING OF PETER'S WIFE'S MOTHER.

Matthew viii. 14, 15.	Mark i. 29–31.	Luke iv. 38, 39.
14 And when Jesus was come into Peter's house,	29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.	38 And he arose out of the synagogue, and entered into Simon's house.
he saw his wife's mother laid, and sick of a fever.	30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.	And Simon's wife's mother was taken with a great fever; and they besought him for her.
15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.	31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.	39 And he stooped over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

THE DEMONIAC SWINE.

Matthew viii. 30–32.	Mark v. 11–13.	Luke xiii. 32, 33.
30 And there was a good way off from them a herd of many swine feeding. 31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. 32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.	11 Now there was there nigh unto the mountains a great herd of swine feeding. 12 And all the devils besought him, saying, Send us into the swine, that we may enter into them. 13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea (there were about two thousand), and were choked in the sea.	32 And there was an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.
		33 Then went the devils out of the man, and entered into the swine; and the herd ran violently down a steep place into the lake, and were choked.

The verbal relations between the three Gospels are thus well described by Alford: "First, perhaps, we shall have three, five, or more words identical; then as many wholly distinct; then two clauses or more, expressed in the same words, but differing in order; then a clause contained in one or two, and not in the third; then several words identical; then a clause not wholly distinct, but apparently inconsistent; and so forth, with recurrence of the same arbitrary and anomalous alterations, coincidences, and transpositions."

These agreements and variations cannot be explained on the theory held by some writers that one evangelist copied from another. Neither can they be explained on the assumption that the Gospels are translated from a common original document. Nor would they appear in the style of several perfectly separate and independent narrators of the same transactions. The only solution, as the best biblical scholars now agree, is to be found in the state-

ment given above. Our Gospels are the record of the oral narratives and written memoranda of the apostolic eye-witnesses and ear-witnesses, naturally falling into these mingled uniformities and varieties.

Of the general comparison of the Gospels, the following are a very few of the interesting results :

I. Two, Matthew and Luke, have a proper beginning, middle, and end, namely : 1. The Early Life of Jesus to his Ministry ; 2. His Ministry ; and 3. His Suffering, Resurrection, and Ascension. The other two, Mark and John, with the beginning nearly omitted, have only the middle and the end. All are full toward the end, as if the Redeemer's sufferings were by all held as the supreme point of interest.

II. There are but about twenty-five verses in Mark which have no parallel in Matthew or Luke ; yet Mark is often more full and fresh in his narrative than either of his parallels, and it is curious to note that Matthew and Luke never both present a passage but Mark presents it also. Matthew and Luke never alone coincide without Mark intermediately coinciding with both.

III. Matthew and Mark furnish, as their peculiar contributions (not found in either Luke or John), a most important mass of the Lord's Galilean history (Matthew xiv. 22 ; xvi. 12 ; Mark vi. 45 ; viii. 26). On the other hand, Luke's peculiar contributions are particulars of John's and Jesus' birth, (chap. i.,) and a full but apparently unchronological account of the Lord's ministry in Perea and eastern Judea ; (ix. 51 ; xviii. 14.) This last Lukean contribution contains some of the most brilliant gems of the Lord's teachings.

IV. Let the entire contents of the Gospels be estimated as 100, and the following table will give an idea of their various peculiarities and agreements :

	Peculiarities.	Agreements.
Mark	7	93
Matthew	42	58
Luke	59	41
John	92	8

V. There is a great difference between those parts which *recite discourses or utterances* of the Lord, or other person, and those which narrate facts. In the former there is a prevailing unity, in the latter diversity. Thus :

	a Narrative.	*b* Recital.	Coincidences in *a*.	Coincidences in *b*.
Matthew	25	75	2.08	14.56
Mark	50	50	3.33	13.33
Luke	34	66	.50	1.50*

VI. Each Gospel, notwithstanding, presents the most explicit marks of a single authorship running through its single whole. How much soever of document, quotation, or compilation there is, the author's individual peculiarities of mind and style are unquestionably traceable throughout. Favorite words, texture of style, peculiar general plan and purpose, are obvious to a very slight observation. Hence of each gospel-book there is a single responsible author. The phrase '*The Gospel according to Matthew*," means, *The common Gospel-matter as embodied in a book by the inspired official eye-witnessing Apostle Matthew.*

The question what language was spoken in Palestine in the time of our Savior, has been, and still is, a matter of interesting discussion among scholars. The Jews of Palestine were, no doubt, *bilingual*—that is, they spoke two languages, the Aramaic and the Greek. During the Babylonish captivity, the Jews lost the use of their primitive Hebrew, and learned to speak the vernacular of Babylon, which was the Chaldee or Aramaic, a sister dialect to the Hebrew. Yet, so unintelligible had their ancestral tongue become, that, when, upon their return, their old Hebrew law was read in their hearing, it revealed, alas ! no meaning to their ears. In consequence of this, their doctors prepared for them certain Aramaic or Chaldee paraphrases, or versions, which they called TARGUMS, that is, Interpretations. It was through these that the returned Jews popularly learned in their own tongue the Mosaic law.

Yet, meantime, the conquests of Alexander, and the brilliancy of Grecian genius, had spread the Greek language over the civilized world. In Alexandria, the splendid metropolis of Egypt, the Jews had risen to eminence in Greek composition. Under the patronage of the royal Ptolemies, the Old Testament was translated into Greek. This Greek translation, from its being supposed to have been made by seventy translators, is called Septuaginta, the SEPTUAGINT; that is, the Seventy. A large number of quotations from the Old Testament in the New are unquestionably made from the Septuagint translation. Both the Greek of the Septuagint and the Greek of the New Testament could, doubtless, be read by the people, especially of the cities of Palestine, better than the Aramaic ; otherwise, the New Testament would have been written in Aramaic. But the Greek of the New Testament, as scholars agree, is strongly tinged with a Hebrew influence. It is, therefore, not what is called pure classic Greek. And this was providentially right. Under the guidance of God, the Greeks had been prepared to furnish the most wonderfully flexible and beautiful of all human languages, and to spread it over the earth ; and he had also trained the Hebrew race to furnish the religious truth and spirit. These, blended together, furnished a Hebraized Greek, a style most perfect for expressing a divine revelation, and for conveying to the world a universal religion,

It is very important, in appreciating the truths of the Gospel, to remember that a large share of the Epistles of Paul were written earlier than the Gospels. The Epistle to the Ro-

* Consult Wescott's Introduction to the Gospels, chap. iii.

mans was written before the Gospel of Luke. And two points are here important. *First*, the entire Epistles of Paul presuppose the same story of Jesus' birth, miracles, ministry, death, and ascension, as the Gospels. Every ordinary Christian reader very well knows that St. Paul and St. Luke held forth, not a different, but the same Christ. *Second*, Skepticism itself is obliged for very shame to admit the authenticity of several of Paul's epistles. The Epistle to the Romans contains the undoubted Christ of Luke, and the Epistle to the Romans is by all pronounced authentic. So that in Paul we have a fifth gospel of the strongest kind, corroborating the other four.

The following list will present the dates of the New Testament books, mostly according to the reckoning of Ebrard:

33. Ascension of Jesus.
45. Publication of Matthew's Gospel in the Aramaic dialect. Dispersion of the Apostles from Jerusalem.
51–54. Publication of Paul's Epistles to the Thessalonians.
55–57. Paul's Epistles to Galatians, to Timothy, Titus, Corinthians.
58. To Romans.
58–60. Paul imprisoned at Cæsarea.
Gospel of Luke published.
61–64. Paul's imprisonment in Rome. Epistles to Philemon, Colossians, Ephesians, Philippians.
64. Death of Paul. Death of Peter.
John goes to Ephesus.
Gospel of Mark published. Matthew (Greek) before 70.
95, 96. Banishment of John to Patmos.
Gospel of John, his Epistles and Apocalypse.
100. Death of John.

HARMONY OF THE GOSPELS.

SEC.	HARMONY.	MATTHEW.	MARK.	LUKE.	JOHN.
	PERIOD FIRST.				
	THE INFANCY AND CHILDHOOD.				
1	Preface of St. Luke	.....	.....	1 : 1-4.	.....
2	Preface of St. John	.....	.....	.....	1 : 1-13.
3	Elizabeth's conception	.....	.....	1 : 5-25.	.....
4	Salutation of Mary	.....	.....	1 : 26-28.	.....
5	Visit of Mary to Elizabeth	.....	.....	1 : 395-6.	.....
6	Birth of John the Baptist	.....	.....	1 : 575-9.	.....
7	An Angel appears to Joseph	1 : 18-25.	.....	.....	.....
8	Jesus' birth	.....	.....	2 : 1-7.	.....
9	Genealogy of Jesus	1 : 1-17.	.....	3 : 28-38.	.....
10	Appearance of an angel to the shepherds ; their visit to Jesus	.....	.....	2 : 8-20.	.....
11	Circumcision of Jesus	1 : 25.	.....	2 : 2-21.	.....
12	Jesus presented in the temple	.....	.....	2 : 22-38.	.....
13	The Magi. Flight of Jesus into Egypt. Cruelty of Herod. Return of Jesus from Egypt	2 : 1-28.	.....	.....	.....
14	Jesus goes to the Passover at twelve years of age	.....	.....	2 : 40-52.	.....
	PERIOD SECOND.				
	THE QUALIFICATION.				
15	John the Baptist and his ministry	.....	.....	1 : 80.	.....
16	Jesus is baptized	3 : 13-17.	1 : 9-11.	3 : 21-28.	.....
17	Jesus' temptation	4 : 1-11.	1 : 12-13.	4 : 1-18.	.....
18	John the Baptist's testimony to Jesus ; its effects	.....	.....	.....	1 : 19-52.
	PERIOD THIRD.				
	THE PREPARATORY MINISTRY.				
19	Marriage feast at Cana of Galilee	.....	.....	.....	2 : 1-12.
	First Passover of Jesus' Ministry.				
20	Jesus goes to Jerusalem, at the Passover ; he casts the traders out of the temple	.....	.....	.....	2 : 13-25.
21	Jesus' discourse with Nicodemus	.....	.....	.....	3 : 1-21.
22	Jesus tarries and baptizes in Judea. The superior dignity of Jesus asserted by John the Baptist	.....	.....	.....	8 : 22-36.
23	Jesus retires to Galilee after John's imprisonment. He passes through Samaria and makes disciples	4 : 12.	1 : 14.	.....	4 : 1-42.
24	The right of public ministry exercised by Jesus in Galilee. In Cana he heals the son of an officer of King Herod, who lay sick at Capernaum	.....	.....	.....	4 : 43-54.
25	Jesus goes to Nazareth ; preserves his life by a miracle ; fixes his dwelling at Capernaum	.....	.....	4 : 15-31.	.....
26	Call of Simon and Andrew, also of James and John, with the miracle which preceded it	.....	.....	5 : 1-11.	.....
27	Jesus heals a demoniac in the synagogue at Capernaum	.....	1 : 21-28.	4 : 31-37.	.....

SEC.	HARMONY.	MATTHEW.	MARK.	LUKE.	JOHN.
28	Peter's wife's mother and others are healed. Attended by some of his disciples, Jesus teaches and works miracles in Galilee	8 : 14-25.	1 : 29-39.	4 : 38-44.	.....
29	Jesus heals a leper	8 : 2-4.	1 : 40-45.	5 : 12-16.	.....
30	Jesus heals a paralytic	.....	2 : 1-12.	5 : 17-26.	.....
31	Call of Matthew	.....	2 : 13-14.	.....	.....
	Second Passover.				
32	Healing of an infirm man at Bethesda, in Jerusalem	.....	.....	.....	5 : 1-47.
33	Jesus vindicates his disciples for plucking ears of corn on the Sabbath	12 : 1-8.	2 : 23-28.	6 : 1-5.	.....
34	Jesus heals a man with a withered hand on the Sabbath, and withdraws himself from the Pharisees and heals many	12 : 9-21.	3 : 1-12.	6 : 6-11.	.....
	PERIOD FOURTH.				
	THE PLATFORM AND EXTENDING MINISTRY.				
35	Jesus retires to a mountain, and calling his disciples to him, chooses twelve; he is followed by a great multitude, and heals many	.....	3 : 13-19.	6 : 12-19.	.....
36	The Sermon on the Mount	5 : 1-48.	.....	6 : 20-26.	.....
37	The centurion's servant healed	8 : 5-13.	.....	7 : 1-10.	.....
38	The widow's son is raised from the dead, at Nain	.....	.....	7 : 11-17.	.....
39	Jesus' answer to the disciples sent by John the Baptist	11 : 2-19.	.....	7 : 18-35.	.....
40	Jesus' reflections in consequence of his appeal to his mighty works	11 : 20-30.	.....	.....	.....
41	A woman who had been a sinner is publicly reassured by Jesus sitting at meat with a Pharisee	.....	.....	7 : 36-50.	.....
42	During Jesus' second circuit through Galilee he heals a demoniac, and the scribes and Pharisees blaspheme the Holy Spirit	9 : 35.	6 : 6.	8 : 1-3.	.....
43	Jesus reproves the scribes and Pharisees for seeking a sign	12 : 38-45.	.....	11:16,24-26.	.....
44	Who are truly blessed	.....	.....	11 : 27-28.	.....
45	Jesus regards his true disciples as his nearest relations	12 : 46-50.	3 : 31-35.	8 : 19-21.	.....
46	Jesus, sitting at meat with a Pharisee, denounces woes against the Pharisees, scribes, and teachers of the law	.....	.....	11 : 37-54.	.....
47	Jesus instructs his disciples and the people	.....	.....	12 : 1-59.	.....
48	The calamities of certain Galileans a warning to the Jews	.....	.....	13 : 1-9.	.....
49	Parables. The reason why he used them. One explained	13 : 1-52.	4 : 1-34.	.....	.....
50	Jesus gives commandment to cross the lake. Incidents on the way. A tempest stilled	8 : 18-27.	4 : 35-41.	8 : 22-25.	.....
51	Two demoniacs of Gadara healed	8 : 28-34.	5 : 1-20.	8 : 26-39.	.....
52	Levi's feast. Jesus' consequent discourse. The raising of Jairus' daughter	9 : 1, 10-25.	5 : 21.	8 : 40.	.....
53	Jesus heals two blind men	9 : 27-31.	.....	.....	.....
54	Jesus casts out a dumb spirit. The Pharisees again blaspheme	9 : 32-34.	.....	.....	.....
55	Jesus revisits Nazareth, and is again rejected there	13 : 54-58.	6 : 1-8.	.....	.....

SEC.	HARMONY.	MATTHEW.	MARK.	LUKE.	JOHN.
	PERIOD FIFTH.				
	APOSTOLIC COMMISSION AND MINISTRY AT ZENITH.				
56	The occasion of sending forth the twelve apostles to preach and work miracles	9 : 36–38.			
57	The twelve are instructed and sent forth	10 : 1, 5–42.	6 : 7–11.	9 : 1–5.	
58	Jesus continues his tour through Galilee	11 : 1.			
59	The twelve preach repentance and work miracles everywhere		6 : 12–13.	9 : 6.	
60	The death of John the Baptist	14 : 6–12.	6 : 21–29.		
61	Herod hears of Jesus' fame, and desires to see him	14 : 1–2.	6 : 14–16.	9 : 7–9.	
62	Return of the twelve		6 : 30–31.	9 : 10.	
63	Five thousand are fed on five loaves and two fishes	14 : 13–21.	6 : 32–44.	9 : 10–17.	6 : 1–14.
64	Jesus walks on the sea	14 : 22–36.	6 : 45–56.		
65	Jesus discourses with the multitude in Capernaum, in the synagogue of that city, and with his disciples. Peter's confession				6 : 22-71. 7 : 1
66	Jesus' discourse with the Pharisees and scribes, and with his disciples, about eating with unwashen hands	15 : 1–20.	. : 1–23.		
67	Jesus heals the daughter of a Syrophenician woman	15 : 21–28.	7 : 24–30.		
68	Jesus restores to a person hearing and speech	15 : 29–31.	7 : 31–37.		
69	Jesus feeds more than four thousand with seven loaves and a few small fishes	15 : 32–39.	8 : 1–10.		
70	The Pharisees and Sadducees again ask a sign	16 : 1–4.	8 : 11–12.		
71	The disciples are cautioned against the leaven of the Pharisees, of the Sadducees, and of Herod	16 : 4–12.	8 : 13–21.		
72	Jesus restores a blind man to sight near Bethsaida		8 : 22–26.		
73	Peter repeats his confession that Jesus was the Messiah	16 : 13–20.	8 : 27–30.	9 : 18–21.	
	PERIOD SIXTH.				
	TRANSFIGURATION, AND MINISTRY OF SORROW AND STRUGGLE.				
74	Jesus plainly foretells his sufferings and resurrection; rebukes Peter; exhorts all to self-denial	16 : 21–28.	8 : 31–38.	9 : 22–27.	
75	Jesus' transfiguration; his discourse with the three disciples as they were descending from the mountain	17 : 1–13.	9 : 2–13.	9 : 28–36.	
76	Jesus casts out a dumb and deaf spirit	17 : 14–21.	9 : 14–29.	9 : 37–43.	
77	Jesus again foretells his suffering and resurrection	17 : 22–23.	9 : 30–32.	9 : 43–45.	
78	Jesus works a miracle to pay the tribute money	17 : 24–27.	9 : 33.		
79	The disciples contend who should be the greatest. Jesus' conduct and discourse on that occasion	18 : 1–35.	9 : 33–50.	9 : 46–50.	
80	Seventy disciples are instructed and sent out			10 : 1–16.	
81	Jesus goes to Jerusalem at the feast of tabernacles. His conduct and discourses during the feast				7 : 2–53; 8 : 1.

SEC.	HARMONY.	MATTHEW.	MARK.	LUKE.	JOHN.
82	A woman taken in adultery is brought before Jesus				8 : 2–11.
83	Jesus discourses with the scribes and Pharisees, with those who believed in him, and with the unbelieving Jews.				8 :12–59.
84	Jesus restores sight to one blind from his birth. The consequence of this miracle				[1–21. 9 : 1–41; 10:
85	Return of the seventy			10 : 17–24.	
86	Jesus instructs a teacher of the law how to attain eternal life			10 : 25–37.	
87	The disciples are again taught how to pray			11 : 11–3.	
88	Jesus restores a woman who had been bowed down for eighteen years			13 : 10–21.	
89	Jesus replies to the question, Are there few that be saved?			13 : 22–35.	
90	The transactions when our Lord ate bread with a chief Pharisee on the Sabbath			14 : 1–24.	
91	Jesus states to the multitude the difficulties attending a profession of his religion			14 : 25–35.	
92	Jesus defends himself against the Pharisees and scribes for instructing publicans and sinners			15 : 1–32.	
93	Jesus instructs his disciples by the parable of the unjust steward. The Pharisees are reproved			16 : 1–31.	
94	Jesus further instructs his disciples.			17 : 1–10.	
95	The Samaritans will not receive Jesus. James and John reproved for their zeal against them			9 : 51–56.	
96	Jesus cleanses ten lepers			17 : 12–19	
97	The Pharisees ask when the kingdom of God should come. Jesus' answer			17 : 20–37.	
98	Jesus speaks a parable to his disciples, and another to certain who trusted in themselves that they were righteous			18 : 1–14.	
99	Jesus received into Martha's house.			10 : 38–42.	
100	Jesus keeps the feast of dedication at Jerusalem				10 : 22–30.
101	Jesus goes again to Bethabara after the feast of dedication, and remains there till a fit occasion calls him into Judea				10 : 40–42.
	PERIOD SEVENTH.				
	THE FINAL JOURNEY TO JERUSALEM, AND CONTEST THERE.				
102	Lazarus raised from the dead. The consequence of this miracle				11 : 1–54.
103	Jesus enters Judea. The Pharisees question him about divorces	19 : 1–12.	10 : 1–12.		
104	Jesus lays his hand on young children and blesses them	19 : 13–15.	10 : 13–16.	18 : 15–17.	
105	Jesus' discourse in consequence of being asked by a rich man how he should attain eternal life	19: 16; 20: 16	10 : 17–31.	18 : 18–30.	
106	Jesus, as he is going up to Jerusalem, foretells his sufferings to the twelve apart	20 : 17–19.	10 : 32–34.	18 : 31–34.	
107	The ambitious request of James and John	20 : 20–28.	10 : 35–45.		
108	Jesus restores sight to two blind men near Jericho	20 : 29–34.	10 : 46–52.	18 : 35–43.	
109	Jesus visits Zaccheus, a chief of the publicans			19 : 2–28.	

SEC.	HARMONY.	MATTHEW.	MARK.	LUKE.	JOHN.
110	Jesus arrives at Bethany six days before the passover	.....	.....	.....	11 : 55 57.
111	Jesus proceeds to Jerusalem amid the acclamations of the disciples and of the multitude. The transactions there	21 : 1-17.	11 : 1-11.	19 : 29-44.	12 : 1, 9-11. .....
112	The barren fig-tree. The temple cleansed	[18, 19. 21 : 12; 13 :	11 : 12-19.	. . . ..	.....
113	The disciples observe the fig-tree withered away	21 : 20-22.	11 : 20-26.	.....	.....
114	Jesus' discourse with the chief priests, scribes, and elders in the temple	[14. 21 : 23; 22 :	[12. 11 : 27-12 ;	29 : 1-19.	.....
115	The Pharisees and Herodians. The Sadducees and one of the Pharisees, who was a scribe, question Jesus. Jesus questions the Pharisees	22 : 15-46.	12 : 12-37.	20 : 20-40.	.....
116	Jesus, in the hearing of his disciples, and of the multitude, reproves the scribes and Pharisees to their face with a divine eloquence	23 : 1-39.	12 : 38-40.	.....	.....
117	Jesus prefers the widow's offering to the gifts of the rich	.....	12 : 41-44.	21 : 1-4.	.....
118	Jesus foretells the destruction of Jerusalem, and distinguishes it from the final judgment	24: 1; 25: 30.	13 : 1-37.	21 : 5-36.	.....
119	Picture of the final judgment. How Jesus employed himself during the week	25 : 31-46.	.....	.....	....
120	The remaining transactions of the Tuesday preceding the crucifixion.	26 : 1-16.	14 : 1-11.	22 : 1-6.	.....
	PERIOD EIGHTH.				
	THE SUFFERING.				
121	Jesus prepares to keep the passover.	26 : 17-19.	14 : 12-16.	22 : 7-13.	.....
122	Jesus sits down with the twelve. There is an ambitious contention among the twelve	26 : 20.	14 : 17.	22 : 14-18.	.....
123	Jesus washes the feet of his disciples	.....	.....	.....	13 : 1-20.
124	Jesus foretells that Judas would betray him. The conduct of the disciples, of Judas	26 : 21-25.	14 : 18-21.	22 : 21-23.	13 : 21-35.
125	Jesus foretells to the apostles the fall of Peter and their common danger	.....	.....	.....	13 : 36-38.
126	Jesus institutes the breaking of bread in remembrance of his body broken	26 : 26,	14 : 22.	22 : 19.	[23. 24. 1 Cor. 11 :
127	Jesus comforts his disciples	.....	.....	.....	14 : 1-31.
128	Jesus institutes the drinking of wine in remembrance of his blood shed	26 : 27-29.	14 : 23-25.	22 : 20.	1 Cor. 11: 25.
129	Jesus resumes his discourse to his disciples	.....	.....	.....	[33. 14 : 31; 16:
130	Jesus' prayer	[46.	42.	.....	17 : 1-26.
131	The agony of Jesus in Gethsemane	26 : 30, 36-	14 : 26, 32-	22 : 39-46.	18 : 1.
132	The betrayal of Jesus	.....	.....	.....	18 : 2-12.
133	Jesus is brought before Annas and Caiaphas. Peter denies him thrice.	.....	.....	.....	[24 : 27. 18 : 13-18 ;
134	Jesus stands before Caiaphas, and then before the whole Jewish council. He confesses himself to be the Christ, and is pronounced guilty of death	.....	.....	.....	18 : 19 23.
135	Jesus is taken before Pilate	27 : 1-14.	15 : 1-5.	23 : 1-5.	18 : 28-38.
136	Jesus is sent to Herod by Pilate; he is sent back by Herod	.....	.....	23 : 6-12.	.....
137	Pilate seeks to release Jesus	27 : 15-23.	15 : 6-14.	23 : 13-23.	18 : 39, 49.
138	Pilate, having scourged Jesus, and having repeated his attempts to release him, delivered him to the clamors of the Jews to be crucified	27 : 24-31.	15 : 15-20.	.....	19 : 1-16.
139	Repentance and death of Judas	27 : 3-10.	.....	.....	.....

SEC.	HARMONY.	MATTHEW.	MARK.	LUKE.	JOHN.
140	Leading forth and crucifixionof Jesus	27 : 32–34.	15 : 21–23.	23 : 21–23.	19 : 17.
141	Transactions while Jesus was on the cross till he expired	27 : 35–50.	15 : 24–37.	23 : 33–46.	19 : 18–30.
142	Transactions at Jesus' death. Who were present during the crucifixion. The remaining transactions of the day	27 : 51–61.	15 : 38–47.	23 : 45, 47–[56.	.....
143	The transactions on the day after the crucifixion	27 : 62–66.	.....	....	.....
	PERIOD NINTH.				
	RESURRECTION AND ASCENSION.				
144	The transactions on the day of the resurrection, before the women visit the sepulchre	.....	16 : 1.	.....	.....
145	The women visit the sepulchre the first time	28 : 1, 5–8.	16 : 2–8.	24 : 1–11.	20 : 1-2.
146	Peter and John visit the sepulchre	.....	.....	.....	20 : 3–10.
147	Jesus appears first to Mary Magdalene	.....	.....	.....	20 : 11–17.
148	Second appearance of Jesus	28 : 9–10.	16 : 10–11.	.....	20 : 18.
149	The watch report, and are bribed to silence	28 : 11–15.	.....	.....	.....
150	Jesus, having been seen by Peter, appears to the two disciples who went to Emmaus	1 Cor. 15: 5,	16 : 12–13.	24 : 13–35.	.....
151	Jesus appears to the apostles in the absence of Thomas	1 Cor. 15:5.	16 : 14–18.	.....	20 : 19–23.
152	Jesus again appears to the apostles while Thomas is present	.....	.....	....	20 : 24–29.
153	The apostles go into Galilee. Jesus appears at the sea of Tiberias	28 : 16.	.....	.....	21 : 1–24,
154	The appearance of Jesus to his disciples in Galilee	28 : 16–20.	.....	.....	.....
155	Other appearances of Jesus	1 Cor. 15: 6,	... ...	.....	....
156	Ascension of Jesus	.....[7.	.....	24 : 50 53.	.....
157	St. John's conclusion	.....	.....	.....	20 : 30, 31.

ILLUSTRATIVE TABLES

RELATING CHIEFLY TO

THE NEW TESTAMENT.

DATES OR TIME OF WRITING THE SEVERAL BOOKS.

Names of Books.	Authors.	Where written.	Date, A. D.	Chap.
Gospel of Matthew, written in Hebrew	Matthew.	Judea.	37 or 38	28
1 Thessalonians	Paul.	Corinth.	52	5
2 Thessalonians	Paul.	Corinth.	52	3
Galatians	Paul.	Corinth.	at the close of 52 or early in 53	6
1 Corinthians	Paul.	Ephesus.	56	16
Romans	Paul.	Corinth.	end of 57 or beginning of 58	16
2 Corinthians	Paul.	Macedonia, or Philippi	58	13
Ephesians	Paul.	Rome.	61	6
James	James.	Judea.	61	5
Gospel of Mark	Mark.	Rome.	between 60 and 63	16
Philippians	Paul.	Rome.	end of 62 or beginning of 63	4
Colossians	Paul.	Rome.	62	4
Philemon	Paul.	Rome.	end of 62 or early in 63	1
Hebrews	Paul.	Italy.	end of 62 or early in 63	15
Gospel of Luke	Luke.	Greece.	63 or 64	24
Acts of the Apostles	Luke.	Greece.	63 or 64	28
1 Timothy	Paul.	Macedonia.	64	6
Titus	Paul.	Macedonia.	64	3
1 Peter	Peter.	Rome.	64	5
2 Peter	Peter.	Rome.	beginning of 64	
Jude	Jude.	Unknown.	64, or 64	
2 Timothy	Paul.	Rome.	65	4
1 John	John.	Probably Ephesus.	68 or early in 69	5
2 and 3 John	John.	Ephesus.	68 or early in 69	1
Revelation	John.	Patmos.	probably in 96	22
Gospel of John	John.	Ephesus.	97 or 98	21

CHARACTERISTICS OF THE BOOKS OF THE NEW TESTAMENT.

MATTHEW.—A brief Memoir of Christ.

MARK.—Supplying some deficiencies of Matthew.

LUKE.—Supplying especially striking incidents, and discourses by Christ.

JOHN.—Supplying discourses not given by the other Evangelists.

ACTS.—Foundation and History of Christ's Church.

ROMANS.—On the doctrine of *Justification* by Christ.

1 CORINTHIANS.—*Correcting schisms*, errors and disorders.

2 CORINTHIANS.—*Confirming in the truth*, and vindicating the Apostle's Character.

GALATIANS.—*On Justification by faith*, and not by Rites.

EPHESIANS.—*On Divine Grace.*

PHILIPPIANS.—*Christian kindness* commended.

COLOSSIANS.—Cautions against *Errors*, and Exhortations to *Duties.*

1 THESSALONIANS.—To confirm in *the faith*, and in *holy conversation.*

2 THESSALONIANS.—Correcting an error respecting Christ's speedy *second coming.*

1 TIMOTHY.—Duties of *Pastors* and Churches.

2 TIMOTHY.—Encouragement in the work of *Ministry.*

TITUS.—A charge on Ministerial Duties.

PHILEMON.—Epistle to a converted Master to receive a *converted runaway servant.*

HEBREWS.—Christ the Substance of the Ceremonial Law.

JAMES.—*Good Works* united with Genuine *Faith.*

1 PETER.—Exhortations to *Christian Practice.*

2 PETER.—Exhortations, Warnings, and Predictions.

1 JOHN.—On the *Person of Christ* and *Christian Love* and Practice.

2 JOHN.—A Pious Lady cautioned against *False Teachers.*

3 JOHN.—Gaius commended for his *Hospitality.*

JUDE.—Cautions against *Deceivers.*

REVELATION.—*Destinies of the Church* predicted.

THE PARABLES OF JESUS,

ARRANGED IN CHRONOLOGICAL ORDER.

Parables.	Places.	References.
PARABLE OF THE		
Sower.	Capernaum.	Matt. xiii. 1-23.
Tares.	"	—— 24-30-36-43.
Seed springing up imperfectly.	"	Mark iv. 26-29.
Grain of mustard-seed.	"	Matt. xii. 31, 32.
Leaven.	"	— xiii. 33.
Found treasure.	"	—— 44.
Precious pearl.	"	—— 45, 46.
Net.	"	—— 47-50.
Two debtors.	"	Luke vii. 36-50.
Unmerciful servant.	"	Matt. xviii. 23-35.
Samaritan.	Near Jericho.	Luke x. 25-37.
Rich fool.	Galilee.	— xii. 16-21.
Servants who waited for their Lord.	"	— xii. 35-48.
Barren fig-tree.	"	— xiii. 6-9.
Lost sheep.	"	— xv. 3-7.
Lost piece of money.	"	—— 8-10.
Prodigal son.	"	—— 11-32.
Dishonest steward.	"	— xvi. 1-12.
Rich man and Lazarus.	"	—— 19-31.
Unjust judge.	Parœa.	— xviii. 1-8.
Pharisee and publican.	"	—— 9-14.
Laborers in the vineyard.	"	Matt. xx. 1-16.
Pounds.	Jericho.	Luke xix. 12-27.
Two sons.	Jerusalem.	Matt. xxi. 28-32.
Vineyard.	"	—— 33-46.
Marriage feast.	"	— xxii. 1-14.
The virgins.	"	— xxv. 1-13.
Talents.	"	—— 14-30.
Sheep and the goats.	"	—— 31-46.

THE PARABLES RECORDED IN THE OLD TESTAMENT.

Parables.	Spoken at	Recorded in
OF BALAAM.—Concerning the Moabites and Israelites.	Mount Pisgah.	Num. xxiii. 24.
JOTHAM.—Trees making a king.	Mount Gerizim.	Judg. ix. 7-15.
SAMSON.—Strong bringing forth sweetness.	Timnath.	Judg. xiv. 14.
NATHAN.—Poor man's ewe lamb.	Jerusalem.	2 Sam. xii. 1-4.
WOMAN OF TEKOAH.—Two brothers striving.	Jerusalem.	2 Sam. xiv. 1.
THE SMITTEN PROPHET.—The escaped prisoner.	Near Samaria.	1 Kings xx. 35-40.
JEHOASH, KING OF ISRAEL.—The thistle and cedar.	Jerusalem.	2 Kings xiv. 9.
ISAIAH.—Vineyard yielding wild grapes.	Jerusalem.	Isa. v. 1-6.
EZEKIEL.—Lions' whelps.	Babylon.	Ezek. xix. 2-9.
The boiling pot.	Babylon.	Ezek. xxiv. 3-5.
The great eagles and the vine.	Babylon.	Ezek. xvii. 3-10.

THE MIRACLES OF CHRIST,

ARRANGED IN CHRONOLOGICAL ORDER.

Miracles.	Places.	References.
JESUS		
Turns water into wine.	Cana.	John ii. 1–11.
Cures the nobleman's son of Capernaum.	"	— iv. 46–64.
Causes a miraculous draught of fishes.	Sea of Galilee.	Luke v. 1–11.
Cures a demoniac.	Capernaum.	Mark i. 22–28.
Heals Peter's wife's mother of a fever.	"	—— 30, 31.
Heals a leper.	"	—— 40–45.
Heals the centurion's servant.	"	Matt. viii. 5–13.
Raises the widow's son.	Nain.	Luke vii. 11–17.
Calms the tempest.	Sea of Galilee.	Matt. viii. 23–27.
Cures the demoniacs of Gadara.	Gadara.	—— 28–34.
Cures a man of the palsy.	Capernaum.	— ix. 1–8.
Restores to life the daughter of Jairus.	"	—— 18, 19, 23–26.
Cures a woman diseased with a flux of blood.	"	Luke viii. 43–48.
Restores to sight two blind men.	"	Matt. ix. 27–31.
Heals one possessed with a dumb spirit.	"	—— 32, 33.
Cures an infirm man at Bethesda.	Jerusalem.	John v. 1–9.
Cures a man with a withered hand.	Judea.	Matt. xii. 10–13.
Cures a demoniac.	Capernaum.	—— 22, 23.
Feeds miraculously five thousand.	Decapolis.	— xiv.; xv. 21.
Heals the woman of Canaan's daughter.	Near Tyre.	— xv. 22–28.
Heals a man who was dumb and deaf.	Decapolis.	Mark vii. 31–37.
Feeds miraculously four thousand.	"	Matt. xv. 32–39.
Gives sight to a blind man.	Bethsaida.	Mark xiii. 22–26.
Cures a boy possessed of a devil.	Tabor.	Matt. xvii. 14–21.
Restores to sight a man born blind.	Jerusalem.	John ix.
Heals a woman under an infirmity eighteen years.	Galilee.	Luke xiii. 11–17.
Cures a dropsy.	"	— xiv. 1–6.
Cleanses ten lepers.	Samaria.	— xvii. 11–19.
Raises Lazarus from the dead.	Bethany.	John xi.
Restores to sight two blind men.	Jericho.	Matt. xx. 30–34.
Blasts the fig-tree.	Olivet.	— xxi. 18–22.
Heals the ear of Malchus.	Gethsemane.	Luke xxii. 50, 51.
Causes the miraculous draught of fishes.	Sea of Galilee.	John xxi. 1–14.

THE MIRACLES RECORDED IN THE ACTS OF THE APOSTLES.

Miracles.	Where wrought.	Recorded in
Peter heals a lame man.	Jerusalem.	Acts iii. 1–11.
Ananias and Sapphira struck dead.	Jerusalem.	v. 1–10.
Apostles perform many wonders.	Jerusalem.	v. 12–16.
Peter and John communicate the Holy Ghost.	Samaria.	viii. 14–17.
Peter healeth Eneas of a palsy.	Lydda.	ix. 33, 34.
—— raiseth Tabitha, or Dorcas, to life.	Joppa.	ix. 36–41.
—— delivered out of prison by an angel.	Jerusalem.	xii. 7–17.
God smites Herod, so that he dies.	Jerusalem.	xii. 21–23.
Elymas, the sorcerer, smitten with blindness.	Paphos.	xiii. 6–11.
Paul converted.	Road to Damascus.	ix. 1–9.
—— heals a cripple.	Lystra.	xiv. 8–10.
—— casts out a spirit of divination.	Philippi.	xvi. 16–18.
—— and Silas's prison doors opened by an earthquake.	Philippi.	xvi. 25, 26.
—— communicates the Holy Ghost.	Corinth.	xix. 1–16.
—— heals multitudes.	Corinth.	xix. 11–12.
—— restores Eutychus to life.	Troas.	xx. 9–12.
—— shakes off the viper.	Melita.	xxviii. 3–6.
—— heals the father of Publius, and others.	Melita.	xxviii. 7–9.

THE MIRACLES RECORDED IN THE OLD TESTAMENT.

Miracles.	Where wrought.	Recorded in
Aaron's rod changed.	Egypt.	Exod. vii. 10–12.
Waters made blood.	Egypt.	20–25.
Frogs produced.	Egypt.	viii. 5–14.
Lice.	Egypt.	16–18.
Flies.	Egypt.	20–24.
Murrain.	Egypt.	x. 3–6.
Boils.	Egypt.	8–11.
Thunder, etc.	Egypt.	22–26.
Locust.	Egypt.	x. 15–19.
Darkness.	Egypt.	21–23.
Death of the first-born.	Egypt.	xii. 29, 30.
Red Sea.	Egypt.	xiv. 21–31.
Marah's waters sweetened.	Marah.	xv. 23–25.
Manna sent.	In wilderness.	xvi. 14–35.
Water from the rock Rephidim.	Rephidim.	xvii. 5–7.
Aaron's rod budded.	Kadesh.	Num. xvii. 1, etc.
Nadab and Abihu consumed.	Sinai.	Lev. x. 1, 2,
The burning of Taberah.	Taberah.	Num. xi. 1–3.
Earthquake and fire.		xvi. 31–35.
Water flowing from the rock.	Desert of Zin.	xx. 7–11.
Serpent, healing the Israelites.	Desert of Zin.	xxi. 8, 9.
Balaam's ass speaking.	Bethor.	xxii. 21–35.
The river Jordan divided.	River Jordan.	Josh. iii. 14–19.
Walls of Jericho fall down.	Jericho.	vi. 6–20.
Sun and Moon stand still.	Gibeon.	x. 12–14.
Water flowing from the rock.	En-hakkore.	Judg. xv. 19.
Philistines slain before the ark.	Ashdod.	1 Sam. v. 1–12.
Men of Beth-shemesh smitten.	Beth-shemesh.	vi. 19.
Thunder destroys Philistines.	Ebenezer.	vii. 10–12.
Thunder and rain in harvest.	Gilgal.	xii. 18.
Sound in the mulberry-trees.	Rephaim.	2 Sam. v. 23–25.
Uzzah struck dead.	Perez-uzzah.	vi. 7.
Jeroboam's hand withered.	Bethel.	1 Kings xiii. 4, 6.
Widow of Zarepath's meal.	Zarepath.	xvii. 14–16.
Widow's son raised.	Zarepath.	17–24.
Sacrifice consumed.	Mount Carmel.	xviii. 30 38.
Rain obtained.	Land of Israel.	41–45.
Ahaziah's captains consumed.	Near Samaria.	2 Kings i. 10–12.
River Jordan divided.	River Jordan.	ii. 7, 8, 14.
Waters of Jericho healed.	Jericho.	21, 22.
Water for Jehoshaphat's army.	Land of Moab.	iii. 16–20.
The widow's oil multiplied.		iv. 2–7.
Shunammite's son raised.	Shunam.	32–37.
The deadly pottage cured.	Gilgal.	35–41.
Hundred men fed with twenty loaves.	Gilgal.	42 44.
Naaman cured of his leprosy.	Samaria.	v. 10–14.
Leprosy inflicted on Gehazi.	Samaria.	20–27.
Iron swims.	River Jordan.	vi. 5–7.
King of Syria's army smitten.	Dotham.	18–20.
Elisha's bones revive the dead.		xiii. 21.
Sennacherib's army destroyed.	Jerusalem.	xix. 35.
Sun goeth back.	Jerusalem.	xx. 9–11.
Uzziah struck with leprosy.	Jerusalem.	2 Ch. xxvi. 16–21.
Shadrach, Meshach, etc., delivered.	Babylon.	Dan. iii. 19–27.
Daniel in the den of lions.	Babylon.	vi. 16–23.
Jonah in the whale's belly.		Jonah ii. 1–10.

THE DISCOURSES OF JESUS

ARRANGED IN CHRONOLOGICAL ORDER.

Discourses.	Places.	References.
Conversation with Nicodemus.	Jerusalem.	John iii. 1–21.
Conversation with the woman of Samaria.	Sychar.	— iv. 1–42.
Discourse in the synagogue of Nazareth.	Nazareth.	Luke iv. 16–31.
Sermon upon the Mount.	"	Matt. v.; vii.
Instruction to the Apostles.	Galilee.	— x.
Denunciations against Chorazin, etc.	"	— xi. 20–24.
Discourse on occasion of healing the infirm man at Bethesda.	Jerusalem.	John v.
Discourse concerning the disciples plucking of corn on the Sabbath.	Judea.	Matt. xii. 1–8.
Reputation of his working miracles by the agency of Beelzebub.	Capernaum.	—— 22–37.
Discourse on the bread of life.	"	John vii.
Discourse about internal purity.	"	Matt. xv. 1–20.
Discourse against giving or taking offence, and concerning forgiveness of injuries.	"	— xviii.
Discourse at the feast of tabernacles.	Jerusalem.	John vii.
Discourse on occasion of woman taken in adultery.	"	— viii.; i–ii.
Discourse concerning the sheep.	"	— x.
Denunciations against the Scribes & Pharisees	Paræa.	Luke xi. 29–36.
Discourse concerning humility and prudence.	Galilee.	— xiv. 7–14.
Directions how to attain heaven.	Paræa.	Matt. xix. 16–30.
Discourse concerning his sufferings.	Jerusalem.	— xx. 17–19.
Denunciations against the Pharisees.	"	— xxiii.
Prediction of the destruction of Jerusalem.	"	— xxiv.
The consolatory discourse.	"	John xv.; xvii.
Discourse as he went to Gethsemane.	"	Matt. xxvi. 31–36.
Discourse to the disciples before his ascension.	"	— xxviii. 16–23.

PERIODS OF BIBLE HISTORY.

Bible History has been divided into TEN PERIODS :

PERIOD I.	The World before the Deluge.
—— II.	The Times of the Patriarchs.
—— III.	The Journeyings of Israel to Canaan.
—— IV.	The Administration of the Judges.
—— V.	The Monarchy of the Hebrews.
—— VI.	The Kingdoms of Judah and Israel.
—— VII.	The Captivity in Babylon.
—— VIII.	The Restoration of the Jews.
—— IX.*	The Age of the Apocrypha.
—— X.	The Times of Christ and his Apostles.

* The age of the Apocrypha, though not strictly Biblical, yet intervening between the Old and New Testaments, relates to various important events connected with Biblical History. Some, however, omit it, and make Nine Periods.

IMPORTANT EVENTS IN PROFANE HISTORY DURING THE LIFE OF CHRIST.

Years of Christ's Life.

1. A plot of Antipater against his father, Herod, is discovered.
2. Antipater is convicted before Quintilius Varus, and put to death.
3. Herod dies. Archelaus succeeds him in the government of Judea.
4. This year begins the Christian era.
5. Caius Cæsar, grandson to Augustus, passes through Jerusalem to march against the Armenians.
7. Tiberius is recalled from Rhodes and returns to Rome.
8. Caius Cæsar dies after his return from Armenia.
9. Augustus, on the death of his two grandsons, adopts Tiberius.
10. Archelaus is accused before Augustus for his maladministration. He is banished to Lyons, in Gaul. Coponius is made procurator of Judea.
15. Marcus Ambivius is made procurator of Judea. Salome, the sister of Herod, dies.
17. Tiberius is admitted into the government with Augustus.
18. Annius Rufus is made procurator of Judea.
19. Augustus Cæsar dies. Tiberius succeeds him.
20. Valerius Gratus is made procurator of Judea.
22. Germanicus, the adopted son of Tiberius, is sent to quell disturbances in the East.
23. Germanicus reduces Cappadocia and Comagene into the form of Roman provinces.
24. Germanicus is poisoned at Antioch by Piso, president of Syria.
25. Piso, being accused of this murder, kills himself.
26. Valerius Gratus removes Annas from being high-priest, and gives the office to Ishmael, son of Fabas.
29. Eleazer, the son of Annas, is made high-priest.
30. Simon, the son of Canith, is made high-priest in the place of Eleazer, Caiaphas succeeds him.
31. Pontius Pilate is made procurator of Judea.
32. Herod puts to death John the Baptist.
34. Pontius Pilate condemns Jesus to be crucified.

INSTANCES OF PROPHECY COMPARED WITH HISTORY.

(THE CHIEF INSTANCES ONLY BEING SELECTED AND NUMBERED.)

PROPHECY OF FOUR KINGDOMS REPRESENTED BY FOUR BEASTS.	CORRESPONDING EVENTS IN THEIR HISTORICAL ORDER.
THE FIRST BEAST.	ASSYRIAN EMPIRE.
1. A Lion,	1. The Babylonian empire ;
2. having eagle's wings ;	2. Nineveh, etc., added to it—but
3. the wings were plucked ;	3. Nineveh was almost destroyed at the fall of Sardanapalus.
4. it was raised from the ground,	4. Yet this empire was again elevated to power,
5. and made to stand on the feet, as a man.	5. and seemed to acquire stability under Nebuchadnezzar,
6. and a man's heart [intellect] was given to it.—Dan. ch. iv.	6. who laid the foundation of its subsequent policy and authority.
THE SECOND BEAST.	PERSIAN EMPIRE.
1. A ram	1. Darius, or the Persian power.
2. which had two horns,	2. Composed of Media and Persia,
3. both high,	3. both considerable provinces,
4. but one higher than the other,	4. Media the most powerful ; yet this most powerful
5. the highest came up last ;	5. Median empire, under Dejoces, rose after the other ;
6. the ram pushed north, west and south.	6. and extended its conquests under Cyrus over Lydia, etc., west, over Asia, north, over Babylon, etc., south, and
7. did as he pleased, and became great.	7. ruling over such an extent of country, was a great empire.
THE THIRD BEAST.	GRECIAN EMPIRE.
1. A he-goat	1. Alexander, or the Greek power,
2. came from the west,	2. came from Europe (west of Asia)
3. gliding swiftly over the earth ;	3. with unexampled rapidity of success ;
4. ran unto the ram in the fury of his power,	4. attacked Darius furiously and
5. smote him.	5. beat him—at the Granicus, Issus, etc.;
6. brake his two horns.	6. conquered Persia, Media, etc.;
7. cast him on the ground,	7. ruined the power of Darius,
8. stamped on him and	8. insomuch that Darius was murdered, etc.
9. waxed very great ;	9. Alexander overran Bactriana to India,
10. when he was strong his great horn was broken, and	10. but died at Babylon in the zenith of his fame and power ;
11. instead of it, came up four notable ones	11. his dominions were parcelled among Seleucus, Antigonus, Ptolemy, Cassander (who had been his officers) ;
12. toward the four winds of heaven ;	12. In Babylon, Asia Minor, Egypt, Greece.
13. out of one of them a little horn waxed great	13. Antiochus the Great, succeeded by Antiochus Epiphanes,
14. toward the south and east,	14. conquered Egypt, etc.,
15. which took away the daily sacrifice, and cast down the sanctuary, etc.—Dan. chap. viii. 3-12.	15. and endeavored utterly to subvert the Jewish polity ; polluting their temple-worship and sacrifices to the utmost of his power.

BIOGRAPHIES OF THE WRITERS

AND OF

SOME OF THE PROMINENT MEN AND WOMEN OF THE NEW TESTAMENT.

JOHN THE BAPTIST.

THIS most distinguished personage was the last of the prophets. His mission was to herald the coming of "Jesus Christ, the Son of God." His mother's name was Elizabeth, and she was of the lineage of Aaron. His father's name was Zacharias, and he was a priest, of the course of Abia. He was by six months the senior of the Messiah. He grew to manhood in the mountains of Judea, was clad in the coarse camel's-cloth mantle of the old Hebrew prophets, and, like them, he wore the hide girdle, and ate locusts and wild honey for his daily food. He drank "neither wine nor strong drink," and was "filled with the Holy Ghost," from his birth.

John's home was the wilderness, and he broke forth upon the world as "the voice of one crying in the wilderness, Prepare ye the way of the Jehovah." All his manners were a contrast to the degenerate priesthood of his time. Anointed Royalty was to come among men, and this stern, rough messenger came to make the announcement. There was no mistaking his meaning, for he was fearless, and his discourses were like the heavy strokes of the midnight alarm-bell. For Pharisee or Sadducee, soldier or publican, he had the same ponderous sledge-hammer blows, and there was no escaping them. He came in "the spirit and power of Elias." Many mistook John for the Messiah, but he steadily affirmed, "I am not the Christ."

In John, "the Law and the Prophets" ended. His dispensation was the vestibule of the great Christian temple, and his "baptism was from heaven," and lay just before the open door.

He was the "friend of the Bridegroom, and rejoiced greatly because of the Bridegroom's voice." The valley shall be exalted, and the mountain shall be made low, because "the glory of Jehovah shall be revealed."

The Baptist was decapitated in prison, by the artifice of false and cruel women. The rebukes of John had stung the two adulterers to the heart, and Herodias was capable of stooping to anything that she might gratify her revenge. A prison and fetters are familiar arguments of kings when their vices are exposed and their crimes reproved by the heralds of God. He had lived, a shining light, and now is required to die by the edge of the persecuting sword. He had been the harbinger-star, and now must pale before the rising Sun, for Christ had already begun his public ministry. Twelve months closed his life and his ministry together. He had baptized Jesus Christ, at the fords of the Jordan, just below the ruins of ancient Jericho. His hands had baptized the disciples of Jesus, at Ænon's waters, at the personal request of their Master and Savior. Now he pays the debt of his fidelity to public morals, by giving his life to the truth; his body to the earth, by the hands of his own mourning disciples; and his head to the dainty keeping of that beautiful adulteress, who was not content with the blood of Herod, with the ruin of her own daughter, the sacrifice of Philip, her lawful husband, but must lay up in keeping the righteous blood of the Baptist, to meet it in the day of account. Our Savior gives us the most exalted testimony ever given to any living worthy, in the following words: "Among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of God, is greater than he. If ye will receive it, this is Elias which was for to come. He that hath ears to hear, let him hear."

MATTHEW, THE TAX-GATHERER.

MATTHEW was of Galilee, and exercised his calling of customs-gathering at Capernaum, on the western shore of Genezareth. The tax-gatherer was in the service of the Romans; he was a genuine Hebrew. The Savior was walking on the shore of the above sea, whence he called this man from his vocation; and he followed Him, to become a gatherer of tribute in the kingdom of the Prince of Peace. Doubtless rich, and engaged in a profitable employment, he laid by all for this divine call. For a time he preached the gospel in Judea, and parts adjacent, and then went abroad among the Gentiles, and thus spent the evening of his days, going far into Africa, even as far south as Ethiopia. Here he suffered martyrdom for the truth, in a city called Naddabar, being slain by a halbert. He was prudent and wise in his work, accurate in method, careful and laborious in the details of his Master's biography, and specially unanswerable in his genealogy of Christ.

The Gospel by Matthew is a monument of genius. It is, beyond question, a legal document. The report of facts is cautious to a scruple. Had our Saviour directly provided this man as His biographer, it could not have been more in harmony with the events, as they occurred. For his account was drawn up probably about the year of our Lord 38, a full generation after the birth of Christ, yet, as if in direct view of all—making the most unanswerable document extant. Scarcely forty pages in extent, only a little tract, making no appearance on the bookseller's shelf, it is yet the most momentous piece of composition now in the keeping of mankind. There are three parts to the book; the early life of Jesus, up to the opening of His public ministry; then, His ministry and its field, and lastly, His suffering, death, resurrection, and ascension. By what appears among writers as common consent, this Gospel is a rule by which the other Gospels are judged. Compact, careful, luminous, modest, complete, full of the words of Christ, it demonstrates two propositions beyond dispute: first, plenary inspiration; second, the highest type of a witness's testimony.

PETER, THE FISHERMAN.

THE Apostle Peter was born at Bethsaida, of Galilee. He is thought to have been some ten years the senior of his Lord. His father's name was Jonas, who brought up his son in his own occupation, which was that of a fisherman, on the Sea of Tiberias. His speech was that corrupted Hebrew spoken in Galilee, and he is regarded as among the least educated of the Apostles; yet has he wielded a sceptre of moral and religious power over the mind of the Christian era, and has left a name which is on the lips of over three hundred millions of the world more frequently than the name of a Cæsar or an Alexander, and is in more documents than any two names of the great for two thousand years.

We note in Peter what is common to those who capture the finny tribes and bring them forth for the food of man—a certain freedom and boldness of soul, and a generosity and self-forgetfulness, which rarely stops at the largest sacrifices and the richest outlay for others. All the nobler features of his character Peter retained to the last, and this fact is the index to the conspicuous position which he fills in the incidents of the next forty years after our Savior's ascension. Christianity evidently did a vast work for Peter, raising all that was low, and strengthening all that was weak, till he became "as another man."

Peter evidently delivered some of his discourses to the Hebrews in their own vernacular, while to the Roman centurion Cornelius, and his family, he spake in the Greek language. He, with his brother Andrew, and the two sons of Zebedee, was a disciple of the Baptist. The acts of his life, as on record in the New Testament, are quite varied. He rebuked his Master in a hasty reply to His announcement of his passion at Jerusalem; he drew out in earnest protestation his loyalty to Christ, as the traitor was announced; he resorted to the sword, on the first appearance of the midnight throng sent from the temple to apprehend the Savior; he denied that he knew his Master, and fortified his shameless conduct with swearing; he repented the same night, shedding bitter tears of penitency; he had one of the first interviews with Christ after His resurrection; he

preached the leading sermon on the day of Pentecost; he performed a notable miracle at the beautiful gate of the temple on the cripple, and preached again; he saw, by the intuitions of the Holy Ghost, the perfidy of Ananias and his wife, and pronounced the quick retribution of death upon both, he raised Tabitha from the dead; he opened the kingdom of Grace to the Gentile world in the house of Cornelius; he was delivered by miracle from Herod's incarceration at Philippi; he preached far and near the blessed gospel; he wrote two Epistles; he at last fell under the persecuting hand of the Roman emperor, on the same day when Paul was beheaded by the same bloody tyrant. The date of Peter's crucifixion was somewhere between A. D. 64 and A. D. 70.

PAUL OF TARSUS.

THE first seen of Paul is at the death of Stephen. Here he was a witness, and at his feet those who stoned him put down their garments. He looked on with a grim satisfaction, to see that it was legally done, and then went back to his confrères in guilt and blood, little knowing what the providence of God had laid up in its secret bosom for him in the great future.

Next he enters on the sacred record as a persecutor. He was on his way to the city of Damascus, to punish the followers of Jesus. Talents were not wanting, nor was intrepidity, nor indomitable perseverance, in the character of this young Cilician. He acts under the authority of the leaders at Jerusalem, and must return to them, having executed his commission in the scattering of the disciples of the Nazarene. A miracle is the means of his awakening to a sense of his condition. He is led by the hand into Damascus, a penitent and praying man. By another miracle he is restored to sight, and becomes a true Christian hero. Now he seeks baptism, and begins his career of apostleship. Preaching was his legitimate work, and he began here where he came to persecute. His mind was stored with the choicest of Grecian learning, in his boyhood, in the noble schools of Tarsus. Afterward, in the care of Gamaliel, he was deeply

cultured in the Hebrew learning of his times. Nor can we sufficiently admire the wisdom of that Divine ruling, which brought the schools of the Greeks and of the Hebrews under revenue to the Christian work, by giving their united strength and polish in this remarkable orator and writer. Perhaps no case has ever come before us, in the long line of the greatly good and useful, where so many qualifications concentrate to make a great mind and a distinguished career. He is, from this capital of Syria, about taking his departure for a journey, whose rich achievements will return into the city of God, bearing a freight unequalled and alone for grandeur and heroism.

Worldly-wise men have conceded in their testimony his nobleness, as they have perused his history. Temporal interest was all on the side of his taking up the hatred of his countrymen against the despised sect, and following it to the bitterest sequel. Wealth was with them. Empire was in the hands of the Roman. The highest positions were none of them in the gift of the disciples of Jesus. What could he expect, but a life-conflict of trial, and want, and betrayal, and at last, death by the hands of persecutors.

Few persons, without the fullest consideration, can enter into the conditions of success as laid out in the life of Paul, and as met by him in the development of that wonderful career. For what we have in Luke's account in the Acts of the Apostles, and in Paul's Epistles, is but an epitomized presentment of more than thirty years of labor, and suffering, and writing, and speaking, such as rarely or never come into the limit of one life, however long or enterprising.

The writings of Luke, in the Acts of the Apostles, form one of the most brilliant pictures of miracle, of imprisonment, of persecution, of preaching, of travelling, of church-founding, of evangelizing, possible, even to the first century, in the conflict with ignorance, and superstition, and ignoble power. Here the highest type of the Apostle is made to appear, in the busy field-work of labors and sufferings—having one object perpetually before him, the pulling men out of the fire—carrying everything into one system, that of the Savior Jesus. He is never out of his proper place ; for we see him in the capital of Syria, or in the metropolitan city of the Holy Land, among its bigoted doctors of the Hebrew law ; or in the polite and learned centre of

Grecian greatness, at Athens; or in Ephesus, the place of rendezvous to all Asia in the worship of Diana; or in Rome, the centre of civil and military government of the world; invading the markets, the theatres, the parks of pleasure, the synagogues of the Jews, the river-side resorts of heathen worship, and all places where men might be reached by the tidings of salvation —and he is ever equal to his lofty purpose and theme.

MARK.

MARK was honored with being one of the authors of a book of the New Testament canon. He was not one of the Apostles. He was nephew to Barnabas, and his mother's name was Mary, of the tribe of Levi, a lady of standing and competence, to whose house Peter repaired, on being set free from prison by the angel of the Lord. He appears on the records of evangelistic labor in the year 44, accompanying Paul and Barnabas from Jerusalem to Antioch. John, whose surname was Mark, set forth with them from Antioch, and went with them as far as Perga, in Pamphylia, and there turned back to Jerusalem, leaving Paul and his fellow-laborer, Barnabas, to go on with the work. Afterward, when his uncle would have taken him with them, Paul objected, for the reason that he left them at Perga on the former journey. The difference between the two caused them to separate, and Barnabas took his nephew and went to Cyprus. Paul afterward restored his confidence to John, and directed Timotheus to "take Mark, and bring him with thee; for he is profitable to me for the ministry." No after mention occurs of Mark in the New Testament.

Strong and united testimony places Mark's subsequent labors in a light very honorable to himself, and wholly redeems his reputation for zeal and self-denying labor for Christ. He was with Peter in Rome, and is said to have written his Gospel at the earnest request of the Church at Rome, as the life of Christ by Peter. This book was read there by the authority of Peter, as the assent and good-will of Roman disciples made it the leading authority in the West.

John labored mostly, during his later life, in Egypt, where he was successful to an eminent degree. His position was first in Egypt, and his labors contributed largely to the dissemination of the gospel in Northern Africa, where the seeds fruited for centuries into the largest and best returns. He suffered martyrdom in Egypt, about the end of Nero's reign, and his remains were said to have been removed to Venice with great pomp. The Gospel by Mark has the repute of having been written at Rome by the counsel of Peter, between A. D. 60 and 65. There are those who deny Peter's connection with John, and the incident of this Gospel being written at Rome, but candor compels us to accord to both our cordial belief.

LUKE.

LUKE was a physician. He had not the honor of being an Apostle, nor of being one of the original disciples of Christ. There has been considerable conjecture respecting many things connected with his introduction into the small band who together undertook the work of the early ministry of the Christian religion. He was long a travelling companion of Paul, and was called by him "the beloved physician." We know but little of the tangled web of this man's biography, but his works are before us. These have given him a distinguished place in the Christian world. More than a fourth part of the New Testament is from his hands. The noblest biography is in the Gospel and the Acts of the Apostles. These books were the records of a man familiar with the offices to the sick, a physician to the body, presenting the greatest of all works, that of the Great Physician of the Soul. We wonder at the fact, that the sacred annals, which form the basis of Christian belief, came from a physician, a tax-gatherer, and three fishermen.

This man presents a Gospel to the world which puts forth the Savior's life in order; that is, it is one of the most thorough pieces of composition in all the vast range of literature. Whoever affects to despise this work is an ignorant and

a foolish man, or acts the part of a knave. A tract is full of wisdom, and contains enough for a library of volumes. Every incident is brief as it could be—every important fact is incorporated. All periods are alive with interest. There is a chain of proof, running through the entire work, too strong to be broken, and so high that heaven alone could have bestowed it upon a writer, for the elevation of mankind, by the almighty hand of truth. Thus God and man appear together, working for the world's safety. A short epitome of its themes will demonstrate this to the reflecting mind : the birth of Christ ; the infancy and youth of Christ ; the preaching of John ; the genealogy of Christ, and His baptism ; the ministry of Christ ; the last journey to Jerusalem ; the crucifixion ; the resurrection ; and the ascension of Christ to heaven. Taste is everywhere gratified. The severest criticism is incapable of aught but approbation. Christian reverence follows the unfolding of the life of Christ, with all that devotion which should characterize the mental studies of a being who is preparing to join the company of the redeemed in heaven, under the guidance of the truths contained in this book. Mental homage passes by natural and easy stages into affection, and this passion grows up into those nobler proportions which make the matured Christian disciple. It is an easy lesson to the pious parent, imbued with such a spirit, to give these sacred paragraphs to the minds of children, in the Christian home. Plenary inspiration is one of the most pleasing and graceful inductions of the reasoning faculty, when associated with evangelized affection.

As to the Acts of the Apostles, the second book from the pen of Luke, active and successful Christian philanthropy would have no true portraiture without it. This book, of over thirty years' evangelization, is a complete image of Christ, as seen reflected in His disciples, and a justification of all that is taught in the Epistles, to the Churches which follow it.

JOHN.

WE now take up the name of John, son of Zebedee, whose home was at Bethsaida, on the Sea of Galilee. He was several years younger than our Lord, and the youngest disciple. His was a strong, robust nature, and, with his brother James, he was called by a name which indicates a rough and impetuous disposition. They were surnamed Boanerges, sons of thunder. Jesus manifested a special affection for John, and he says of himself, that "he was that disciple whom Jesus loved." Most of our best authorities say that he was a disciple of John the Baptist, and that he was called of Jesus when in the company of John.

A part of John's life was spent in Jerusalem, where he preached the gospel. Twice was he imprisoned : in company with Peter once, and again with the other Apostles. He was sent to Samaria with Peter, that the converts under the ministry of Philip, the deacon, might receive the Holy Ghost. Domitian banished John to the Isle of Patmos, in the Ægean Sea, where he wrote the Revelation. After his return from banishment, he went into Asia Minor, not far from the year 66. He occupied himself in preaching the gospel, principally at Ephesus, where the great temple of Diana was built, and to which vast wealth was sent in votive offerings by the princes of all Asia. He planted churches at Smyrna and Pergamos, and at many other places. His success and his bold preaching displeased Domitian, and many others of the chief men of the Roman Empire. On the coming of Nerva to the empire, in A. D. 96, John came to Ephesus, where he died at a good old age, in the third year of Trajan's reign, A. D. 100.

The first book attributed to John is the Gospel bearing his name. It is formed upon a plan peculiarly his own, being wholly unlike the other Gospels. In all parts of it John has introduced much of the conversations of Jesus. The Savior appears in this book in so personal a mode that he stands before us as "very man." John exhibits this divine manhood, by opening the door into that intimate friendship which he was permitted so highly and exclusively to enjoy. We, no doubt, can here behold that image of God, so nobly put forth in Genesis, which

God intended to glorify in the first man, and was hindered by the fall.

The Revelation was written by John, while in the Isle of Patmos. Though written prior to his Gospel, it sustains and teaches the same high doctrine, the Jehovah, in Jesus of Nazareth. Here, therefore, we, and all coming ages, must find the mysterious nature of the divine incarnate, laid away as the keepsake of nations.

LAZARUS, OF BETHANY.

THIS man appears in the sacred history in the most remarkable of attitudes, that of one loved of Christ. Two men are placed in this most exalted of attitudes—Lazarus of Bethany, and John, the beloved disciple. This intimate relation was admitted by the Savior, and the part acted by Lazarus was modest and becoming.

The resurrection of Lazarus is the crowning miracle of all the mighty acts of Jesus. No one could say aught against it, either as a miracle, or as an act toward a family at once valued and much admired by the leading men at Jerusalem. There is room to believe that Lazarus was well known at Jerusalem, and highly connected. Therefore his death caused much attention to be excited in Jerusalem, and his being raised from the dead made Jesus to be exceedingly popular, till the leaders turned the people's will against Him. Lazarus was in public daily after his restoration to life, and his testimony was truth itself, and most remarkable in its incidents.

MARY, OF CLEOPHAS.

THIS was Mary, the mother of James. Cleophas and Alpheus are the same person. It is thought she was the sister of the Virgin Mary, and had four sons, mentioned in the New Testament, James the less, Joses, Simon, and Judas, who

are termed brethren of Jesus Christ, that is, His cousin-germans. Mary early embraced faith in Christ, was an attendant on His ministry, and ministered to His wants of her substance. She was in Jerusalem at the time of the last Passover, and at the time of His crucifixion followed Him to Calvary: she was with His mother at the foot of the cross, while He suffered. At His burial she was present, and, on the third day before, had in the labor of others borne her part in preparing the perfumes to embalm His body. Going to His tomb very early on the morning of His resurrection, she there learned from the mouth of an angel that He truly had risen from the dead, and was one of those who carried the news of this fact to His disciples. On the way to bear these tidings to the disciples, Jesus appeared in person to them, and they held Him by the feet, and worshipped Him. From what we thus learn of this Mary, she was a sincere, benevolent, and devout disciple of her Savior.

MARY, OF MAGDALA.

THIS Mary is so called from Magdala, in Galilee, from whence she was. Luke tells us that Christ cast seven demons out of Mary, as she had been possessed of them. Few names have been associated with so many coarse jibes and reflections as this one. There is no proof whatever that she was a coarse or vulgar woman.

There is no doubt but that Mary Magdalene was, both in character and in circumstances, a woman of good reputation, and of high standing in society. The sacred writers mention her with honor always, as a constant attendant upon the ministry of Jesus, and as doing things in the highest degree becoming to a pious and intelligent female. In Christ's last journey to Jerusalem, Mary of Magdala was with His disciples in company, and the third Mary, standing at the foot of the cross as Jesus was crucified. She stayed in Jerusalem over the sad interval to His resurrection, preparing, with others, the things needed for embalming the body of the crucified.

Early on the morning of His resurrection—very early—she

came to the sepulchre, with Mary, the mother of James, and Salome, to look after the resting-place of the dead; but she was told by the angel that He had risen. She asks where the gardener had laid Him, little knowing, at the instant, to whom she was addressing herself. Jesus speaks her name, and she knows Him. She is made the bearer of a message to the disciples to meet Him in Galilee.

Mysterious are the facts of obloquy and reproach associated with this spotless name, so that her very nativity is a synonym of shame and an epithet of sin, by which an entire class of outcasts must be known, probably in most languages, to the end of time. Whereas, if we will re-peruse the Evangelists with this in mind, her name is the sum of womanly virtues.

MARY, OF BETHANY.

THIS Mary was the younger sister of Martha and Lazarus, and lived at the village of Bethany, just over the Mount of Olives from Jerusalem. The home of these pious persons was a frequent retreat for the Savior, after the toil and noise of daily teaching in the near city. They were objects of holy regard by our blessed Lord, and the most intimate and sacred relations subsisted between them. Lazarus died and was buried, and Jesus raised him from the tomb, and restored him to the bosom of his family. His home was kept by the two sisters, and, after this noted miracle, was the centre of almost universal interest to the Jewish people, and especially to their rulers.

Mary and Martha appear to have been devoted Christians, and Mary was addicted to sitting at the Savior's feet as He was engaged in teaching. This was a very natural position for her to take, as His custom was to hold His discourses in the court of the old Jewish house, where large numbers, several hundreds at once in the larger sort, and seventy-five and one hundred in the smaller, were assembled.

This Mary also has been confounded with that "sinner" mentioned by the Evangelists. Yet there is no evidence to this

effect. It has been the effort of infidels to fasten something on the intimate friends of the Savior, and thus by inference on Him. This Mary has been ignorantly pointed out as a person of shame, and thus Christ was a friend of publicans and sinners. Every act of this Mary, as told in the New Testament, is an honor to her, a praise to her sex, and a full satisfaction to the noblest Christian character. This family had their possession at Bethany, and lived in a manner worthy of Jesus, who was known everywhere as their personal friend, and worthy of His cause. Probably no other home, outside the homes of Mary, His mother, and Simon, was so honored as was that of Mary, Martha, and their brother Lazarus.

MARY, MOTHER OF MARK.

THIS Mary was the one to whose house Peter went when the angel of God liberated him from prison, and foiled the intentions of the persecuting Herod. She was a person of competency, owned a house in the city of Jerusalem, and there a prayer-assembly was being held when Peter was in prison. It is thought by many that the disciples were gathered here when the Holy Ghost was given.

ANNA, THE PROPHETESS.

ANNA was the prophetess who came into the temple, led there by the Holy Ghost, when the infant Savior was taken there to do for him as the law of Moses required. She came in just as the venerable Simeon was praising God for the child Jesus, and joined in praise. She also spake of the Messiah to all who waited for the redemption of Israel, in Jerusalem.

This holy woman had been married early, and her husband had died after seven years, leaving her a widow. She remained in this state through her life. She thought only of pleasing the

Lord, and was a constant, daily attendant on the temple, serving the Lord with fasting and prayer. Here we find her greeting the Redeemer, at the advanced age of eighty years, full of faith and patient waiting for the Great Redeemer.

MARY, THE PRINCESS.

THIS remarkable woman was chosen by Divine Providence to be the mother of Jesus. She was of the royal house of David, as was her husband, Joseph. Early espoused to Joseph, she was under his lawful protection, when informed by the angel Gabriel that, by a miracle of divine power, she was to be a mother, and give Messiah to her people. Mary was convinced that the message was from God, by being told that Elizabeth, who was old and barren, was already six months gone of a child; therefore her reply: "Behold the handmaid of the Lord; be it unto me according to thy word."

Infidels have made much ado about the facts of Mary's history, and have done themselves no honor, besides doing the Christian cause no injury, in their base conjectures, malignant misrepresentations, and heartless slanders. The Evangelists have each approached this subject with becoming simplicity and truthfulness. The infant is presented to the world in the most remarkable manner. The visit of the shepherds was of divine ordering. The presentation of the child in the temple was by inspiration, in act and in salutation. The coming of the magi was a miracle of wisdom. The flight into Egypt was God's mode of evading the violent and murderous will of a wicked ruler.

Mary was a perpetual observer of the life and deeds of her divine son. She was at the marriage in Cana of Galilee. At Jerusalem, at the last Passover celebrated by Jesus, she was not at the Supper. She followed Him to Calvary, and stood at the foot of the cross at his crucifixion, while the sword spoken of by Simeon pierced through her own heart. Her later days were made comfortable by the express direction of the Savior, who committed her to the keeping of John, the "beloved disciple." Mary was one of the witnesses of her son's resurrection. After

this she was among the disciples at the descent of the Holy Ghost, and shared in the blessedness of that august event.

This remarkable woman now disappears from the Sacred History. A veil is drawn over her and her acts. No cause is given for that superstitious devotion which Romanists are wont to accord to her. She was not conceived by miracle, nor have any miracles attended her memory. She was accompanied by a miracle-working Providence, but that power never was in her hands. All merits in her intercession for others are supposititious and uncertain. All we know of her might as well have occurred in the life of any other prudent, good woman, of the royal line of David. Besides, none of this foolish stuff appears in regard to the Princess Mary until Christianity was inundated by a deluge of pagan myths.

ELIZABETH.

ELIZABETH was of the lineage of the priests of the house of Aaron. She is distinguished in Scripture as the mother of John the Baptist. This person was highly honored of God in two respects: she was past the time of child-bearing, and God permitted her to have a son; she was chosen to give to the world the harbinger of our Lord.

Her husband was Zachariah, of the house of Abia. He was in the temple of God, at Jerusalem, offering incense, when the angel Gabriel was sent to him, and announced that he was to have a son, who was to fulfil the words of the Prophet, in "preparing the way of the Lord." He was slow to believe, and was afflicted with dumbness until the son was born, when his speech returned to him again.

When the Princess Mary was to have her son, the Redeemer, she paid a visit to Elizabeth, who was her cousin, residing in the city of Hebron. Her object was one of congratulation, because of their mutual blessing, as chosen of God for great and yet unequal honors. After three months' visit, the princess returned home. Soon after her departure, Elizabeth gave birth to John the Baptist.

HEROD, THE INFANT SLAYER.

HEROD was king in the land of Judea when Jesus Christ came. He had then been sovereign in Judea for thirty-three years. We look back on the memory of the period, consigning his name to the detestation to which his contemporaries assigned it, while we admire his great talents, and the remarkable enterprises and public monuments of his greatness, and place him in the first rank of kings. He was very properly surnamed the Great.

This king was the second son of Antipater, the Idumean, and was born B. C. 71. At twenty-five his father made him governor of Galilee, where he distinguished himself by the suppression of robbers and the execution of their leader, Hezekiah. In the civil war between the Roman republican leaders and Cæsar, he took sides with Cassius, and was made governor of Cœlo-Syria. When Mark Antony arrived victorious in Syria, Herod, by some means, was favored by him, who made Herod and his brother tetrarchs in Judea.

Soon after, Antigonus and the Jews joined against him, and were too strong for him ; hence he retired first into his native land, Idumea, and then into Egypt. From thence he departed for Rome to seek better fortunes. On a difference arising in the Asmodean family, Herod obtained the crown of Judea, returned to Jerusalem, and in three years got possession of the country. Then he became guilty of many extortions and cruelties, while he made haste to be rich, and to put the Asmodean race of kings out of his way.

When Antony and Octavius quarrelled, and it was necessary for Herod to make choice between them, he raised an army with which to help the former, while, by the determining hand of Providence, Octavius was victor at the battle of Actium. Now it was necessary to make peace with the sole master of the Roman world, and, to prepare his way to it, he put Hyrcanus, the last of the Asmodeans, to death. Then he embarked for Rhodes, where Augustus then was. To make his appearance the more impressive, and to flatter his master, he arrayed himself in royal vestments and ornaments, but left off his crown, and thus came into the presence of Cæsar. He confessed his attachment to An-

tony, recapitulated his acts of devotion to him, and did not hesitate to refer to his attachment to his former friend and benefactor. But he was ready to be as true to another friend and benefactor, and delicately intimated that he could be as grateful to Augustus, should he re-confer his crown and kingdom upon him. Struck with Herod's defence, and admiring his ingenuous confession, the crown and kingdom were restored, and a large share of Cæsar's confidence and many favors were bestowed upon the re-established king of Judea.

But amidst all his prosperity, Herod's domestic felicity was poisoned, his peace was destroyed, and his greatness as a king was discolored by his vices and deeds as a man. His wife Mariamne hated him, and was brought to trial, convicted, and executed. She submitted to her fate with all the intrepidity of innocency and heroism, and thus stands on the historian's page an honored and an injured woman. Herod was struck with remorse, and never afterward enjoyed a tranquil hour. Now flying the society of his fellow-men, now ferocious and vindictive, and then frenzied to the last degree, he lost all the distinctions of the well-balanced mind, and sacrificed with brute vengefulness both friends and foes to his momentary fits of rage and hate.

In a season of self-possession he built Sebaste and Cesarea, erected many strong fortresses, constructed and ornamented a stately theatre and amphitheatre, in which he celebrated games in honor of Augustus. The statuary used as ornaments in these structures displeased the Jews, who made them the occasion of a deep-laid conspiracy against his life, which they had long sought, because of his being a native Idumean, and a murderer of their own Asmodean princes and their families, and the usurper of their throne and kingdom, and above all, a slavish admirer of the hated Roman emperor.

To cause himself to be viewed as their benefactor, and to be regarded as an object of veneration, Herod rebuilt the temple of Jehovah, at Jerusalem, in a style at once so magnificent and so costly, that the Jews long spoke of him as devoted to their religion, and as a model king. While thus engaged he made a visit to Rome, the metropolis and mistress of the world, and returned with his two sons, who had been educated there under the patronage of Cæsar, furnished with every means of magnifi-

cence and luxury by a doting father. They had not long been in Jerusalem ere they aspired to sovereignty, conspired against their father, were apprehended, tried, convicted, and executed. This summary treatment of conspiracies did not secure him against them, for, through life, every little while he would detect and punish a fresh conspiracy by some of his family relations.

The deed which, above all others, covers the name of Herod the Great with infamy is the slaughter of the innocents of Bethlehem, in order to make way with our Savior, whose advent had been announced to him by the coming of the wise men to Jerusalem. A dreadful visitation followed this deed. A son, Antipater, named from his grandfather, who had but lately returned from Rome, was arrested by his father's orders, convicted of conspiring against the life of his father, and was cast into prison, where he was soon after slain by the command of the king. The judgments of heaven seemed now to thicken over him: he was seized by a fatal malady. Tormented by a guilty conscience, hazed by fears of conspiracy on all sides, the most loathsome object imaginable, he not only decreed conspirators to death while on his dying-bed, but planned murders for others to perpetrate when he should be no longer able to shed human blood.

After having bequeathed his kingdom to Archelaus, and two tetrarchies to his other two sons, he called together the chief Jews to Jericho, and bound his sister by an oath to have them all put to death on his demise. But she broke this wicked oath, and, with her husband Alexis, set the Jews at liberty. This bloody tyrant died at sixty-eight years of age, dreaded by his subjects, loathed by his relatives, detested by mankind, and held up as a symbol of infamy on every historian's page who records his name.

HEROD ANTIPAS.

THIS Herod was son of Herod the Great. His mother was Cleopatra of Jerusalem. His father at first intended Antipas to succeed him as king, but afterward changed his will,

and made Archelaus his heir and successor. But both of these princes went to Rome, and Augustus changed the portions to each, giving to Antipas, Galilee and Peraea.

Herod Antipas returned to his dominions, and there built fortresses, and adorned the chief places in his dominions. About A. D. 33, he was allied to Aretas, king of Arabia, by the marriage of his daughter, whom he soon divorced, that he might marry Herodias, the wife of his brother Philip, who was still living.

This incestuous marriage was denounced by John the Baptist in deservedly severe terms, and caused Herod much anxiety. Herod often heard this truly wonderful man, and did many things taught by him, but Herodias held him in the toils of vicious indulgence so strongly that he would not give her up. Therefore, a conspiracy was formed against his teacher's life by Herodias and her daughter. They watched their opportunity, and finally chose a fair opportunity. A birthday, from immemorial usage, was a day of great hilarity and festive day in the palace. The guests would be full of wine, and therefore easily pleased. This was the auspicious day for the artful plot of vengeance against the Baptist, who then lay in prison, for his plain dealing with the adulterous king. The daughter of Herodias entered the festive assembly of wine-drinkers, and danced before them. They were delighted, and Herod pledged, by an oath, that he would give the damsel what she might desire. She retired to the apartments of her mother, and was there advised what to ask. She returned, and preferred her request, in these remarkable words : "Give me here John the Baptist's head in a charger." Revenge against John for his truthfulness, was sweeter to Herodias than anything else could be. Herod was sad at this unexpected turn of affairs, and would gladly have delivered John. His oath, and his honorable guests, who had all joined in the pledge to the daughter, decided the matter against the life of a good and great man. A guard was dispatched to the prison, who there beheaded John, and brought the head into the guest-hall of Herod, and it was there given to the damsel, who took it to her mother.

Aretas, king of Arabia, was deeply affronted at the treatment which his daughter had received at the hands of Herod, and went against him with a strong force. After an obstinate battle, in

which the fortunes of the conflict were with the avenger of the injured princess of Arabia, Antipas made terms with Aretas, highly honorable to the victor. In A. D. 39, Herodias persuaded Antipas to visit Rome, and desire of Caius, who was emperor, that he might be a king, at least equal to her own brother Agrippa. She, hoping to add to his application the weight of her own presence, decided to accompany him to Rome. When he had arrived at Baiæ, where the emperor then was, and was having his first audience with him, Agrippa's messenger arrived, and presented letters against the cause of Antipas, accusing him of designing a conspiracy against the Roman Empire. In proof of this accusation, he stated that Antipas had fortified the chief cities of his government, and was then in correspondence with the old-time enemies of Rome, the Parthians. Besides, he had no other use for seventy stand of arms, then in the arsenals of Galilee. Not being able to answer these things, he was banished to Lyons, in Gaul.

The emperor offered to forgive Herodias, for the sake of Agrippa, her brother; but she preferred to share the banishment of her husband. This Antipas is the Herod mentioned in the Gospel, who was made a friend to Pilate by his act of deference in sending Jesus to him, when he knew that Jesus belonged unto Herod's jurisdiction. Herod's men of war were permitted to array the person of the Savior in the tawdry, cast-off clothes of royalty, and in this condition he was returned to Pilate, as a full answer to the question whether he need fear the pretensions of such an individual. How little the mocking Herod knew that he was then filling a cup of bitterness to the very brim, whose overflowing he would so soon drink, away on the banks of a little river in Gaul, just beneath the overhanging Cevennes, and in sight of the ever memorable Mont Blanc.

PILATE.

PILATE was sent to govern Judea, in the room of Gratus, A. D. 26 or 27. His term of ten years' official position in Judea closed in the twenty-second year of Tiberius. He was a

man of an impetuous and obstinate temper, and sold justice for money. He has a fearful name on the page of history, credited with rapine and injuries, and tortures of the innocent, and murders. His cruelty has amounted to a proverb of reproach. During the whole time of his government of Judea, the country was in continual disquiet, and his conduct was the occasion of the troubles and revolt which followed.

Luke says that Pilate mingled the blood of Galileans with their sacrifices. The reason why he so treated them is unknown. When on trial before him, he made some faint attempts to release Jesus from the hands of the Jews, for he was not ignorant of the reasons for their enmity against Him. His wife sent a message to him, while Jesus was in the judgment-hall, warning him not to injure that just person. He was alarmed by the seeming import of this message, as if it might portend evil to him. He proposed to release Jesus, or Barabbas, taking advantage of the day of the Passover, because of an ancient custom. But this did not please the Jews ; therefore they threatened him, by intimating that he was friendly to Jesus, as king, to the prejudice of the Roman authority in Judea. They understood how much trouble the province of Syria had been to the Roman emperors immediately before him, and that the Jews were perpetually on the eve of a revolt.

This threat was enough to end the whole matter. Pilate took water and washed his hands, in token of his innocency of Jesus' blood, and they took the blood-feud to themselves. He then gave Jesus to their will. Pilate was deposed by Vitellus, the pro-consul of Syria, and sent to Rome, to give an account of his conduct to the emperor. Tiberius died ere he arrived. But Caligula sentenced him to banishment, and he passed a brief period at Vienne, in Gaul, where, at last, weary of life, and hated by his fellow-men, he laid violent hands upon himself. Pilate acted as judge, not because it was legally his place, but because Judea was under him as procurator, and it had fallen to his office in the absence of the pro-consul, who resided at Damascus, the then capital of the pro-consular province of Syria.

FELIX.

CLAUDIUS FELIX came to the government of Judea after Cumanus, in the days of the Apostles. He was a man of infamous character, and a plague to the land over which he presided. What brings this man's name into the sacred history is its connection with Paul, who was frequently brought before him, during the space of two years, as under trial for his life under three charges: sedition, heresy, and profanation of the temple. Felix was so oppressive that Tacitus leaves the following record of him: "he exercised the authority committed to him with all manner of cruelty and lewdness." His residence was at the city of Cesarea, where Paul was brought for safe-keeping, by an escort of Roman soldiers, provided and sent by Claudius Lysias, the tribune at Jerusalem. Cesarea was near seventy miles from Jerusalem, and Antipatris thirty-eight, to the northwest from that city.

Paul makes his defense before Felix, who was attended by his wife, Drusilla. This defense was a bold and just rendering of the gospel, in regard to righteousness, temperance, and judgment to come. Its effect upon Felix was deep, but momentary, for he trembled under the appeals of the Apostle, but put the whole matter off, and clung to his paramour, and his vices.

Among this man's vices we notice avarice, for he frequently sent for Paul, hoping that the prisoner's friends would pay him largesses for his freedom. Money stood before justice, adultery before chastity, and popular esteem with the Jews before good government, while Felix held the government of Judea in his hands.

Felix was recalled to Rome A. D. 60, and was followed thither by many of the Jews, whose object was to complain of his extortion and various acts by which his government in Judea had been disgraced. Had not his own brother, Pallas, interceded for him, the indignation of the emperor would have been fatal to him. As it was, Felix was no more intrusted with the confidence of the emperor, but lived the remainder of his life in seclusion.

FESTUS.

PORTIUS FESTUS succeeded Felix in the government of Judea. He suppressed robbers, put down a magician who drew away many people after him into the desert, and restored the land to order and good government. In regard to the case of Paul, Festus intended to have him safe at Cesarea, and to hear him on the subject matters of his accusation by the Jews.

In the mean time, Paul, a partial hearing or examination being had, appealed unto the tribunal of the emperor, as this was his right because of his citizenship, and because the Jews were a party against a Roman citizen. Before, however, he is sent to Rome, Herod Agrippa desired Festus to have a hearing of Paul, that he might both see and hear so distinguished a man. Festus so decided.

When Paul was permitted to answer for himself, he did so in the most masterly manner. The tribunal was one before which he had never before spoken; for Festus was seated, that day, in royal state, with Agrippa, and his wife, Bernice, with the tribunes and chief men of the city. How his distinguished auditors were affected may be read in the twenty-sixth chapter of the Acts of the Apostles. For nothing can be more suitable, or more graceful, than this entire discourse of Paul before Agrippa. The Christian is dignified, earnest, and serious; the Apostle is bold, strong, and even grand; the gentleman is polite; and the scholar is faultless in his erudition. Such a union of great qualities they never heard from another man of that age, for no other was so capable.

DRUSILLA.

HEROD AGRIPPA, who put the Apostle James to death and imprisoned Peter, and was himself delivered by the just judgments of God to a most horrible death, by being eaten of worms, had a third daughter, Drusilla. She was renowned

for her beauty, but was a stranger to both piety and chastity. She was promised to Epiphanes, son of Antiochus, king of Comagena, upon assurance from this prince that he would espouse Judaism and be circumcised. But subsequently he refused to fulfil the condition, and the marriage was broken off, and Drusilla was afterward married to Azizus, king of Emessa.

This beautiful woman was persuaded by Felix, when governor of Judea, to forsake her lawful husband, the king of Emessa, and become his wife, returning thus to her own people, though wedded to a heathen. Her life was brief and troubled. After her husband had fallen under the displeasure of the emperor, and had returned to seclusion, Drusilla, attended by a son by him, went to reside in that delightful country about the Bay of Naples. The last we know of Drusilla is that she and her son both perished by an eruption of Mount Vesuvius.

BERNICE.

THIS name is Berenice, but is shortened to Bernice. She was daughter of Agrippa the Great, and sister of Agrippa the younger. She was a woman of remarkable beauty, and of varied fortunes. Betrothed to Mark, son of Alexander Lysimachus, alabarch of Alexandria, she did not go to him, but was married to her own uncle on her father's side, Herod, king of Chalcis. After the death of Herod, she proposed to Polemon, king of Pontus and part of Cilicia, that, if he would be circumcised she would marry him. Polemon complied with her proposal, but she did not remain long with him.

Berenice returned to her own brother, Agrippa, with whom she lived on terms of scandalous intimacy ; that is, she has credit of being his paramour. Here it may be proper to say, that no class of persons in the world has been more infected with the libidinous passions than has the class which includes royal families : virtuous domestic life has been the exception, and not the rule.

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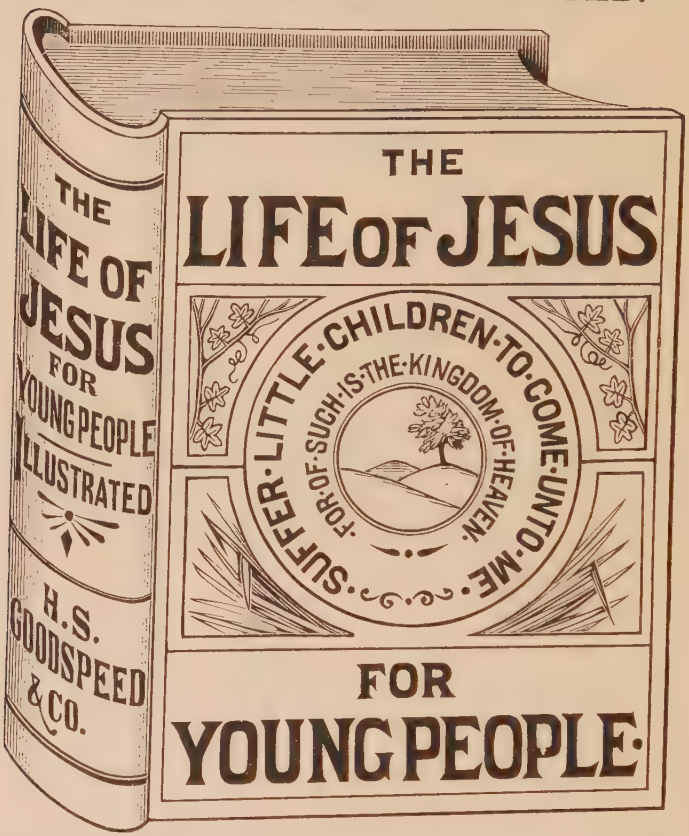

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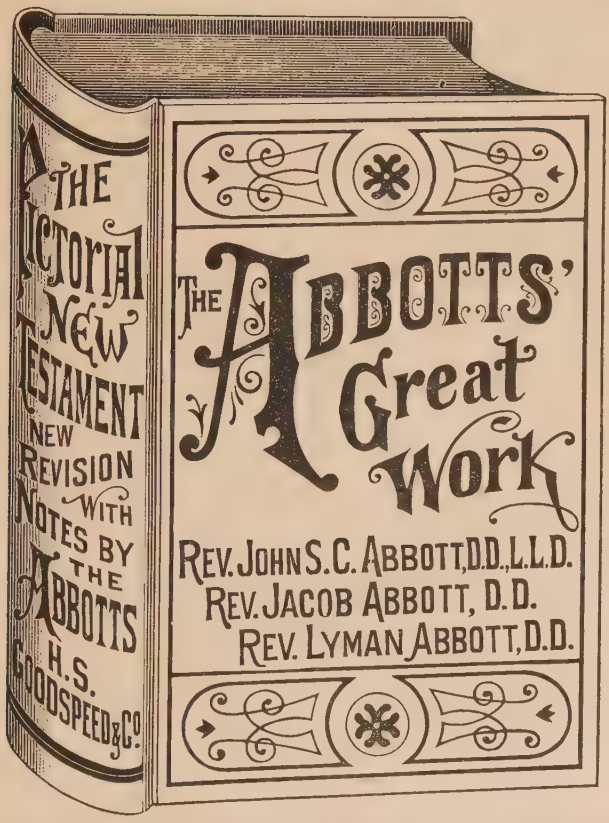
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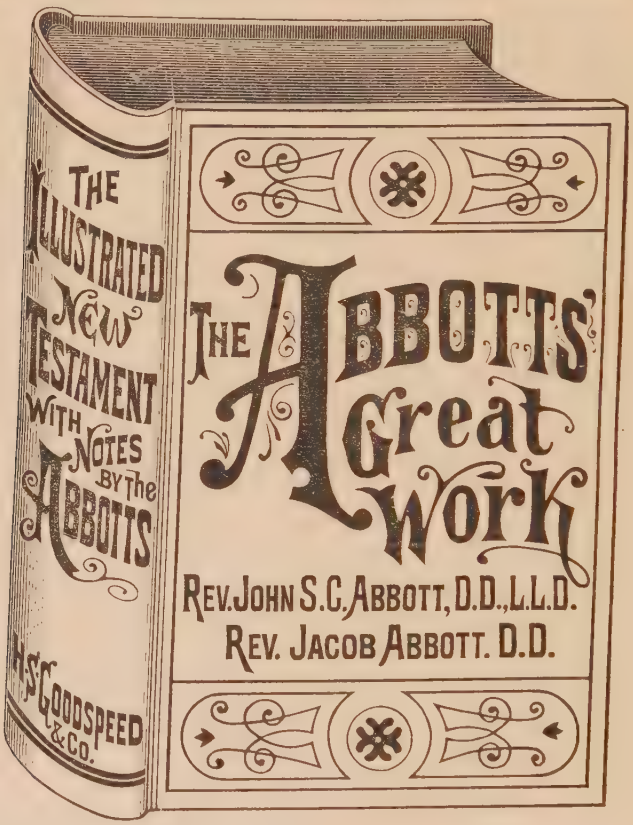
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